THE

LATTER-DAY SAINTS'

MILLENIAL STAR.

VOLUME XXIX.

"NOW THEREFORE BE YE NOT MOCKERS, LEST YOUR BANDS BE MADE STRONG: FOR I HAVE HEARD FROM THE LORD GOD OF HOSTS A CONSUMPTION, EVEN DETERMINED UPON THE WHOLE EARTH."—*Isaiah xxviii*, 22.

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PREFACE.

ANOTHER volume of the MILLENNIAL STAR is herewith completed. It has been our effort to render it instructive and beneficial to all who should peruse it, by reflecting upon their minds the light of truth as it has been revealed to us.

Herein are noted the passing events of current history, as have transpired in the decaying and downward tendency of discordant Babylon; while also are reflected the peace, prosperity, and united strength of the yet youthful kingdom in Zion.

True to its title, the STAR gives promise to the faithful of the near approach of a better day, when they shall no longer sit with their harps on the willows in Babylon, but join with their brethren in songs of praise and hallelujah, that they can labor to help build up the kingdom of God on the earth.

In the humble hope that our labors herein may prove acceptable to God and his people, this volume is most respectfully dedicated to all who may give it a perusal.

EDITOR.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Arise ye, and let us go up to Zion, unto the Lord our God."—JEREMIAH.

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THE CHURCH OF CHRIST—HOW TO KNOW IT.

BY ELDER WILLIAM GIBSON.

The Church, as it was established by Jesus Christ, is shown to us in the New Testament, under two figures—a perfect building, and a perfect body.

First, then, as a building: what is it built upon? (see Matthew, 16, 13). We are told that Jesus asked his disciples, "Whom do men say that I am?" Finding that mankind were all divided in their opinions, as to who he was—one thinking he was John the Baptist, another that he was Elias, another Jeremiah, and that none of them were right, he turned to his disciples, and inquired, "Whom say ye that I am?" Peter answered, "Thou art the Christ the Son of the living God." Jesus answered, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed this unto thee, but my Father, which is in heaven. And I say also unto thee, that thou art Peter, and upon *this rock* I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

Here, then, the controversy of the Christian world begins.

The Church of Rome declares that Peter is the rock. The Protestant churches maintain that Jesus Christ is the rock on which God would build his church. Which is right? Can Peter be the rock here mentioned? Surely not; for in a very short time after this, he denied his Lord with oaths and curses. What a very slippery and unstable rock that would have been for God to choose on which to build his church. But we are sometimes told, that it must be Peter; for he held the keys of the kingdom he could open, and no man could shut; he could shut and no man could open. But did he ever open the door to either Jew or Gentile, till he first had received a revelation from God that the time had come for him to do so? Never. He, and the rest of the Apostles, were told by Jesus to wait for this. It was after the Jews had crucified the Messiah, and after Peter and his brethren received revelation on the day of Pentecost, that he (Peter) first opened the door to the seed of Israel; and when the time came that the door should also be opened to the Gentiles; did not God *reveal*, first to Peter in a vision, and

then to the rest, by the outpouring of the Holy Ghost on Cornelius and his household, that the time had come for the Gentiles to be admitted, ere Peter could use his authority, and admit them by baptism into the Church of Christ? Thus we see that all the power that Peter had was based on *revelation*, from God the Father; and, though he had the keys, he could not open the door to either Jew or Gentile till he had received a revelation from God, directing him so to do. It was revelation from God which made known to John the Baptist, that Jesus was the Christ, and enabled him to bear testimony to the same. (see John, 1, 33). It was *revelation* from God that enabled Peter to understand, and bear testimony that Jesus was the Christ, the Son of the living God. (Matthew, 16, 16). It was revelation from God that enabled Paul to bear witness to both Jew and Gentile, to the same truth. (see Galations, 1, 11 and 12). And it is only by revelation from God, that any man can ever know him; for we are plainly told, in Matthew, 11, 27, "That no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will *reveal* him;" and Paul tells us, in 1, Cor., 12, 13, that "No man can say that Jesus is the Christ, but by the Holy Ghost;" and as the Holy Ghost is the spirit of revelation and prophecy, then this declaration of Paul, and the words of the Angel in Rev. 19, 10, agree "that the testimony of Jesus is the Spirit of Prophecy." Then, I ask, what is the rock which Jesus spoke of, on which he would build his Church? Was it Peter? No; it was the revelation from God which Peter had—it was the great divine principle of continued revelation received; without which the Church could not stand; for, without it, no man could know, and bear testimony that Jesus was the Christ.

True, the Christian world all declare that their faith, and their systems are founded upon the revelations of God, contained in the Bible. But I have only heard one party, in all my own experience, who openly declared that the Bible was the Holy Ghost, and they were a party called Morisonians, in Scotland. I told one of their preachers, whom 1 heard declare this, that theirs was a very convenient Holy Ghost for the world in this day; for, whether drunk or sober, if a man had a Bible in his pocket, he would always carry their Holy Ghost along with him. But is the Bible, as we have it, anything like a rock for a man to build his faith on, or for God to build a church on? or, is it not more like building on the sand? What is the difference between the rock and the sand? In the rock there is unity, every particle being firmly united together; while in the sand the particles are all divided; no unity, conjunction, or adherence one to the other. The rock, through the lapse of ages, may decay, and lose that unity, and crumble into sand again. So, with the interpretations of the revelations of God, given to former generations, when the uniting and life-giving principle of continued revelation is withdrawn, and they are interpreted by the learning and opinions of men; then, as these interpretations and opinions are devoid of union, faith founded, or systems reared on them, are built on sand, and in the end must fall. When the Jews came, the Jews professed to build their faith and systems on the revelations, given to Moses and the Prophets; but Jesus told them that their fear toward God was taught only by the precepts, doctrines, and commandments of men: they only believed the interpretations given by the learned in that day, concerning what Moses and the prophets had said. Thus, they were all divided into sects and parties; and when their Messiah came, of whom Moses and the prophets spoke, they knew him not: the great majority, with the learned Scribes and Pharisees at their head, rejected him, and called him an impostor; while the few that believed him to be a prophet, were divided in their opinions as to who he was; and, if amongst all that multitude, John the Baptist and Peter did know him, and bear testimony that he was the Son of God, they did not gain the knowledge from mortal man, nor from the writings of man; flesh and blood did not reveal it to them; they received it direct from the

God of heaven. But, while the Jews were divided on everything else, there was one thing on which they were all united, namely, a determined opposition to the Son of God, and the truths he taught, and to persecute all who bore testimony to the truth.

Look at our own day; while men profess to build their faith on the Bible, it is only on men's interpretations of the Bible that their systems, and their faith is founded; and as these are as various as the men who give them, so is their faith; so are their systems. And, like the Jews in the days of Jesus, so it may well be said of the professed Christian world, now, their fear toward God is taught by the precepts, doctrines, and commandments of men.

They are like a number of men going to look at the sun dial, to gain a knowledge of the true hour of the day; but a cloud obscures the sun; the dial is there, but the rays of the sun are wanting; however, they form their own opinions, and walk away, and tell others what they believe the hour to be; and, although they may all be divided in their conjectures, yet, as they are learned men, each one finds plenty of followers, who believe him (not the dial), and set their dial clocks accordingly. But lest one appear who has seen the sun shine on the dial, and who therefore *knows* the hour, and tell them that their dial blocks are all set wrong, instead of being glad to be set right, they turn round and persecute him who told them so, and hold fast to their own opinions, and say, we do not need the rays of the sun; we have got the dial; it is all we need. Foolish as this would appear, it was the state the Jews were in when Jesus came; and the very state the Christian world are in at present. They have got the Bible, and say they need no more; as for the light of new revelation to shine upon the Bible dial, to enable them to understand it, they can very well dispense with it when they have the opinions and commentaries of so many learned men to guide them. No matter how widely these learned men differ, they are learned, and that is enough. And let one come to them, who, by the light of revelation shining on the dial, has come to a knowledge of the truth, and tell them wherein they err, they, although divided in every thing, will combine in this to persecute that man, and defame his character. But as sure as no man can tell the hour of the day from the sun dial, without the rays of the sun *reveal* it to him, so no man can tell the mind and will of God, from the Bible, without the light of new *revelation* is given to *him*, in order to understand it. Nay, more, if the Son of God himself should come now, and teach the very same doctrines, and work the very same miracles, as when first he came, the world would be as divided now in their opinions, concerning who he was, and by what Power he wrought his miracles, as the Jews were, when he came before; and if any one should know him, he would have to gain that knowledge in the same way that Peter did, not through flesh and blood, but by direct *revelation* to himself from God the Father, by the Spirit of Prophecy.

Again, the Protestant Churches declare that Jesus Christ is the rock on which God was to build his Church. But, according to Scripture this cannot be true; for Christ is said to be the foundation that was *laid* (see 1, Cor., 3 11), "for other foundation can no man *lay*, than that is *laid*, which is Jesus Christ." Now, the *rock* on which a building stands cannot be said to be *laid;* it is the foundation stone that is *laid on* the rock; and as Jesus Christ is said to be the foundation and chief corner stone of the building; and as the foundation stone that is *laid on* the rock, and the rock itself must be two different things, it follows, as a matter of course, that he cannot be the rock on which that stone is laid; for it would be an absurdity to say that Christ was laid on Christ, and a far greater absurdity to say, he was built or laid on Peter.

Then, it is evident that the rock on which the Church was to be built, was neither Christ nor Peter, but they were both built on revelation from God the Father (see the testimony of Jesus to this effect, John, 5, 19). "Then, answered Jesus, and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he *seeth* the Father do; for

what things soever he doeth, these also doeth the Son likewise." "For the Father loveth the Son, and *sheweth* him all things that himself doeth." And, again, in Rev. 1, 1, we see the beautiful order in which revelation comes, and that the Son, Angels, Apostles, and the whole Church are built upon it. "The Revelation of Jesus Christ, *which God gave unto him to shew* unto his servants things which must shortly come to pass; and he sent and *signified* it by his angel to his servant John:" and, then (verse 4th), "John to the seven churches, which are in Asia."

Here, then, God the Father gives a *revelation* to the Son; the Son gives it to an angel; the angel gives it to John, and John gives it to the Church. Now, then, is not the Son, the Angel, John, and the Church, all built on the revelation, given by God the Father? Can any Church, then, who denies the need of continued revelation, be the Church of Christ? For, take away the *rock* revelation, and it must either be built on sand, or, like the story of Mahomet's coffin, hang in the air. But if we trace it a little farther, we will find that, as a Church, there will be nothing left, either to build or hang; but, like their God, without body or parts, their Church will be found, without either foundation or superstructure.

Let us look now at some of the other stones of the building, in laying the foundation of a house, there is more than one stone required; and, although, there may be one chief stone, called, by way of distinction, the foundation stone, yet others are needed, to make the foundation complete. What are these other stones (see Ephes., 2, 19). "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God." . . . "And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone." "In whom all the building fitly framed, together, groweth unto an holy temple in the Lord." . . "In whom ye also are builded together for an habitation of God through the Spirit." Then, the other stones of the foundation of the building are Apostles and Prophets, Jesus Christ being the chief corner stone. As for Cardinals and Archbishops, there are no such stones in the foundation, or in any part of the building. Apostles and Prophets were men inspired, and set apart by God, through whom he made known his mind and will to the Saints on earth, as has been already shown, in Rev., 1, 1; that, through these revelations, all the building might be fitly framed together, all united, stone to stone, and thus grow unto an holy temple to the Lord; and though they may have been taken, rough and unhewn, from different places; yet now they are fitly framed and joined together, for an habitation of God through the Spirit, for now they have access to the Father, whether they have been Jews or Gentiles; and by the Spirit of revelation they receive from Him; they are united together, every stone in its proper place, and all constituting the Church of Christ, the temple of the living God. Thus, not only is the foundation laid upon revelation from God the Father, but all having access to him by the Spirit of revelation, from Him. Every stone of the building is united together, and made one; and so long as this is the case, the gates of hell cannot prevail against it; for it is founded on revelation from God; it is held together by the same; it is built on eternal truth, emanating from Him who is the rock of ages. But, because of the wickedness of those who professed to be his Saints, God withdrew from them the Spirit of revelation; and for the want of that which alone could unite the parts together, and make the building stand, *it fell;* and we behold its ruins in the different sects and parties which now divide, what is called the Christian World.

Professor Marsh, of Yale College, pronounces the fossils recently found at Cohoes, New York, the bones of a female mastodon, of full growth, though comparatively young, and says that the animal must have existed over 10,000 years ago.

THE RITUALISTS.

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The old Latin poet describes a man who is strong in the consciousness of right, like one who, securely placed on a rock, beholds, unmoved, the storm-vexed ocean that beats against it. In like manner, the believer, within whose sanctified soul flows the undercurrent of heaven's own peace, looks unmoved on the upper surface of the world, harassed with the waves of doubt and mental conflict. He may draw lessons from them ; and our task is to place before our readers the thoughts which they are too busy, in life's wear and tear, to think for themselves ; or, if possible, to present them in a manner more suitable to their retention.

Decidedly, the most important question in religious society in England at present is *Ritualism.* Society does not object to robes, and lights, and incense, as *forms*, like Mephistopheles, it believes in "the good old faith of forms." But it is *the doctrines*, symbolized by them, that is objectionable. These doctrines are two.

1. The Encharistic presence.

2. The mediatorial character of the priesthood.

1. The Eucharistic presence, as set forth by Romanists and anglo-Catholics, is a theory, arising from the purest of all desires,—*the desire of the soul for union with God.* Archbishop Whately very logically proved, that all religious error has its foundation in human nature. That nature, once pure and God-like, has remnants of its former self remaining; plants and flowers of the former heaven-planted garden, struggling to make way between the weeds and brambles of sin and error. As the stream rises to its source, so the soul naturally seeks co-herence with Deity. Without the indwelling of the Holy Spirit there is no vitality in the soul ; it is powerless against temptation, and walks on in darkness, because it lacks the light of life. The Spirit of God, communing with our spirit, as kindred things, guides us into all truth. And it is obvious the Christian God is no imaginative idol, lifted up into some unintelligible sphere, unreached by mortal sympathies and prayers. He is near us, and about us.

Christ dwells beside a Christian's hearth, as much a companion to him, as he was in the days of his flesh to the fishermen of Gallilee.

This is as truly believed by Ritualists, as ourselves, But with this difference. *They do not understand how it is to be accomplished.* Hence the Eucharistic presence is devised to explain it. And this error has its origin in ignorance of the cardinal doctrine of all Faith,—*the idea of God.* For while it is admitted by many fine writers that Jesus was a photograph of Deity, yet they separate the man Christ quite apart from their ideal Creator. They only imagine that Jesus presented to us as much as was appreciable concerning God, and that the revelation given with an adjuration, "he that hath seen me hath seen the Father," meant that, as far as the moral qualities set forth in his life, he was a pattern of God. There is a want of tangibility in this, as there is in all the doctrines of modern religionists. Has it not constantly been declared that the primary condition of union with God is sanctification ? But sin must be first pardoned ere this can begin. That when this is accomplished there is a gradual assimilation of the soul to its Divine Original. Its weakness is fortified by the indwelling Spirit, and it grows in grace, and increases in the knowledge of God. By which term, *knowledge*, St. Paul expresses much more than an intellectual conception. It means *experience* of a thing, as when it is tested by tasting or handling. God literally "dwells in them, and walks in them." The Ritualist sighs for this, and invents his own way of fulfilling it. But the crowning stone of the edifice can never be raised, unless it has a foundation, and this involves—

2. *The Character of the Priesthood.* Nothing can be more peculiar than the correspondence on this subject in the "Times." There is Lord S. G. Osborne, who declares a priest is a quiet unit of society, whose particular duty is to be a good fellow, turn over a music book in a drawing-room, give to charities when called on, eat dinners, and make himself generally useful. His lordship, from our own knowledge, exemplifies his own ideal. Then, Dr. M'Neile, of Liverpool, contends there is no priesthood, nor altar, properly so called, and that forgiveness of sins is not a power delegated to any one. As a set off to all this, Dr. Pusey contends for confession and absolution, much more logically than any of his opponents argue against it.

In all languages, so far as we have learned, the word translated by us *priest*, signifies one who, by sacred endowments, is entrusted with a right to approach nearer to God; and to him certain gifts are entrusted to be delivered in God's name to the laity. This is quite apart from the sense in which St. Peter says of all saints, ye are "a peculiar priesthood." It needs no argument to show, that if God has designed us to come out of darkness into his light, and that the only medium of so doing is by forgiveness of sins to begin with, there must be some mode whereby sins are forgiven. This power of the keys is vested in the priesthood; and, as Dr. Pusey rightly contends, there is as much authority in the words, "whose sins ye remit they are remitted unto them, and whose sins ye retain, they are retained, as in the command, "Go, and teach all nations." But only those who were properly authorised to do the latter, could do the former. It is singular that the doctrine, so plainly enunciated in Scripture, of *baptism* for the remission of sins, except by Romanists, is entirely lost sight of.

Thus do the errors of men show the reality of Truth. There is no guarantee against error in faith, any more than against error in science, without an *infallible guide*. By this light, Truth,—while vast as infinity, too mighty for the largest intellect wholly to grasp, increasing and spreading as our intelligence increases, is yet so simple, a child may grasp it, and the unlettered rustic learn its lessons plainly. In one sense Ritualists should excite the utmost commiseration. Their souls are groping like the Cyclops round their darkened cell, longing for the light. But they try to square it with their own pre-conceptions, and bring their own prejudice and ignorance for God to approve, instead of emptying their souls of *all*, that each may be filled with truth, like a vessel plunged in a boundless sea. Nor are some journals wrong in saying, that this view of the priestly office must raise our view of the respect due to the priest individually. Let those who believe in a priesthood, heaven-sent, whose doctrines are whispers from eternity, whose power is in a lesser sense the power of God, remember to treat each individual ecclesiastic with becoming reverence. Love and affection are the height of reverence, not so an unamiable familiarity and discourtesy. Nor should we speak lightly and disrespectfully of those in error, as many do without knowing anything about it. But, thankful that *we* have been emancipated from its thraldom, pray for others less happy, and testify by our own life, the difference between their faith and ours.

G. DE LA P. BERISFORD.

EGYPTIAN LANGUAGE.—The Ancient Egyptian Language, from the earliest period at which it is known to us, is an agglutinate monosyllabic form of speech. It is expressed by the signs which we call hieroglyphics. The character of the language is compound: it consists of elements resembling those of the Nigritian languages and the Chinese language, on the one hand, and those of the Semitic languages on the other. * * * As early as the age of the xxvi. dynasty a vulgar dialect was expressed in the demotic or enchorial writing. This dialect forms the link connecting the old language with the Coptic or Christian Egyptian the latest phasis.—*Dr. Smith's Dict. of the Bible, Vol.* 1, *p.* 501.

RELIGIOUS EXCITEMENT.

In passing along Margaret-street, Oxford-street, on Christmas evening, I heard a man, with the voice of a stentor, shouting out, "Jesus Christ and no Popery; Jesus is the only name given under heaven whereby men can be saved; come to Jesus, to him alone, not to the Pope, not to the priest," &c. On arriving at All Saints Church, I found a crowd assembled round a young man, who was holding a banner, on which was inscribed a text of Scripture. The congregation was pouring out of "All Saints," and the silken banner was the rallying point of a determined group of anti-Ritualists, who had come to give said congregation timely or untimely warning of the dangers of "Puseyism and Popery." As a matter of course, confusion was the result of these proceedings, and a scene was inaugurated that gave rise to feelings that were more emphatic than religious. I do not mention this for the purpose of commenting on the merits or demerits of "Ritualism;" for so long as the Lord is permitted to have no say, it matters little whether men conduct their worship with all the theatrical gesture and display of Romish High Mass, or tie themselves down to the "only believe and you'll be saved" of Evangelical Protestantism. The all-important question for mankind now is, Has God revealed the ancient Gospel in this our day? We Latter-day Saints boldly testify that he has; yet our boldness does not equal the confidence we have in the truth of our testimony. We do know of a surety that God has spoken from the heavens—that his angels have restored the ancient authority and priesthood to men in this generation. Therefore, if men desire religious rites and observances, how much more profitable it is to learn and practise those which God has instituted in this our day, than to practise such as have been introduced by men without God's sanction.

And, on the other hand, if men desire plainness in their worship, how much better to observe the plainness God has instituted, than cling to a plainness that falls short of the truth. Let no one say that this is begging the question, or taking for granted the thing to be proved; for "he that doeth the will of the Father shall know of the doctrine, whether it be of God or of men." Thus, all who obey the Gospel, as proclaimed by the authorized priesthood of God, shall have a testimony for themselves, both as to the authority and as to the doctrines. This is the only way to impart a calm, quiet, but resolute confidence to the mind,—a confidence that is the result of actual salvation, through faith in Christ—a faith that is manifested and made perfect, by doing his will. This faith and this salvation make angry discussions unnecessary.

G. E. FERGUSON.

An American lady stopping by a lake on the top of the Sierra Nevada Mountains writes—"It (the lake) is filled with mountain trout, from which we have just made a most sumptuous dinner. We will remain until morning, when we drive 18 miles to the railroad, and will be in San Francisco to-morrow. Just to think of a beautiful lake, and a railroad 7,000 feet up in the air, and 10,000 Chinamen working like bees right in sight on the side of the mountain, digging a bed for the railroad, and hundreds of horses and mules going by, packed with all sort of things for their supply, even to houses (for no waggon can go where they are), and you can then faintly imagine our position here. We have had the most delightful trip from Salt Lake that can possibly be conceived of—nothing but one uninterrupted scene of pleasure and novelty.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 5, 1867.

NEW YEAR'S COUNSEL.

Another year has dawned upon us, and with it is commenced a new volume of the STAR. At present, it is not for us to say, what shall be the peculiar characteristics of this volume: this will undoubtedly depend upon the peculiarities of the events which shall transpire during the year. Some might suppose, from the title of our periodical, that we are expecting that happy period, called the MILLENNIUM, to commence immediately. But these are not our expectations: we are not looking for the Millennium to commence this year, nor next, nor for the next ten years to come. Indeed, we do not know the year, for God has not revealed it; but we do know that the great preparatory work, for that day, has been inaugurated, and in lively operation for more than thirty-six years. We do know that angels have come from heaven, announcing the glad tidings of the near approach of that day: we do know, from the magnitude of the preparations to precede the ushering in of that glorious era, that five or ten years would be altogether insufficient, to have all things in readiness, and to bring about the great restitution of all things, spoken by the mouth of all the holy prophets, since the world began: we do know that this gospel of the Latter-day kingdom must first be preached to all nations,—that the people of Zion must be gathered in one,—that the Jews must be gathered to Jerusalem,—that the ten tribes must come from the north,—that Old Jerusalem must be rebuilt with her temple,—that the New Jerusalem, with its temple, must be built in Western Missouri,—that the Lamanites must be gathered into its vicinity from North and South America,—that the seven trumpets must literally sound, and the great events connected therewith be fulfilled; then the Millennium will come. Although the work is to be cut short in righteousness, yet every reflecting man must be convinced, that such grand events cannot be crowded into the short interval of ten or fifteen years.

We have chosen as our motto for each STAR, during the year, the prophetic words,—

"Arise ye, and let us go up to Zion unto the Lord our God."

The day has come, when the Lord has called his people by the name of ZION, when he has said unto her, "Get thee up into the high mountain." (Isa. 40: 9). By obeying this modern command, we in reality are fulfilling the ancient prophecy of Isaiah. While modern Christendom mock, and scoff, and invent falsehoods about the Saints, let them set their faces steadfastly to obey the law of heaven, fulfil the prophecies, accomplish the purposes of Jehovah, and enter into the enjoyment of the high destinies that await them, remembering that great glory and dominion are in reserve for the kingdom of Zion.

The poor among the Saints in these lands have now about seventeen months to make preparations for the gathering in the summer of 1868. By that time, it is to be hoped that you can go within 400 or 500 miles of Salt Lake City, by steam conveyance. This, of course, will cost each passenger several pounds sterling more for passage money, to the western terminus of the railroad, than in former years. But as an offset to this, you have a year longer to acquire and lay up additional means, preparatory to the additional expense. During this interval there should be the greatest exertions and the utmost economy used, by each and every one, to free themselves from the poverty and distress of these lands, and from the impending judgments which must very soon fall upon all these nations. But we need not harrow up your minds by repeating the denunciations of heaven against apostate Christendom; for you yourselves are already well instructed upon these points, and know that the hour of their judgment is nigh, even at their doors. For your own sakes,—for the sake of your children, that your generations may not perish from the records of Zion, work out your salvation from these lands.

There are a few, undoubtedly, who have sufficient means to purchase their own outfit, waggons, teams, provisions, &c., and who may be desirous of emigrating this present season. Of course, they have the privilege, with the express understanding, that there will be no means available from the Church to assist them. Contributions from £30,000 to £60,000 per year, have been made, for many years, by the people of Utah, to gather the poor. This great exertion on their part has not been accompanied, at all times, by a corresponding exertion on the part of the Saints here. The Saints in Zion require a little relaxation from these heavy burdens; this year, therefore, will be appropriated by them more particularly for useful purposes at home. Let the Saints not murmur at this, but hearken to the good and wise counsels now imparted, and see what they can do, through their earnest prayers, faith, and good works, towards their own deliverance. By dispensing with beer, ale, strong drinks, tobacco, and other injurious habits, for seventeen months, many pounds sterling may be saved, and what is of still more importance, health will be much better preserved. If the amount of funds annually paid out for tea and coffee, were expended for milk or other good wholesome food, the Saints would enjoy much better health, and, perhaps, by this economy, might enlarge their funds. In some instances, considerable may be saved by obtaining cheaper house rents, by dispensing with unnecessary luxuries in wearing apparel, in diet, in fuel, and lights. Provisions bought in larger quantities, at wholesale prices, when practicable, will be found, in the course of a year's consumption, a very great saving. If every able-bodied person, and every young man and young woman would seek constant employment, either at home or abroad, much might be added to the family emigrating fund. And, finally, counsel together, and seek counsel from the Presidents and Elders, in regard to the best plans to be pursued to accomplish your deliverance from Babylon; and, above all, seek unto the Lord, with great faith, and humble prayer, for the direction and assistance which you need.

O. P.

APPOINTMENT.—Elder Joseph Lawson is appointed to labor in the ministry, under the direction of Elder William White, in Pembrokeshire Conference.

APPARENT CHANGE IN THE UNITED STATES GOVERNMENT.

(From the Times.)

It would, perhaps, be premature to say that the Government of the United States is about to undergo a complete change; but the more we hear of the proceedings of the current Session of Congress the more apparent is it that elements are at work which must speedily transform the Constitution, unless their action is checked by the national opinion. The Republican party, flushed with victory and overwhelming in strength, hurries on to its ends without listening to a word of remonstrance. It is for a time the uncontrolled and uncontrollable master of the situation. The minority which passes for an opposition in the Senate and House of Representatives is literally silenced. The power of the President is gone. Unable to reckon upon a sufficient number to support his Veto, he sits at the White House an impotent witness of a legislative action which he cannot impede. The powers conferred upon his office are taken away from him one by one, and his duties are reduced to those of the most formal character. The small remnant of authority which he might exercise during the interval between successive Sessions of Congress he will not enjoy, as an act has been already passed making the next Session follow immediately upon the termination of the present. The Republican supremacy is thus complete. But, perfect as their position now is, the leaders of the party are conscious of its insecurity. They have endangered, if they have not sacrificed, the Constitution that they might turn to the utmost profit a triumph probably temporary. Their victories in the autumn were in the the most important States the direct consequence of a reaction against the violence of the Chicago tour, and the majorities won by the indiscretion of their principal opponent may be lost by the extreme course they have themselves taken. Without considering the possibility of the admission to the national Legislature at no distant time of representatives from the excluded Southern districts, it is manifest that the Republican party cannot depend on the continued fidelity of the middle States. It is not unnatural, therefore, that they should be eager to consummate all their projects now, in their time of power; although, should delay from any cause intervene, it is possible that their eagerness may prove their own destruction.

The present Congress may not have time to complete its plans, but enough has been done to show the essential character of the changes the majority desire. The Legislative has conquered the Executive Department of the Government, and would now proceed to absorb all other power throughout the country. It is not difficult to see that a collision between Congress and some of the middle States is the thing to be next apprehended. The policy of the Republican party in dealing with the conquered South must be supplemented by constitutional changes in the States still in the Union, and it is certain that these changes will not be accepted without an opposition which must first be crushed by enlarging the sphere of Congress. One of the great—perhaps we should say the great—question in relation to the South is that of the suffrage. Last spring Congress was willing to allow the reconstituted States to settle the suffrage at their own discretion as heretofore, subject to the proviso that representatives should be allotted in proportion to the electors, and not to the inhabitants, of a district. No such compromise is now possible. The accession of strength which the Republican party has received embolden its leaders to insist upon "impartial" suffrage in the South—that is to say, a suffrage limited, it may be, by property or educational qualifications, but admitting of no distinction of race. It would, however, be wholly inconsistent to insist upon impartial suffrage in in the South so long as it is not conceded in the North, and at present, with some exceptions in New England,

persons of colour are hindered in acquiring, if not absolutely debarred from, political privileges in the North. Congress has accordingly shown its temper by a Suffrage Bill for the district of Columbia. In this peculiar district—specially subject to the National Legislature—negroes will, after the present Session, be admitted to vote like the other inhabitants. The next step will be the application of the same law to the Northern States. At present it is uncertain in what proportions the Senate would be disposed to support a bill interfering with the liberty each State has to determine who shall have the privilege of the suffrage within it, and until it is well ascertained that a sufficient number of senators would favour the proposal to pass it over the Presidential Veto, its introduction will be delayed. But already there is a cry that the Senate is a clog to the House. Its tendencies are too conservative for the extreme Republicans in the House and the country; and it is very possible that some wavering senators may give way rather than provoke a hostile feeling. Events are at present marching fast, in that direction, and we may anticipate that the 40th Congress, if not the 39th, will pass a law which will be a more striking innovation than anything of which we have yet heard. The threatened interference of Congress with the qualification of voters in every State, will, if effected, be an essential alteration of the character of the Federation, and the first instance of the aggrandizement of the central authority by the removal of the checks which were designed to limit its power.

The tendency of Congress to encroach on the functions of the separate States is a sequel to its absorption of the Presidential powers, and is in complete agreement with the conduct of the majority towards the minority within itself. The "Caucus" has always been a great institution at Washington, but never hitherto has its power been anything like what it is this Session. The "Caucus" is King. It supersedes discussion in House and Senate. In this conclave of the dominant party the measures are hatched which are then brought to light in the Legislature, and hurried through without debate. A dissident in the ranks of the Republican party itself must give way in every particular to the resolutions of his associates, as he knows that otherwise his name would not be included in the "ticket" of his party at the next election, and his political career would be summarily closed. In the "Caucus," however, there may be debate, though it is a debate in secret. In the Legislature there is no discussion worthy of the name. The bill, for example, providing that when the present Congress comes to an end on the 4th of March the new Congress shall immediately assemble for the despatch of business was carried in the House of Representatives, after scarcely half an hour's discussion, by a majority of 127 to 30. If the bill be important, and an attempt at opposition is expected, the "previous question" is called into play. This device absolutely precludes debate, since when it is demanded a vote is immediately taken whether the discussion shall be continued. If the majority decides this in the negative, a vote is at once taken on the bill itself, and a measure thus becomes law, although no opportunity has been given to its opponents to argue against it. The minority is thus subject to the caprice of the majority, and the temper of intolerance fostered which forbids any expression of independent opinion. The man who is in a party is its slave; the man who is in a beaten party is a silent slave; the man who attempts to be independent of party is nowhere.

In observing the change which American institutions are suffering, it must be observed that we pass no opinion on the immediate objects of the dominant party in Congress. The views of the Republicans may be absolutely unexceptionable, but the means by which they endeavour to attain them appear to be destructive of the scheme of Government designed by the authors of the Federation. The Government of the United States at this hour is not a representative Government; Congress is not a deliberative body. These are facts of observation, and to insist upon them no more implies a criticism of the Republican policy than to say

that the Government of Russia is autocratic involves a condemnation of the Imperial *regime*. But the failure of Congress as a deliberative body and of the representative institutions of the States is a fact of the highest imimportance, and it may be questioned whether any ends can be worth such a cost. We have been accustomed to believe free government to be of more value than any perfection of administration, and to think it the peculiar glory of Parliament or Congress that every opinion could find an utterance in it, every class could secure a representative and a hearing. America is in danger of losing, if it has not lost, this inheritance. Its Congress is engrossing power to itself on all sides, and yet it is not Congress that is supreme, but a power behind Congress—secret, irresponsible, almost unknown. The decrees of this self-elected Council, matured in private, are launched upon the Legislature, which accepts them without discussion, and the destinies of the nation are committed to the keeping of a few unseen men, who direct the machine of legislation. To what lengths the transformation of the American Government thus begun may be carried we know not; individual members of Congress are powerless to resist it, and the only hope of arresting its progress lies in a recoil of national opinion such as has landed the Republican party in its present triumphant position.

BARON RICASOLI ON "A FREE CHURCH IN A FREE STATE."

The *Italia* contains a letter from Baron Ricasoli in reply to the bishops domiciled in Rome who applied to him for permission to return to their dioceses on the 15th, the very day on which the late circular of the Italian Minister, removing the exclusion from all the exiled bishops who desired to return, was issued. In this reply Baron Ricasoli gives the bishops to understand what his meaning of "a free church in a free state" is. After referring to the United States of America, where, as evidenced by the late Roman Catholic synod held in Baltimore, the Roman Catholic Church enjoys perfect liberty, he says—"By the side of the Roman Catholic church rises up the Protestant temple, the Moslem mosque, the Chinese pagoda; by the side of the Catholic clergy the consistory of Geneva and the congregation of the Methodists administer their affairs. This state of things does not beget either confusion or irritation. Why? Because no religion asks from the State special protection or privilege; each lives and developes itself under the ægis of the general law, and the law, equally respected by all, guarantees equal liberty to all. The intention of the Italian Government is to show that it has faith in liberty, and that it means to apply it to the utmost extent that is compatible with the interests of public order. It therefore invites the bishops to return to their sees, from which they have been exiled, precisely on the ground of public order. It imposes no condition on their return but this, which attaches to every citizen who desires to live peaceably, namely, to discharge his duty and to obey the law. The State engages that they shall not be disturbed, but then they must not ask for any privileges, if they will not submit to any restrictions. The principle of every free State—that the law shall be equal for all—admits of no distinction of this sort." Then alluding to the different circumstances under which the church was established in America and in Europe on the downfall of the Roman empire, the baron proceeds to say—"But whilst the nations emerging from the chaos of the middle ages

were readjusting themselves and entering the road of progress indicated by God, the church claimed to communicate the immobility of the dogma of which it is the guardian to everything with which it had relation; it saw with disquietude the development of mind, the multiplication of social forces, and declared itself the enemy of all liberty by denying the most precious and incontestable of all—the liberty of conscience. Hence originated the conflict between the ecclesiastical and civil power, because the first represented enslavement and immobility, the second liberty and progress. How can this conflict be brought to an end? Liberty alone can bring us to that happy situation which you see existing in America. Give to Cæsar that which is Cæsar's, and to God that which is God's, and peace between Church and State will not be disturbed again.—*Liverpool Mercury.*

CORRESPONDENCE.

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AMERICA.

Great Salt Lake City,
Nov. 23, 1866.

Elder Franklin D. Richards.

Dear Brother,— * * * We are having very pleasant weather at present, and the people have a fine opportunity of finishing up their Fall work. This was needed, as the number of men called out for military service in San Pete and Sevier counties, and to send down for the poor Saints to the frontiers, left a great amount of labor unperformed, which the present fine weather enables them to finish.

The Indians have been quiet of late, with the exception of a break which a few Indians made on a Ranch near Beaver, in which, however, they were worsted. The Navajoes have also lately crossed the Colorado, and attacked a harvesting party of our people at or near Berryville. They shot one of our brethren, but not dangerously, and drove off a lot of stock, which was recovered.

The telegraph wire is being rapidly stretched for our home line. We are now connected with Logan, and the men are now taking it south. We expect to have two companies of men; one from here to Nephi, and thence to San Pete, and the other company from Nephi south. It will be the commencement of a new era for our outer or distant settlements to be brought into such close connection with head quarters, and will doubtless give an impulse to business, improvements, &c., in the Settlements.

The death of Dr. Robinson created considerable excitement for a little while. A persistent effort was made by the clique that has existed here for sometime, to implicate myself, the Mayor, and City Authorities, and the community at the inquest; but it was a signal failure, except that they came very near exposing some of their own number, which stopped their inquiry in that direction. The whole affair has been a fizzle, and no capital has been made by those engaged in it. The city is now very quiet, and very little is being said or done, that comes to light, on the part of those people who have been so industriously engaged in trying to injure us.

Dyptheria has been very common during the latter part of the summer, but we hear of no cases at present. A species of influenza has been common of late, and the children in many families are afflicted with it; but this is also decreasing.

We had an excellent time at the three days' drill of the Legion—Oct. 31st, and Nov. 1st and 2nd—the particulars of which you have doubtless seen in the NEWS. Everything passed off very smoothly; the weather was exceedingly fine, and the officers and men gave evidence of having taken much pains in training since the time that they had been out in the encampment before—1865.

So far as I know, your family and

those of the Elders abroad are well. Accept my love, in which the brethren join, to yourself, also remember me to my son John W., brother Orson, Oscar, and all the Elders.

Praying the Lord to bless you, and enable you to fill your mission acceptably to Him, I remain your brother,

BRIGHAM YOUNG.

ENGLAND.

WELSH DISTRICT.

2, Brecon Road, Merthyr Tydvil,
Dec. 20, 1866.

Elder Pratt,—

Dear Brother,—Being appointed to succeed our beloved brother, Abel Evans, to the Presidency of the Welsh District, I consider it my duty to give you a brief account of the condition of things, as we found them in those parts where changes have taken place in the ministry, in order to regulate the same, according to the appointment made by the Presidency in Liverpool.

I had the privilege of accompanying Elder F. D. Richards to several Branches of this Conference, and spent Sunday, the 9th instant, at Cardiff, where he spoke three times that day, with much freedom and great power of the Holy Ghost, to the full satisfaction and edification of all the Saints, and caused us all to rejoice in the good things of the kingdom.

On Monday morning we had a meeting in the same place.

Tuesday, at Mountain Ash; Wednesday, at Aberdare; Thursday, at Merthyr. At all these places we had excellent meetings, and a great outpouring of the Spirit of the Lord.

The Saints in all the above places feel grateful and highly favored, for the privilege of having one of the Twelve to visit them.

On Sunday, the 16th, we visited Swansea, and met Brothers Elias Morris, and J. D. Rees, at which place also Elder Richards spoke three times. In the morning, at a Priesthood meeting, we had much good instructions concerning our duty, and the responsibility that rests upon us, to make known the Gospel to our fellow-man; even to warn the noble and rich, if not verbally, by all lawful means, such as books, pamphlets, &c. As the Gospel must be preached as a witness, for, or against all people.

In the afternoon and evening we had good instructions, and a strong testimony of his experience and knowledge of the great work of God in these last days. Elders John Parry and Elias Morris testified of their experience, for upwards of twenty years, in the Church, and of the knowledge and much assurance that they had of the truth of the work of the Lord, and of the undeniable fact that Joseph Smith and Brigham Young are Prophets of the Most High God, &c. The Saints in all the above places approved of the changes and appointments in the ministry, without a dissenting voice.

On Monday, the 17th, Elder Richards took his departure with the train for Liverpool, and had our warmest affection to go with him; for truly he had cheered us up, and left a good influence with us, and our prayer is, that the Lord may bless and prosper him in all his ministry, as he did while here with us.

We found all things in good condition where we visited; and the testimony of the Saints, as a general thing, is, that they feel better than ever before.

The power of God is made manifest among the Saints to a great extent: several of them have been attacked by the cholera; but not *one* died that trusted in the Lord, and the ordinance of his house, namely, anointing with oil, and the laying on of hands by the Elders, with the prayer of faith, while some few died that did apply other means to their cases.

Your Brother in the Gospel,

JOHN PARRY.

SCANDINAVIAN MISSION.

Copenhagen, Dec. 20, 1866.

Elder Pratt.

Dear Brother,—I feel happy in having the privilege of forwarding to you our Statistical and Financial Reports for this year. The number of baptized for Denmark amounts to 692, for Sweden, 390, for Norway, 187, making a total of 1269. I am thankful to the Lord for his blessings that have attended the labors of the Elders. It is gratifying for me to testify that the brethren, laboring in the Priesthood,

have been faithful in the discharge of their duties, and the Saints in general have been willing to sustain the work. Our missionaries occasionally encounter some opposition, and a little persecution, now and then, from priests and mobocrats: sometimes the newspapers publish small bits of slander and extracts of apostates' letters, which are swallowed as savory morsels by those that love lies. All these efforts of the enemy of the truth and his emissaries, have not the desired effect upon the honest in heart, many of whom are led to investigate our principles. I can indeed say, that the work is advancing, the Spirit of the Lord is laboring with the people, and to him belongs the glory for the increase.

We enjoyed very much the visit of President B. Young, jun., and brother John W. Young, and the Saints appreciated highly their sojourn among us.

The travelling through the different parts of this wide-spread mission is very expensive: I have, nevertheless, visited as many District and Conference meetings as time and means would allow, feeling it my duty, together with the other brethren from the Valley, to bear my humble testimony of the truth, and to encourage the Saints in well-doing. I have felt myself blessed in doing so, and my heart has rejoiced every time I have stood forth to proclaim the principles of the Gospel, trusting in the Lord for the assistance of his Spirit, feeling that without his aid, my words would avail nothing.

Our STARS and pamphlets have a good circulation, and are read by many outsiders; and my opinion is, that thousands believe the Gospel, who have not yet courage to break with the world, and stand forth as defenders of the truth: but the time will come, when they will have to choose one side or the other.

The spirit of gathering continues lively among the Saints; their fervent prayers and efforts are to be delivered from the bondage and iniquity of Babylon, to go home to Zion, to labor more effectively for the building up of the kingdom, and to be more fully instructed in the ways of the Lord. Those that have means are anxious to go next season, even if they cannot go farther than to the regions of Nebraska, if you should think it wisdom for them to do so.

Wishing and praying the Lord to bless you and all your associates, I beg to be kindly remembered to brothers F. D. Richards, John W. Young, and all in the Office.

The Elders and Saints here, join me in love and respects. Yours truly in the Gospel Covenant,

C. WIDERBORG.

IMMINENT RUPTURE BETWEEN TURKEY AND GREECE.—The recent defeat, or at least the serious repulse, sustained by the Turkish forces in Candia, shows that the insurrection has again become formidable. Indeed it is now more formidable than ever. The Turkish army thus defeated is the most numerous and powerful which has as yet been brought into action against the insurgents, and the success of the latter shows plainly that the arrival of help from abroad is adding greatly to their military strength. A week ago, we called attention to bands of "sympathisers" from Greece and even from Italy, who were hastening to Candia to assist the insurgents, and we expressed our belief that if the Porte could not establish an effective blockade all round the Candian coasts, the insurrection would assume most serious proportions, and probably force on a reopening of the dreaded Eastern Question. The latest news is the most serious that has yet been received. Justly incensed at the hardly-concealed aid which Greece has lent to the insurrection, and the menacing assembly of Greek troops along the Turkish frontier, the Porte has addressed an energetic despatch to the Greek Government, declaring that unless these proceedings be discontinued, Greece must accept the responsibility of having provoked the conflict which may ensue.—*Globe.*

An American paper states that Miss Glooma Jennings, "the only heiress to the Duke of Marlborough's estate of £100,000,000," leaves Alabama next month for England, to claim her property, Sam. Jennings, of Connecticut, and other heirs, having transferred their claims to her.

THE FRENCH EXPEDITION TO THE COREA.—The *China Mail* of November 15 states that the news of the burning of the General Sherman (American schooner) by the Coreans, and the consequent death of all on board, is confirmed, Passengers and crew were tied on their berths, and burnt with the ship. The French fleet consisting of one frigate, three corvettes, and four gunboats, left for Corea on the 11th of October, and on the 15th entered the town of Canghoa, some distance up a river, described as a small place of only 10,000 inhabitants, nearly all of whom deserted the town on the French approach. The fact of the murder of the missionaries is fully admitted by the Coreans, and a mandarin who was captured and taken on board the admiral's ship seemed to glory in the fact. The King invited the French admiral to proceed to the capital to negotiate; but this was declined, as a trap was suspected, and a despatch was sent instead, in which demands were made for punishment of the mandarins who had instigated the murders, and for the appointment of a plenipotentiary. News had been brought to the French by a Corean convert that junks containing stones had been sunk in the river Seoul, between Kanghoa and the capital; and that the Viceroy had despatched an army of 15,000 strong to attack them. The Seoul is officially declared under blockade by the French,

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DIED:

HEBDON—On July 21st, 1866, Anne, the wife of James Hebdon, (late of Hull), having fallen down the Hatchway, while on board the "Emerald Isle" on her passage from Liverpool to New York, aged 24 years.

HEBDON—August 19th, at Williamsburg, Long Island, near New York, city, Martin Retter, eldest son of James and Anne Hebdon, of scarlet fever, aged 4 years, 5 months and 13 days.

HEBDON—August 21st, at the same place, Frederick William youngest child of James and Anne Hebdon, of consumption of the bowels, aged 1 year, 11 months and 12 days.

POETRY.

—o—

BE GENTLE TO THY WIFE.

(Selected.)

Be gentle, for you little know
How many trials rise:
Although to thee they may be small,
To her of giant size.

Be gentle, though perchance that lip
May speak in murmuring tone;
The heart may beat with kindness yet,
And joy to be thine own.

Be gentle: weary hours of pain,
'Tis woman's lot to bear:
Then yield her what support thou canst,
And all her sorrows share.

Be gentle, for the noblest heart
At times may have some grief,
And even in a pettish word
May seek to find relief.

Be gentle, for unkindness now
May rouse an angry storm,
That all the after years of life
In vain may strive to calm.

Be gentle; perfect there are none;
Thou'rt dearer far than life;
Then, husband bear and still forbear:
Be gentle to thy wife.

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MILLENNIAL STAR.

"Arise ye, and let us go up to Zion, unto the Lord our God."—JEREMIAH.

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THE CHURCH AS A PERFECT BODY.

BY ELDER WILLIAM GIBSON.

Having examined the Church as a perfect building, we will now look upon it as a perfect body.

"Now ye are the body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling."—1 Cor. xii, 12, 17, 21, 27, 28. Every member is required to form the perfect body or Church of Christ.

Now, let us look at the different members of that perfect body, as it was organized by Jesus Christ.

First, then, the head. Most of the dissenting churches declare that there is no other head but Jesus Christ, and in endeavoring to prove this, quote the following passages of Scripture: "And he is the head of the body, the Church:" 1 Col. i, 18. "And hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all." Eph. i, 22, 23.

That these passages declare Jesus Christ to be the head of the Church, no one, who believes in the New Testament, can deny. But then, the question arises, in what respect is Jesus Christ the head of the Church? By reading Eph. v, 23, we have the question plainly answered: "For the husband is the head of the wife, EVEN as Christ is the head of the Church, and he is the savior of the body."

I can well remember in the first public discussion I ever held, after I went out to preach the Gospel, my opponent, a Campbellite preacher, said, that the Latter-day Saints were no better than the Church of Rome: for the Church of Rome believed in having the Pope for a head on earth, and Jesus Christ for a head in heaven, and that the Saints believed in having Joseph Smith for a head on earth, and Jesus Christ for one in heaven; therefore, said he, both are monsters, for a body

with two heads must be a monster, and neither can be the Church of Christ.

I told the gentleman, the Scripture said, that as the husband was the head of the wife, EVEN so was Christ the head of the Church; and asked him if he had got a wife: he said he had; then, said I, you are the head of your wife, in the same way that Christ is the head of the Church. But do you not think that your wife would be of very little use to you, if she had not a head of her own? If having two heads made a body imperfect, I thought that having none at all, would not better it much. And if a wife could not be perfect, without a head of her own, as well as having her husband for one, I could not see how the Church, the body, the bride, the Lamb's wife, could be perfect, without one also.

Before Jesus left the earth, in organizing the Church or body, he gave it a head, in Peter—See Matthew xvi, 19. Jesus said unto him, "I will give unto *thee* the keys of the kingdom of heaven, and whatsoever *thou* shalt bind on earth shall be bound in heaven, and whatsoever *thou* shalt loose on earth shall be loosed in heaven;" and in John xxi, 15—18, he appoints him the shepherd, and gives him charge tc feed the flock. After tarrying in Jerusalem, till they were endowed with power from on high to proclaim the Gospel, who was it that, on the day of Pentecost, opened the door to the seed of Abraham, for the first time, after the resurrection of Jesus? It was Peter; for he was the head; he held the keys.

And when the time came, that the Gospel was to be preached to the Gentile nations, for whom did the angel tell Cornelius to send, that he and his household might be admitted into the Church of Christ? (See Acts 10, 5.) "And now send men to Joppa and call for Simon, whose surname is Peter, he shall tell thee what thou oughtest to do." Why did not the angel tell him? Or why send for Peter, in preference to any of the rest of the Apostles? Because he was the head of the body on earth; he held the keys; and, therefore, it was he alone that could open the door; and once open, it remained so, till men's transgression caused God to close it up, and take the keys from the earth: for after Peter fell a martyr to the truth, we find John the head, through whom God communicated his will to the body, the Church. (See Rev. i, 1—4.)

Let us next look at the rest of the members of the body. "Now ye are the body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? Are all prophets? Are all workers of miracles?" 1 Cor. xii, 27, 28. No. (See verse 14.) "For the body is not one member, but many," and yet the eye cannot say to the hand, I have no need of thee, nor the head to the foot, I have no need of thee. All are needed, whether it be Apostles, or Prophets, or any other member of the body; no one can be wanting, or else the body will be imperfect.

Now the Church of Rome, and the Greek Church, claim to have a head to their systems: but allowing that to be the case, if a body without a head cannot be perfect, can a body with a head, and yet destitute of the principle member of the body, be perfect? Certainly not. Have, then, these churches Apostles and Prophets in them, as part of the members of what they call the body of Christ? No: for if they had, they would be guided by continued revelation, instead of depending solely on the Bible, and the traditions of their fathers: instead of being two separate bodies, they would be united in one.

Again, look at the churches of England and Scotland: they are two separate bodies, having different organizations, and different faiths, and yet the Queen of England is the head of both. Now, without stopping to look at the absurdity of a woman being the head of the Church, let us look at the still greater absurdity of a system, claiming to be the perfect body or Church of Christ, and yet having two separate bodies, under one head. Query, is such a church a perfect body or a monster? and then, how many of the members do they claim to have? Why have they neither Apostles nor Prophets, neither the worker of miracles nor the healer of the sick, neither

the member who speaks with tongues, nor the interpreter of tongues? Are these bodies, which are destitute of all these members, anything like the perfect body of Christ? As well might we say, that if two bodies were joined to one head, having neither eyes nor ears, stomach nor bowels, arms nor legs, it would be a perfect body, as to say that such a system could be the Church of Christ.

What, then, are we to think of the other churches of Christ, as they call themselves, who have neither head nor members, and yet claim to be the body, the Church of Christ? What utter folly is displayed, in making such an assertion! "Surely that time has come, when God should send them strong delusion, that they should believe a lie. . . That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

We have as yet been merely looking at the body, the outward form: let us now look at the nobler part,—the spirit, that was to give life and animation to that body; for the body without the spirit is dead, and will soon decay and lose its organization. And if it is so with our earthly bodies, it is so also with the body or Church of Christ. To find that spirit, see John xiv, 15, "If ye love me keep my commandments.....And I will pray the Father, and he shall give you another Comforter, that he may abide with you *for ever*, even the Spirit of Truth, whom the *world cannot receive*, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." Verse 26th, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Chapter xvi, 13, "Howbeit, when he, the Spirit of Truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come." This is the description, given by Jesus Christ, of the spirit to be given to his body, the Church, after he should go to his Father.

It was a spirit that the world could not receive; but it was a spirit that would show to the Church, the body, things past, by bringing all things to their remembrance — things present, by leading them into all truth, and also show them things to come: it was a spirit (see chap. xv, 26) that would bear testimony of Jesus, and as we are told in Rev. xix, 20, it was the spirit of prophecy, and was to abide with the Church *forever*, if they kept his commandments. (See, as already quoted, John xiv, 15, 16.)

And what were the manifestations of that spirit? Or how were the members of the body operated upon by it?

Let us trace it from the beginning. The desciples were told to tarry at Jerusalem, till they were endowed with it from on high. When they received it on the day of Pentecost, what manifestation was given that they might know they had received it? How were they operated upon by it? (Acts ii, 4.) "And they were all filled with the Holy Ghost, and began to speak in other tongues, as the spirit gave them utterance." And how was it with Cornelius and his household, when the same spirit was given to them? How did it manifest itself then? How did it operate upon them? (Acts x, 44.) "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word; and they of the circumcision were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.....For they heard them speak with tongues and magnify God." And how was it manifested in those twelve men, whom Paul re-baptized at Ephesus, because they had not received it? (Acts xix, 6.) "And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied."

And what were the manifestations and operations of the spirit, among *all* the members of the body, in that day? (See 1 Cor. xii, 7.) "The manifestation of the spirit is given to *every man*, to profit withal. For to one is given by the spirit, the word of wisdom; to another, the word of knowledge, by the same spirit; to

another, faith, by the same spirit; to another, the gifts of healing, by the same spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and self-same spirit, dividing to every man, severally as he will."

This is the spirit and the manifestation of it, that were to abide with the Church *for ever*, if they loved Jesus and kept his commandments.

Supposing we could find a Church on earth with a head, and all the other members of the body, but without the spirit, or any manifestation of it, then, as the body of a man, without the spirit is dead, so also would that body be dead. They might have the Bible, and all the revelations that God had ever given to man, but without the spirit the body would be dead. "For the letter killeth, but the spirit giveth life." (2 Cor. iii, 3.)

Then what are we to think of those religious systems, by which we are surrounded, who claim to be the Church, or perfect body of Christ, and yet say, that the members of the body, the spirit of prophecy that gave life to the body, and the manifestations of that spirit intended to dwell in the body, are no longer needed, but were merely given to establish the body at first, and then were to be done away?

As well, may we be told, that the members of the human body, and the human spirit that animates the same, and the manifestations and operations of the human spirit in the body, are no longer needed, after the child is born, that they were only given to form the body, and then to be done away, and yet pretend that a perfect living body would remain, as to tell us that any of their memberless, spiritless, inanimate systems, is the perfect living body, or Church of Christ.

The idea of a perfect Church, without a head, members, or spirit, is like the idea of a "god without body, parts, or passions," or a "heaven beyond the bounds of time and space." Such an idea never could exist, except in the frenzied dreams of disordered minds.

TRUTH SANCTIFIES.

BY ELDER CHARLES W. PENROSE.

In conversations upon the Christian religion, it is very often asserted that it does not matter what doctrines a person believes, so that he is sincere in that belief. This is one among the many great fallacies of modern times. Sincerity will not alter the nature of error, or destroy its tendencies. Truth alone can sanctify and save. Error darkens and debases the minds of men, and leads them away from the exalted position to which truth points the way.

Jesus, when praying to the Father for his disciples, said, "Sanctify them by the truth, thy word is truth." The Apostles of the Savior could only be sanctified by the truth. Mere belief in Christ's atonement was not sufficient to exalt them, and prepare them for the presence of God; it was necessary for them to receive truth from the Father continually, and to live by it, so that they might, by a continual increase in truth and righteousness, eventually become sanctified. The word of God is truth, and the practice of truth is righteousness. Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," and also, "without holiness no man shall see the Lord;" therefore it is necessary for mankind to receive the revelations of God, and to live in practical obedience to them.

Jesus revealed many great and important truths to his disciples, which were kept hid from the world; and there were still more great and important truths which it was necessary for them to understand, but they

were not sufficiently advanced in the practice of what they already knew, to receive them; hence, he said, "I have many things to say unto you, but ye cannot bear them now;" but he promised that they should receive them at some future time, declaring that he would send unto them "the Comforter, even the spirit of truth," which was "to guide them into all truth." In regard to the practice of truth, Jesus said, He that heareth my sayings and doeth them not, I will liken him to a foolish man who built his house upon the sands, &c.; also, "in vain ye say Lord, Lord, and do not the things I say;" and again, "not every man that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven;" and when he sent his Apostles to preach to all nations, and to baptize believers, he also enjoined it upon them to "teach them to observe all things whatsoever I have commanded you." All of which goes to prove, that it is absolutely essential for those who desire to enter the kingdom of heaven, to receive the truths of heaven, and to embody them in their life and character, advancing in the comprehension and practice of them, until they are perfected, being sanctified by the truth.

Paulexhorted the former-day Saints, after laying the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, of the laying on of hands, &c., to go on unto perfection, (Heb. vi, 1, 2,) and in his epistle to the Ephesians, (chap. iv, 11, 12,) he showed them how they were to become perfected, that is, by the word of God through inspired Apostles, Prophets, &c., who were placed in the Church for "the perfecting of the Saints, for the edifying of the body of Christ," as well as for "the work of the ministry," so that all might come to "the unity of the faith, to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." In Christ dwelt "all the treasures of wisdom and knowledge, and in order to become perfect, to be "like him, that we may see him as he is," the same "treasure of wisdom and knowledge" must dwell in us, being imparted by the revelations of the spirit of truth, and through the inspired ministers of God, so that we may grow up unto the fulness of his stature.

It is also evident that sincerity without truth will not sanctify; for the Lord says, "in vain ye worship me, teaching for doctrine the commandments of men." The worshiping Christian, with nought but sincerity to recommend his creed, is in no better condition than the Hindoo mother, who casts her infant into the sacred river Ganges, as an offering to the gods, or the devotee of Juggernaut, who casts himself beneath the ponderous car of the great idol, and allows himself to be crushed into a horrible and lifeless mass, as a bloody sacrifice. As far as sincerity goes, we see it exemplified in the ceremonies of heathen religionists, in a much more striking manner, than among so-called Christian nations; but in either case sincerity does not sanctify a false creed, and a false creed cannot sanctify its followers.

The Scripture says, "for as many as are led by the Spirit of God, they are the sons of God," and the spirit guides into "all truth," therefore those who are not led by the spirit of truth, but are wandering in the mazes of error, cannot claim the title of sons of God, no matter how sincere they may be. It is a very remarkable inconsistency, that men are sensible of the importance of true principle to guide them in the affairs of time, but are careless in regard to principles pertaining to eternity. In seeking to obtain a certain result in an important experiment, the practical chemist takes the most careful precautions to combine the exact proportions, required in his mixture, and to add each ingredient at the proper time, and in the proper manner. The mathematician, in working out a problem, pays particular attention to the application of each appropriate rule or axiom pertaining to that problem. The traveller, starting on a journey with which he is unacquainted, knows that unless he pays special attention to the directions he receives as to the route, he will be lost. The mariner studies

his charts, surveys the heavens, consults his compass, and steers his barque according to the rules of navigation; but those who are seeking the heavenly country, plunge headlong forward in the dark, without a definite rule or principle to guide them, wander off into different paths, feeling their way to glory, and vainly imagine they will all come to the right place at last, if they only *sincerely think* they are right.

In serving earthly masters and rulers, men pay particular attention to their instructions, and strive to please them by a constant submission to their wishes; but in serving God, they do just as they please; worship him in the way that best suits their own inclinations, pay the preacher who preaches that which sounds the most pleasant to their own ears, follow that creed which comes least in contact with their own feelings, and when they are shown how inconsistent their ways and principles are with the declared will of God, they shut their eyes, put their fingers in their ears, and cry out, Oh! these are non-essential matters, God will accept our services if we are sincere, no matter in what way we try to serve him.

But we do not wish to convey the idea that we depreciate the value of sincerity in itself. On the contrary, we look upon insincerity as one of the most prevalent and soul-destroying evils of the age. It is the importance of truth in connection with sincerity that we wish to advocate, and no doubt those who are really sincere are they who will prove to be susceptible to the influences of truth when it is properly placed before them. Those who persist in following error because it pleases them, when they might perceive the truth if they chose, are really insincere, no matter what may be their pretensions. Hypocrisy is hateful in the sight of God, and despicable in the eyes of all good men. The Lord, speaking by the Spirit through Isaiah, concerning the present days, says (29c. 13th and 14th v.), "Because this people draw nigh unto me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by *the precepts of men*, therefore, behold I will proceed to do a marvellous work among this people, even a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." That "marvellous work" is now moving forth with great power in the earth, and is called "Mormonism," by the world, but to those who are seeking to be sanctified by the truth, it is known as the kingdom of God commenced on earth, in which are inspired Apostles, Prophets, &c., to guide the Saints to perfection, and the Holy Ghost the Comforter, to reveal the things of the Father and the Son for their understanding and practice. It is so organized, under the immediate supervision of Jesus Christ, that in it no error can prevail; for he who is "the way, the truth, and the life," is its author; and every principle that is a law of the Church comes from him; consequently it is a perfect system. But, as in former times, those who traffic in the souls of men, while teaching that acceptance with God depends merely upon sincerity, and acknowledging often the sincerity of the Latter-day Saints, yet take great pains to warn their followers against investigating this great work of God, circulating all manner of evil reports against it, fulfilling the words of Peter, that false teachers should go forth, and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and through covetousness, shall they with feigned words, make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not."

Therefore, all ye who love truth, come out from among them, and shake off the trammels of their creeds; open your eyes to the pure sunrays of heaven, now beaming forth for your light and glory! And ye Saints of God, who have come to the knowledge of the truth, be not slothful nor careless, but diligently seek for the riches of truth, the pearls of priceless worth, contained in the revelations of God! Practise what you know, and let your souls expand and grasp the treasures of knowledge and wisdom which are yours; that your light may grow "brighter and brighter, until the pre-

fect day," and that you may "grow in grace and the knowledge of Christ, till you are filled with the fulness of God, and are prepared to dwell with the sanctified — sanctified by the truth."

THE AMERICAN SETTLEMENT AT JAFFA.

(From the Jewish Chronicle.)

As this settlement has excited so much attention, and has been noticed by nearly the whole European and American press, a few details which we cull from the "Sword of Truth," the organ of the sect to which the colonists belong, may not be out of place. In the number of the organ which appeared on Nov. 15th, and which lies before us, the leader of the colony, President G. J. Adams, gives a detailed account of the voyage of the vessel from Jonesport, where the colonists embarked, to Jaffa, where they landed. After a voyage of forty days, the company, composed of 168 souls, comprising a few sexagenarians and several infants at the breast, arrived at Jaffa. Of his encampment there, President Adams writes thus:—

We have not even been sea-sick, for which we praise the God of our fathers. All are pleased with the beauty and glory, and climate of the country. All hearts beat high with hope for peace on earth and good will to men, and thus far we have had nothing but continued blessing and peace from the Lord. Let the friends everywhere begin to get ready for next year.

Tuesday, October 2.—We are now on the beach near Jaffa, having been encamped nine days. We are most constantly engaged in unloading our lumber and cargo. We have been permitted to land, entirely free of duty, and they have permitted us to land north of the city, outside of its gates, which saves us much trouble. The governor, the pasha, the cadi, the mustapha, and all who are in authority, welcome us and do us honor. Our consul welcomed us by coming out to meet us with the bright stars and broad stripes. In a word, let me say never were a people more universally received with kindness and love, or treated with more consideration, respect and distinction. Latins, Greeks, Armenians, Sectarians, and Mohammedans, all with one consent, pour blessings upon our heads, and offer to share with us their homes until we can get our own prepared. We have held meetings two Sundays since we arrived, and all were pleased. Everything looks prosperous and glorious. Praise the Lord now and ever, for his mercy is from everlasting to everlasting. Amen.

We have stated in a former number, that the colonists are Christians belonging to a sect calling itself "The Church of the Messiah." They are all exceedingly enthusiastic, believing themselves called upon to pave the way for the restoration of the Jews. The settlement in the Holy Land, under American protection, of such an energetic and enthusiastic colony, cannot fail to exercise a considerable influence on the country which they are determined to make their new home. And if the settlers really discard all conversionist "proclivities," and thus gain the confidence of the Jews, their arrival will be hailed as a blessing to the Holy Land.

It appears, from the official statement just issued, that 351 lives were lost at the colliery explosion near Barnsley, and it is thought probable that there are one or two volunteers whose names have not yet been ascertained. Of the 75 brought out of the pit, only five are now alive. There are, therefore, 276 bodies now in the pit, and a considerable time must elapse before any attempt can be made to explore the workings.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 12, 1867.

GENEALOGIES, POLYGAMY, AND INHERITANCES.

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WITH the exception of two or three generations, immediately preceding themselves, mankind, from the beginning of the world until the present, when uninspired, have been generally careless in regard to their ancestry. How few men and women know even the names of their grand parents: and how seldom do we find one who has preserved sacredly the name of his great grand father: while the generations preceding this, or still more ancient, are almost universally unknown, unless in families of royal blood, or among a small class who feel interested in genealogical science. Is this carelessness in mankind altogether justifiable? Did not the Lord take great pains to have the lineage of each of the tribes of Israel sacredly kept? To prevent a mixing in of genealogies, he would not suffer the daughters in one tribe to be given in marriage to another; neither was it lawful for the maidens of Israel to be given to husbands who were identified with the wicked nations surrounding them. And the sons of Israel were likewise forbidden to intermarry with certain neighboring kingdoms. All these restrictions were placed upon the people of God, principally for two purposes, first, to preserve the seed of the righteous distinct from the wicked; second, that the righteous, thus preserved, might not scatter abroad, but be kept together in their respective countries: hence again, it was not lawful for them to alienate their inheritances.

So strict and important was this law, that a brother or a nearest kinsman of deceased husbands, was required to marry all the widows, if their husbands died childless; hence such were expressly commanded of God to become polygamists. It mattered not, whether the living brother had a wife living or not, he was compelled by law to take his brothers' widows, or suffer the ignominy and shame which attach to transgressors of this divine decree. Thus God, by the holy principle of polygamic marriages, established an order to prevent the alienation of the inheritances of those deceased, and that widows might not wander off, and intermarry with other families. Here, then, was a law to protect ancestral rights, and to sacredly guard the genealogical line, according to the will of the Holy One of Israel.

At the times of the restitution of all things, before the second advent, this holy polygamic order, must be among the "all things" restored, and genealogies and inheritances will be as tenaciously protected, as in former ages. (See Psalms 107, 41; also Isaiah 4; also Deuteronomy 30.)

Already the restoring dispensation has been ushered in. The Gospel is restored with all its ancient fulness; the keys of the Priesthood and Apostleship are restored; the gifts and power of the Spirit are restored; the inspired power of obtaining new revelation is restored; the kingdom of God is restored; the great principle of gathering the righteous in one, as in the days of ancient Israel, is restored; the predicted divine law of polygamy is restored; and the day is near when the genealogies, inheritances, and divine statutes regulating the marriages of widows, for the protection of ancestral estates, and for the preservation of the sacred rights of the dead, will be restored; and the order of heaven will be permanently arranged on the earth, for the regulation of all the riches and property, and landed estates, in the four quarters thereof.

When families, by divine appointment, receive their everlasting inheritances on the earth, guaranteed to them by an everlasting covenant, it will effectually put an end to all land speculations. When the rightful owner passes away into the bright mansions of celestial glory, he will not be forgotten; neither will his landed estates be forfeited by his short absence: but his widows, as the faithful and trustworthy guardians of their departed lord, must abide the heavenly ordained law to preserve the inheritance in the prescribed lineage. And thus it must continue from generation to generation, until the earth is perfected, and glorified, and becomes the eternal abiding place, for the immortal ones to whom it has been given.

These are laws which will be manifested in their times, according to the progression of the purposes of God, and his glorious will. In the mean time, let all the scattered Saints endeavor to learn, through the counsels of an inspired Priesthood, and through the light of the Holy Ghost which is in them, what their duty is, while remaining in these lands. Many of you have daughters, some of whom are grown to womanhood, others are now young. Would you have them gather with you to a land where virtue and peace dwell, where God has promised to protect and bless the righteous? If so, teach them, as they love their parents, and the Saints, and the truth, not to throw themselves away by marrying Gentiles; teach them to keep themselves entirely aloof from Gentile courtships and associations. Scores of women who once were counselled as you are now, are mourning in wretchedness, in bondage to Gentile husbands, cut off from all privilege of gathering with their fathers, mothers, brothers, and sisters, and, in some instances, cut off from even attending the Saints' meetings. But this is not all: they are raising up children in these lands, to perish with themselves, in the general desolations coming upon Babylon. But what is still more aggravating and heart-rending, they are raising up children, not only destined for temporal judgments, but who must for ever be cut off from the presence of God, and the glory of the celestial kingdom; for without obedienee to the Gospel, where God and Christ are, they cannot come worlds without end. Oh, what an awful condition—what fearful responsibility, for any young sister to voluntarily take upon herself, after all the warnings she has received! See to it then, parents, that you not only do not give your consent, but actually forbid all such marriages, while your children are under age: and if they escape the yawning gulf, they will thank you ten thousand times, for your God-like interference.

The time has come, when every young man and young woman in this kingdom, should first seek with all their hearts to escape from these wicked nations;

and when they free themselves from these dangers, and get among the people of God, in Zion, let them marry, according to the holy order of God, and begin to lay the foundation of a little family kingdom which shall no more be scattered upon the face of the earth, but dwell in one country, keeping their genealogies from generation to generation, until each man's house shall be multiplied as the stars of heaven. This is the true order of Zion; it will be a kingdom of kingdoms, prepared for the holy resurrection, and for a re-union of all the righteous of each generation in each one's household. Under all these heavenly considerations, will you turn a deaf ear, harden your hearts, reject the still small voice of the Spirit, whispering to your consciences, grieve your parents, forfeit all your bright prospects for time and eternity, and rush headlong, Judas like, to ruin, to misery, and to everlasting sorrow? Oh, be entreated to save yourselves, and your generations after you!

O. P.

A FREE CHURCH IN A FREE STATE.

(*From the Liverpool Mercury.*)

If the ecclesiastical policy which Baron Ricasoli has inherited from Count Cavour, and which he has now boldly undertaken to translate from theory into practice, should be successfully carried out, Italy will have won a proud distinction among European countries. The doctrine, or principle, of "a free Church in a free State," is perfectly realised in America; it is substantially realised in Great Britain, with exceptions and limitations which offend logical symmetry rather than practical religious liberty; but it is an almost absolute novelty to continental Europe. There is no considerable continental country where religious liberty is understood and practised according to the American or English pattern. That is to say, there is no country where the State totally rejects the interference of the Church in civil and secular affairs, and, on the other hand, totally disclaims any right of interference on its own part with the internal concerns of religious communities. The complete secularisation of the State, the complete freedom of the Church—this is an ideal which is at present utterly foreign to continental statesmanship. Even in England we are still a long way from it. We carry out the theory thoroughly enough in the relations existing between the State and the various denominations of Dissenters; but it would not be more than half true as a description of the legal status of the Established Church. Legislation and government in England are secular, and the Church, as such, has but the merest shadow of political power; but it would be ludicrously incorrect to ascribe spiritual independence to a Church whose doctrinal and ritual disputes are subject to the jurisdiction of Parliament and the courts of law. Strictly speaking, it is only in America, and in the relations of English Dissenting communities to the State, that we find any considerable example of the working of the principle which was proclaimed some years back by Count Cavour, and which the worthiest of his successors has just announced as the basis of future Italian policy. The idea of "a free Church in a free State" is distinctly an Italian contribution to the European art of government; and Italy and the Italians will justly claim the admiration and gratitude of mankind, if so daring and generous an innovation on old-world traditions of state-craft can be successfully realised.

It is at least certain that the Italian Minister thoroughly understands his own principle in all its breadth and fulness, and that he is heartily in earnest in the determination to give it

effect. In a recently published letter to certain Italian bishops, who have just been permitted to return to their sees, from which they had been exiled for political reasons, Baron Ricasoli lays down, in the most uncompromising terms, the doctrine which is henceforth (if the infirmities of ecclesiastical, Italian, and human nature will permit) to regulate the mutual relations of Church and State in the peninsula. That doctrine is a very simple one. It is neither more nor less than "Liberty;" liberty in the largest and widest sense; liberty for the State, and liberty for the Church; each in its own sphere; liberty for the State to rule in the domain of civil and secular life, without priestly meddling or dictation, and liberty for the Church to rule the consciences and religious beliefs of those who accept the spiritual authority and guidance of the Church. The State will not interfere between the priest and his flock, in matters belonging to the jurisdiction of the priest; but, on the other hand, the State will not let the priest interfere between it and its subjects, in matters of civil government and public policy. Priests and bishops may exercise their ecclesiastical functions according to their own discretion or indiscretion, without special leave from the State; but the Government will not ask priests or bishops what they think about such a qnestion as the law of marriage, or the education of the people, and it will punish the crimes of priests or bishops exactly as if they were laymen. This is how things are managed in America, and Baron Ricasoli sees no sufficient reason why the same principle should not be equally applicable to Italy. Why should not Italy, too, "very soon witness the magnificent and imposing religious spectacle which the free citizens of the United States of America now enjoy in the national counsel of Baltimore, where religious doctrines are freely discussed, and the decisions of which, when approved by the Pope, will be proclaimed and executed in every city and village, with full spiritual sanction, without *exequatur* or *placet?*" Why should not all this be equally possible in Italy? It is possible in America, because in America the State is free as well as the Church; because "liberty is professed and respected by all, in theory and in practice, in its widest application to civil, political, and social life;" because "every citizen is free to follow the belief which he thinks best, and to worship the Divinity in the form that may seem to him the most fitting." The Catholic religion is spiritually free in America, because it neither possesses nor claims political power; because it asks from the State no special and exceptional privileges; because "side by side with the Catholic Church rises the Protestant temple, the Mussulman mosque, the Chinese pagoda, and side by side with the Roman clergy officiate the Genevan consistory and the Methodist assembly;" because, in one word, it is contented to be a religion, and does not seek to be a kingdom of this world. This is the ideal which the Italian Minister desires and hopes to realise in his own country. "Liberty alone," he tells the bishops in conclusion, "can conduct us to that happy state of things which your lordships envy in America. Let us 'render unto Cæsar the things that are Cæsar's, and unto God the things that are God's,' and peace between Church and State will be troubled no more."

But is this a practical ideal? Will it work? That is, is it practicable, and will it work under the conditions of Italian society, and Italian ecclesiastical opinion, and Italian political memories and traditions? Will the priesthood accept this new and (for Europe) unexampled concordat between a free Church and a free State? Will the people accept it, and support the State in carrying it out in the face of all the difficulties which may possibly be thrown in the way of the State by a reactionary, exclusive, and domineering faction of clerical intriguers? This remains to be seen. Baron Ricasoli himself indicates historical differences between the position of the Church in the New World and in the Old, which evidently suggest to his own mind a doubt whether Italy is quite ripe for a *regime* which works faultlessly in America; and it would be rash to assert that there is no ground for the diffidence which tempers his high-minded enthusiasm. It

is possible for a people to be below the level of institutions which in themselves are ideally perfect, and political and religious reforms which greatly outstrip the advance of opinion, are apt to disappoint their too sanguine advocates. It is not enough that the State and the law give equal and absolute liberty to all, unless the spirit of liberty reigns in the heart of a nation. The State and the law had need be strong to prevent fatal abuses of spiritual power in a country where a Barletta massacre is possible. Nevertheless, we cannot but thiuk it wiser to hope than to fear. There is truth, as well as generosity, in the Italian Minister's cheerful faith, that "liberty has the virtue of converting those who are called to enjoy its benefits." It is not very unreasonable to hope, that the possession of unwonted spiritual freedom, may reconcile a large number even of the Italian clergy, to the deprivation of the political ascendancy which their Church has so long enjoyed; and it is certain that the State and the law are never so strong against seditious intrigue and conspiracy, as when they rest on the unassailable basis of broad and equal justice to all. Baron Ricasoli may very likely experience many a disappointment in the attempt to realise his ideal of "a free Church in a free State," but he is probably right, even as a mere politician, in taking his stand on a great and true principle, and inviting his countrymen, lay and clerical alike, to aid him in giving it practical effect. It is at any rate a worthy ambition of regenerated Italy, to teach Europe a new way of solving an old political problem.

CORRESPONDENCE.

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ENGLAND.

WELSH DISTRICT.

Merthyr Tydvil, Dec. 20, 1866.

Elder Pratt,—

Dear Brother,—Inasmuch as I am appointed to labor in Merthyr Conference, in connection with President Parry, whom I claim to be my father in the Gospel since March 17th, 1849, I feel it my duty to render an account of my stewardship while in Swansea Conference, by which you will be able to judge of my labors, as well as my present feelings.

On the 25th of March, 1866, in the Welsh District Conference, held in Merthyr, (President B. Young, jun., yourself, Elder A. Hatch, and our late beloved President, Abel Evans, whose death has been felt to the core by all the faithful, being present,) I received my appointment to preside over Swansea Conference, where I had labored in connection with Elder Evan A. Richards, under the Presidency of Elder Phillip Dell, who was released to prepare to emigrate.

Since that time, I have labored to the best of my ability, depending upon God as my friend, and his holy Spirit as my constant companion, for experience has taught me long ago, that the wisdom and learning of men are not sufficient to preach the Gospel of Christ, and to administer effectually in the holy ordinances of his kingdom; for no one knows the things of God but by the Spirit of God, which revealeth, searcheth, and judgeth all things.

The Swansea Conference numbers about 320, all of whom I made it my business to form an acquaintance with.

Through the blessing of God, and our united efforts in the Priesthood, 75 were added to the Church through baptism for the remission of sins, and 21 emigrated last spring; all, with the exception of two, who were old and feeble, reached their destination, and according to their letters to relations and friends, were fully satisfied with their new home in the west. Nine have been excommunicated for un-Christian-like conduct, and six have been called to rest from their earthly labors; five sisters' and one young brother's spirits are numbered with the righteous, looking forth with joy and assurance for the morning of the resurrection of the just. How many

have migrated from the spirit world, while I was in this Conference, I failed to keep an account of; bnt I can venture to say a good many.

The spirit of gathering to Zion is very high among the Saints, not through my preaching only, but by the testimonies of one mightier than I, even the fulfilment of the predictions of the Latter-day Prophets, as made manifest in the signs of the times, — plague, pestilence, famine, earthquakes, and an almost universal prevalence of the war-spirit among all nations except Utah.

The preaching that I find to be most needed among the Saints is, such as will convince them that many of them can gather to Zion, if they only try in faith, mixed with good works.

I find many in my travels that have been in the Church from five to twenty years, praying continually for the Lord to deliver them out of Babylon, while at the same time he has blessed them with labor and means by which, if they had hearkened to the counsels of his servants, and the teachings of the holy Spirit, they might long ago have been gathered with the Saints in Zion, raising their own food, making their own clothing, and assisting to build up the kingdom of God, and living in the abundant enjoyment of its blessings.

To answer some of those who ask the Elders, when the Lord is going to deliver them, I will ask a few questions, such as,—Brother, how much tobacco do you use in a week? Only about a quarter of a pound, or 1s. and 4d. worth. How much does your son use? About a shilling's worth, that's not much. Of course, you get some beer? Yes, about two pints per week, apiece, will cover it, with perhaps an extra pint on club night. Now, admitting about the same free-and-easy expenditure in non-essentials, for the wife and younger children, that has been ascertained for the husband and working son, and we have about the fair statement of many a case in the mission.

Now, brother, how many in family have you? Five. Well, let us see how soon you can get off, with the blessing of God upon you. By adding up the items of tobacco and beer only, we find they amount to about nine pounds sterling. Now, if the wife expend but half the amount in superfluities for herself and younger children, there are thirteen pounds ten shillings per year used, which are not necessary for either life or health, and which might be deposited towards emigration. This amount, now foolishly spent, if saved, would soon show a very encouraging figure, and would add much good cheer as the prospect brightened for departure. Faith and the holy Spirit would mightily increase with such, and they would feel that they were working out their own salvation, knowing that it is folly to expect the Lord to bring a chariot and fetch them, while the means to go are within their own reach.

I know plenty who have been five, ten, fifteen, and some even twenty years in the Church, who, if they had made reckoning of these little, but very important items, might have been away to Zion five or ten years ago. Besides, I am led to believe, from my observation in the Principality, that the same economy would produce equally beneficial results in England and in Scotland, that it would here. How can Saints ask in faith for God to open their way to gather, when they thus have the means, and refuse to open their own way; surely such have no correct idea of laboring to build up Zion, as their brethren in Utah are doing.

Again, I have felt it my duty to impress upon the Saints in Wales. how important it is for them to speak and read the English language, which would cost them nothing to carry with them through the world, and to subscribe for the MILLENNIAL STAR and JOURNAL OF DISCOURSES, which I consider of more value than gold. By a little exertion, we nearly doubled their subscription lists, and more might be done in that direction.

To do justice to my own feelings, allow me to express my gratitude to the Saints in Wales, where I have been laboring, for a more kind-hearted, generous, and whole-souled race of people cannot be found, always unflinching against every persecution, and ready to share to the last with the servants of God. I labor and

pray for their deliverance from Babylon, and their establishment with the faithful in Zion.

Brother Parry joins me in much love to you, brothers Richards, Young, Preston, and others in the office.

Your humble brother in the covenant,

ELIAS MORRIS.

PROBABLE FUTURE OF THE UNITED STATES.

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In America likewise changes are in progress or preparation which cannot but powerfully influence the political and social destinies of a great people. The Government of the United States appear to be rapidly passing through the successive stages of a revolution which, whether for good or for evil, will radically alter all the institutions of the Union. It is now more than ever apparent, that secession and civil war were only the beginning of a fundamental change in the political organization which the Americans inherited from the founders of their republic. State rights, as interpreted by three generations of American statesmen, may be regarded as already extinguished. A Congress in which ten States are wholly unrepresented, claims to give law to conquered dependencies; and it is rapidly clipping away the constitutional powers of a President who opposes the will of the dominant majority. The presidential office seems in a fair way to be divested of all substantial authority, and Congress is more and more taking upon itself the character and functions of a sovereign parliament. It is possible that a reaction may ensue; yet it appears at least equally possible that one encroachment may follow on another, until the whole governing power become practically vested in the majority for the time being of the House of Representatives. The Senate itself will perhaps hardly survive, as at present constituted, any permanent and fundamental change in the relations of President and Congress; for the Senate is quite open to the charge of being an oligarchial and anti-democratic institution. It represents, not population, but States; and the doctrine of the equality of State with State, as embodied in the constitution of the Federal Senate, is now-a-days passing into the category ef exploded superstitions. If, as appears not very improbable, the American Federation is on the way to become virtually a Republic one and indivisible, ruled by unchecked Parliamentary majorities, the world will witness an experiment in the art of government which is as yet untried. It may be doubted whether the political history of the coming year, will present any occurrences better worth the attention of the thoughtful observer, than those which may take place on the other side of the Atlantic.—*Liverpool Mercury.*

HOW THE METEORS WERE PREDICTED.

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Professor Newton, of America, who has investigated the phenomena of the November meteors, found, by comparing together 13 historic star-showers, occurring between the years 902 and 1833, that a common shower existed on November 13th, which returned with especial intensity about every 33 years. We have thus two types. In one case, meteors are seen every year; in the other case, in certain years only. How are these phenomena to be explained? By supposing that there are independent zones or rings of meteors circulating round the sun, but inclined to the earth's

path, through which zones the earth in its annual course successively passes. But although this explains the returns of meteors every year, it does not explain the 33 years period of the November shower. A simple modification, however, will suffice; for imagine that, instead of the meteors being uniformly distributed throughout the ring, they are gathered together more towards particular parts of the ring; and suppose that the time of revolution of the ring differs from that of the earth, then in some year the earth will pass through that part of the ring containing many meteors; in the next year it will pass through a part in which there are fewer, and may continue to pass through a thin part of the ring, until the difference between the times of the revolution of the earth and ring amounting to a whole revolution, will bring the earth and thick part of the ring again together, and the display of some years previous will be again repeated. Now, this supposed case is the fact, as Professor Newton has found from investigation of the phenomena of the November meteors; and he having ascertained the precise period between the successive returns of maximum intensity of the November display, was enabled with confidence to predict for the morning of November 14th, 1866, and accurately within a few hours, the return of a period of maximum intensity.—*Chambers's Journal.*

SUMMARY OF NEWS.

The number of wrecks reported during the week ending the year 1866, amounted to 48, making for the year, a total of 2396.

The governor of the State of Missouri has called for 34 companies of volunteers to aid in suppressing the marauders and robbers of that region.

The exact number of persons assembled in the convent at Arcadium when it blew up, was 325 men, 250 of whom were fit to carry arms, and 641 women and children, 966 persons in all, of whom 33 men and 61 women and children alone survived the explosion. The women threw themselves into the flames with their children, so that they might not fall into the hands of the Turks. The bodies of the Christians remain unburied.

Granada has been visited by a terrible storm, which has done great damage to property. The cane fields and cocoa fields in some districts have been laid waste.

The yellow fever and smallpox still prevailed at St. Thomas, which, although not to the extent reported by the last mail, are nevertheless very bad. Cholera raged fearfully, carrying off the inhabitants at the rate of 35 to 40 daily.

A wonderful tale is told from Kansas, concerning a plague of grasshoppers, the number actually darkening immense tracts of country, and destroying every vestige of vegetation along their route. The creatures took three weeks to pass Lauenworth, in a stream about twelve miles wide and 300 miles long. They got on the railway track of the Union Pacific road in such numbers, as to cause the wheels to slip on the rails, and the freight train at Wyandotte was detained several hours beyond its time, by the impossibility of penetrating the massive crowd of insects.

In 1820 France had a population of 30 millions; in 1861—that is, after 40 years—it was only 36 millions. During the same time Prussia, now the rival of France, showed 19, instead of 10 millions; Russia 80, instead of 40; and England 30, instead of 20. In other words, the increase of population, which during 40 years was in France only 25 per cent., was in England 50, in Prussia 82, and in Russia 100 per cent.

There are 39,827 lunatic paupers in England and Wales; 29,617 being classed as lunatics, 10,210 as idiots.

DIED:

DUCKWORTH.—November 24th, 1866, at Bury, Lancashire, Thomas Duckworth, of dropsy, in the 41st year of his age.—DESERET NEWS, please copy.

PARRY.—January 2nd, 1866, at Redmarley, Dabitol, Worcester, William Parry, of the Cheltenham Conference, aged 54 years, 6 months and 4 days.—DESERET NEWS, please copy.

POETRY.

ODE TO THE NEW YEAR.

Through the chill and wintry midnight
Howls the wild unpitying blast:
Requiem of the year departing,
For this hour is now its last.

Weep O heavens o'er all the sadness
Mourned by spirits bending low!
O'er the wreck of cherish'd treasures,
O'er the hopes of long ago!

Hide O night in blackest darkness
All the sin, and wrong, and shame;
All the spirits crush'd and broken,
All the ills without a name.

Yet ignore not scatter'd blessings
Fresh as early flowers of May;
Coming like bright gleams of sunshine
To illume the darkest way.

Nor the hours of joyous gladness
When forgetting care and pain,
We have floated down the streamlet
Living youthful lives again.

Hark the peal of joy resounding
Tells the birth of a new year!
Let us not profane its cradle
With dark sorrow's bitter tear.

Come O unknown year beginning,
As an harbinger of peace,
Bid the care and want and sorrow
Of the heart and homestead cease.

Brightly bloom the fragrant flowers
Brighter still thy unborn youth;
Let thy hours elapse like music
Marked by joy and love and truth.

O'er the grave strew sweetest roses,
Hopes of heaven serene and glad,
Rainbows in the stormy heaven
Of the heart bereav'd and sad.

Angel guardians watch the footsteps
Of the hearts we fondly love,
All that threatens to distress them
From their future path remove.

O let truth go forth victorious
Conquering every form of ill,
Till its light divine and glorious
All the darken'd world shall fill.

Lo! the song of Zion riseth
Like the billows of the sea
From all lands the chorus swelleth
With a strain of jubilee.

Christ the long desir'd of nations
Cometh with his saints to reign
And his chosen long oppress'd
Shall lift up their heads again.

New Year's day, 1867. G. de la P. B.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"*Arise ye, and let us go up to Zion, unto the Lord our God.*"—JEREMIAH.

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WHAT HAS RELIGION DONE FOR MANKIND?

BY ELDER N. H. FELT.

When pausing in the midst of the cares and duties of life, we reflect upon the various and diversified creeds and religions of mankind, more especially upon that portion denominated Christendom, and are led seriously to inquire, What have these sects and parties done, during a thousand years or more, towards regenerating the world, ennobling the human race, and securing the rights of mankind, or in concentrating, combining, and organising their physical and mental powers to one great and glorious purpose, for which the Gospel of salvation was evidently sent to earth?

Can any one point out, in any part of the known world, any definite, substantial manifestation of even the commencement of the coming of that kingdom, for which we were taught, from childhood, to pray; or any place where the will of our Father is done on earth as it is in heaven? We learn in the Scriptures of divine truth, that the Son of God came to bring the Gospel to the Jews; hence the command to the disciples was, "Go not into the cities of the Gentiles, but rather to the lost sheep of the house of Israel." The Jews would not receive it, though he "would have gathered them as a hen gathereth her chickens under her wings." As the Jews would not receive the Gospel, then the command went forth, "Go ye into all the world, and preach the Gospel," thus fulfilling his words, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Is this the meaning of Paul, when he said to the Jews, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it away from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." If so, who are the Gentiles, to whom the kingdom was to be given; and where are the fruits that were to be brought forth? We read of the death and resurrection of Jesus Christ, the toil, sufferings, and death of the Apostles, and subsequently, the persecutions, torture, and death inflicted upon almost all of their disciples and followers. We are led to look around us, to see if we can discover, after so many years, any results commensurate to the magnitude of the sacrifice; and though we search the

history of the world since the days of Jesus, we cannot find an account of any well concerted plan, in any part of the earth, to inaugurate that perfect system of order, truth, and justice, embodied in the teachings of the Savior, and expressed in the remarkable prayer, "I pray thee that they may be one, even as we are one."

It is not surprising then, if we again ask, What have the Gentile nations, or those who assume to be the followers of Jesus, done towards accomplishing the great and glorious object intended, in the introduction of the Gospel of salvation to man? Have those professing to teach that Gospel, for the last thousand years, adhered to its precepts, taught and practiced its principles in purity? If so, why is it, after so many centuries of experiment upon mankind, that we cannot place our finger upon a spot on earth where the beauty, order, and glory of that Gospel of the kingdom have been developed? We learn, historically, that for one or two hundred years, there were men who went forth into the darkness of heathenism, with their lives in their hands, to promulgate the doctrines of Jesus, with all the powers of darkness to oppose them; and we learn they were persecuted, sawn asunder, crucified, stoned to death, destroyed. Following this history, we learn that a certain church arose, claiming the only true connection with those early martyrs, and assuming to hold the same divine authority, with direct succession of Apostolic power. All who are acquainted with the history of the Roman Catholic Church, will admit that it has been sustained, from century to century, by the highest human intellect, combined with the power, wealth, and influence of entire kingdoms and empires; and yet, where can she point to results that accord with that perfect law of liberty afforded by the Gospel?

There cannot be a shadow of a doubt, but what the purifying influence of the spirit and power of the Gospel, radiating from Christ and the Twelve Apostles, penetrated the thick darkness of heathenism, mellowing and inspiring with intelligence the human mind, even down to the present age. But let us inquire, has that church, pretending to be the Church of God, been the medium through which the benign influence of the Gospel has been transmitted down to the present time? If so, its history for ages past would show forth some of the fruits of that Gospel that was designed to bring peace and good will to man. That history, contrary to the precepts of our divine Master, is replete with the most sanguinary evidences of the power of that church, which with the sword, fagot, and torture, has deluged nations in blood, to attain its unholy ascendency. If we refer to the Reformation, and to the scenes of blood through which for years it passed, and admitting the purity of motive, zeal, and devotion of its advocates, still the question arises, what did they accomplish by the sacrifice of all they held dear upon the earth? We find to-day the Greek, Catholic, and Protestant, with all their varied sects and creeds, completely merged in the world, and only to be distinguished as Christendom. But where is the kingdom of God? It no doubt was a blessing to mankind, that Constantine employed his power and influence to overthrow the time honored idol worship, that prevailed throughout the Roman empire; but we are aware that all he could do, in so praiseworthy a cause, was but to compromise with old traditions and barbarism, yet it opened the way then for many of the pure in heart to obtain some light and hope from the promises of the Gospel, though the clouds of error and superstition still hung heavily over the world.

It was also good that Luther, Huss, Calvin, and hosts of others, struggled manfully against the tide of corruption, folly, and wickedness, that appeared to flood, and almost overwhelm all Christendom; but, after all their virtues and heroism, what kind of a legacy did they leave to the world?

Jesus says, "A kingdom divided against itself cannot stand." Alas! instead of being one, even as he and the Father are one, division, contention, confusion, and dismay exist among the followers of the Reformation, each party claiming to be the true Church of Christ, each pretending to have the "form of godliness,"

and all "denying the power thereof." If they possessed the kingdom, would not they bring forth the fruits of the kingdom? Could they deny the utility of the very organization that God set in the Church, of Apostles, Prophets, Pastors, Teachers, and Evangelists? Would they deny the necessity of obtaining that faith "once delivered to the Saints," with all the miracles, helps, governments, so necessary, formerly, to perfect the Saints? or are they already perfect? Again we will ask, What have the Christian churches done towards attaining the object for which the Gospel was offered to man? Let us cast a glance at things as they have been in the past, and as they are at present. We see in Christendom a great variety of churches, each one claiming to be the true Church of Christ. They have numbers, influence, and wealth; they send missionaries to the uttermost parts of the earth, to almost every nation, kindred, tongue, and people. With what success? Do they send the "olive branch?" Do they send that which brings life and immortality to light, causing those that sit in darkness to break forth in songs of gladness and praises to the Most High? Let us see. Missionaries carry the Gospel to the benighted inhabitants of the Sandwich Islands. The history of those islands, for the last century, shows that instead of godliness, purity, and salvation, being established among them, they never were so filthy and degraded while in their heathenism, as they have been since the Christians went among them, and the poor islanders are fading away, polluted, debauched, dying, until the native population are nearly extinct. Some may say that this is not the result of Christianity. No, not of true Christianity; but who can deny that it was caused by association with the civilization of Christendom?

Again, the Christian minister goes to the American Indians: the fate of the poor aboriginese is the same: they fade away upon the introduction of Christianity, backed by fire and sword. But worst of all, behold, with horror, the loathsome corruption that follows in the train of civilization, that never appeared while in their ignorance, they worshipped the Great Spirit. Therefore the Indian turns away with disgust and hatred from his white, Christian brothers. Other ministers of the Gospel go to carry salvation to the African, and the ignorant black man shrinks from his white brothers who enslave him: he turns a deaf ear to the Gospel, and chooses rather to rush into the solitude of the desert. The Japanese trample upon the cross; the Australasians are slaughtered, to give place to their Christian brothers; the Sepoys must bite the *greased cartridge* or die; the Jew turns in scorn from the pretended expounder of the Law and the Prophets, and spurns the ignorance of those sent to teach him of a Gospel his fathers refused, and of a Messiah long expected by his people.

But let us look a moment nearer home, directly in our own midst, where the blaze of Gospel light sheds forth its greatest lustre. Where may we expect to find the clearest proofs of the existence of the pure Gospel? Shall we find it in the records of those grand cathedrals, erected for the worship of the trne and living God? in the sumptuous Bishops' palaces? or in the luxurious temples of either Protestants or Catholics? Alas! how could we expect to hear the sublime teachings of Him who said, "love your enemies, bless them that curse you, do good to them who hate you, and pray for them who despitefully use you and persecute you," among those who have long displayed a disposition to defame and vilify each other, and whose contentions, for years, have caused devastation, misery, and bloodshed, upon every occasion of outbreak, and in every country wherever they are located? Shall we seek for the fruits of the kingdom in the cities, towns, and hamlets of this, the brightest field of Christian labors, England? Let us take up the daily records of its fruits, and it is but a sample of every city in Christendom. Do they report, "Thy kingdom come, thy will be done on earth?" Look at the lists. Alas! they are but the reflex of the public mind, and then, only, so far as appear upon the surface. Read the catalogue of crime: murder, arson, robbery, perjury, blasphemy, adultery, seduction, destitution, infanticide, despair,

desperation, death. Look into the streets of the capitals of Christendom, see them lined on every side with brilliantly lighted *avenues of hell!* see them, and the street, swarming with innumerable misled, depraved, degraded victims of a "nobler sex," thousands of whom, were it not for man-made Christianity, might have been honored mothers of an honored race, but now are on the broad way that leads to death; aye, worse than death, entailing upon the third and fourth generation the most revolting effects of a life of infamy and shame, thus marking with the finger of that living death, those that escape the executioner at the birth, but to convey it to another generation. This is a mournful picture of enlightened Christendom; but who can say but what it is too true? What hope, then, is there for this world, if these are the fruits produced by the nation or people to whom the kingdom was once given? None! none! unless God, in his infinite mercy, reveal his will, and open another dispensation of the Gospel to man.

THOUGHTS FOR THE YOUTHFUL AMONG THE SAINTS.

—o—

"I speak to them that know the truth." This is very consolatory, for it furnishes a grand foundation whereon to build a superstructure of thought. I have no need to let the light in on the mind cautiously, lest it should be blasted by excess of brightness, as is the wont in speaking to young men. But arguing from a fact, the possession of truth, to speak on subjects that fact suggests.

Any one with sense will admit, that this is a trying period for youth that is striving to live soberly, righteously, and godly in the world. Young men are apt to lack self-reliance, and to follow the example of others, lest they incur censure and ridicule. It is the thing now-a-days to be thought "fast," which means a monkeyish imitation of the dress, manners, and language of persons who are supposed to exhibit a correct style. As regards dress, this slavish imitation leads some to foolish extremes, especially females. It is astonishing what heart-burnings are occasioned by Emma Jones having a better bonnet than Mary Brown. How many meannesses are perpetrated to create a sensation by some new article of attire. Young men and women seem to delight in reducing themselves to lay-figures whereon to hang clothes. They judge a person by his or her dress, and a gentleman, in their idea, is a well dressed man. As regards manners and language, "fast" examples are more pernicious still. The manners are flashy and conceited, arguing a "pitiful ambition in the fool that uses them," to be thought a person of experience, "knowing," "cute," and sophisticated. This is why boys take to smoking so early, drink beer, and court the society of females. The language is generally an adoption of slang, and frequently obscenity and swearing. Heaven save the mark! this is deemed *manly*. But let me ask any one of this opinion, if he understands the meaning of *a snob*. These things arise, I repeat, from want of self-reliance and vanity. Thoughtlessness is no excuse, for

> Evil is wrought
> By want of thought,
> As well as want of heart.

There is in these cases sometimes *too much* self-reliance, which is another phase of vain-gloriousness. If a person thinks, "I am too well grounded in my principles to incur risk, if I do so and so, and go so and so," he is trusting his own heart, and the Bible says, *is a fool*. Our safety from temptation is next to God's good grace, a careful avoidance of the persons, places, and circumstances that lead to it. Our faith teaches us that recreation is both just and lawful, leaving it to us to determine what is so for ourselves. Now, there is an old proverb which says, "What is one man's meat, is another man's poison," and

there are so many differently constituted minds, that no rule could be laid down in this respect. But if I am fond of the drama, for instance, and can listen with even a certain amount of profit to a fine play, another man, of an imaginative temperament, may find a theatre the very place where his soul is most tempted with evil thoughts. Dancing, a graceful and classic amusement, is to some most dangerous, and so it will always be as long as noblest things find vilest using. My tastes for the drama, the dance, or music, do not allow me to go everywhere to indulge them. Every Saint has a reputation to sustain, lest he bring, however slightly, an imputation of blame on his religion. Self-denial must be practiced in small things, for "none of us liveth to himself." The amusements of London are not like those in Great Salt Lake City, where they can ask divine blessings on all they engage in. But this custom of our true fatherland should be carefully remembered, and all that we cannot ask God to bless, is certainly wrong. A young man who sets up his own opinion in this or any other matter, because it is his own, will surely make himself ridiculous, and pickle rods for his own back.

Selection of books is another point, which excessive self-reliance errs in. To read is not only delightful, but a duty. So it is to eat and drink. But I am not to indulge in night-shade and prussic acid. The Devil tempts us with subtlety to indulge the pruriency latent in all young minds, by reading works that avowedly appeal to it. There are nearly two millions a week of vile penny novels sold, in which, without stating facts in plain words, which would be more honest, the excited imagination receives suggestions most libidinous, and thoughts most impure. Now a good novel, as a picture of real life, is delightful reading; but novel reading is dangerous, if followed to the exclusion of other reading. It should be used as a recreation, when it will become pleasant, but not to unfit us for the perusal of more substantial works. A young man or woman who reads only novels, is like a person living on pastry: he gets no strength from his diet. The ideas become distorted through the medium of fiction. We see men and things not as they are, but as the writer makes them, very often as unlike the real thing, as the pure gold to a base Birmingham counterfeit. If reading were used to supply our mental deficiences, how little ignorance we should meet; and at this time of day, no young man or woman ought to be ignorant. Ignorance to me manifests one of two things, sometimes both: either the person has wasted the spare time he had, or else is too conceited to be taught. You may say, I have too little time to teach myself after work. This is untrue. The Working Man's Exhibition at the Agricultural Hall, was of things made by working men after work hours. Some articles had taken years to complete. And in like manner, if a man employs fifteen minutes daily on cultivating his mind, he may become a learned man. Think of the time girls gossip away, while their minds are as bare as the great Sahara!

The old poet's advice is very fine—

"Do all things like a man, not *sneakingly*."

Sneakism is a very common vice. It is moral cowardice, such as makes men ashamed to stand up for the truth when it is assailed, lest they incur odium and reproach. I have known soldiers who have mounted a breach in the heat of carnage, and braved the mouth of the largest guns, who were afraid to kneel down and say their prayers before their comrades. This is shown too in listening to impure jests and ribald conversation, because we fear to go away taunted by the scoffer, whose conscience would feel your departure a strong rebuke.

Try to get correct ideas of life—

Life is real, life is earnest,
And the grave is not its goal.

View the present in the light of eternity, and how significant and important the most trivial act becomes. Determine to make the noblest use of existence, and be sure in the sphere where God places you, there are ample means for doing your duty. Our faith teaches us the possibility of going on to perfection; and this is a gradual process, as the development of the tiny seed into the full blown

flower. It consists not in doing extraordinary things, so much as doing ordinary things *extraordinarily well.* Each act of duty done in the true Saint's spirit, is the service of God, converting the world into a temple, and our meanest employment into worship. This is glory far grander than the loftiest dream of ambition. This makes us really men, for we are fulfilling our Maker's will, and following the end of our being. And just as the physical body is buoyant with health, so long as the blood is pure, making life glide by like a sunlit stream, or the smooth cadence of a melodious song; so the mind, when all its aspirations are pure and Godward, discovers what the world thirsts for, as the parched traveller for the rippling fountain — *happiness.* The object of all our efforts is to be happy, and as Thackeray wrote, "a *heavy* heart can bring no gladness out of sunshine." It is from within we see the world without.

The mind is its own place, and *in itself,*
Can make a heaven of hell, a hell of heaven,

We have been forgiven the sin that embittered life, and we can look up to God and say, My Father, I am thine. Here is the secret of happiness, and you will augment it by doing all things as in His eye. Think not anything too mean or trifling to be done well, it is a part of your service. And if no heaven were promised hereafter, the heaven you will enjoy here will be divine.

Not once nor twice in our rough island story,
The path of duty was the path of glory.
He that follows it, only thirsting
For the right, and learns to deaden
Love of self,—he shall see the stubborn thistle bursting
Into rich, glossy purples, that outredden
The voluptuous garden roses.
For not once nor twice in our fair island story,
The path of duty was the path of glory.

G. DE LA P. BERISFORD.

A NEW ERA INAUGURATED.

(From the Deseret News Extra, Dec. 1.)

THE DESERET STATE TELEGRAPH OPENED.

A new era has been inaugurated for the people of this Territory, this evening, the importance of which it is difficult, if not impossible, fully to estimate. The Deseret State Telegraph has been opened, and the following dispatches, dedicatory and congratulatory, have been passed along the wire between this city and Ogden. The first dispatch was forwarded by Mr. John C. Clowes, at 5 p.m., and the reply was returned by Mr. Joseph A. West, a youth of fourteen years of age.

FIRST DISPATCH.

Salt Lake City, Dec. 1, 1866.

To President Lorin Farr and Bishop Chauncey W. West, and the Saints in the Northern Country, who gave up freely when called upon. Greeting:—

In my heart I dedicate the Line which is now completed, and being completed, to the Lord God of Israel, whom we serve, and for the building up of his kingdom; praying that this and all other improvements may contribute to our benefit and the glory of our God, until we can waft ourselves by the power of the Almighty from world to world to our fullest satisfaction.

(Signed) BRIGHAM YOUNG.

REPLY.

President Brigham Young,
Great Salt Lake City.

From our hearts we say AMEN to the dedication which you have just uttered, and we congratulate you, as the great mover of this enterprise, on its successful accomplishment thus far, considering it is one of the great helps in the building up of the kingdom of our God. We trust that not only will the Saints who have contributed to this great work continue their efforts

but that others will also assist in developing other improvements for the benefit of God's work.

May you long live to comfort the Saints, and by their integrity be comforted.

(Signed) LORIN FARR.
CHAUNCEY W. WEST.

The wire, insulator, &c., for the Deseret State Telegraph, were brought on this past season. During a portion of the summer and the early part of fall, the people of the settlements north and south were active and energetic in putting up the poles. The wire is now stretched from this City to Logan, Cache county, and it is expected that by the latter end of next week—say, five or six days—it will be in complete working order between this point and that settlement. Two companies of men are engaged in stretching the wire south from this City. One company will work between here and Nephi, at which place they will branch off into San Pete county, the poles having been set from Nephi through Mount Pleasant, Springtown, and Fort Ephraim to Manti. The other company will commence at Scipio, Round Valley, Millard county, and continue their labors south to St. George, Washington county. It is expected that by the last of this month, telegraphic communication will be opened between Great Salt Lake City and the principal settlements north and south.

Offices will be established at the principal cities and settlements on the route of the line. Operators have been trained in the school established less than a year ago, in this city, by Mr. John C. Clowes of the Western Union Telegraph Company, for instruction in the art of telegraphy. The pupils in that school have made very creditable progress, and most of the young men who attended it are now prepared, with very little assistance, to take charge of the various offices. The Western Union Telegraph Company, through Mr. Bassett, their Superintendent in this city, has kindly placed the services of Mr. Clowes at the disposal of President B. Young, to fit up the offices and get the line in good working condition. This assistance, thus courteously rendered, will enable the young men who have been studying under Mr. Clowes, to conduct the business in the several offices without further aid.

Mr. Clowes had the honor of sending from this City the first dispatch that passed from California through to the east by telegraph, and of receiving the first dispatch sent from the east to California. He may therefore be considered the pioneer operator on the Overland Telegraph line.

There is no other people to whom a telegraph line brings so many and so great blessings as to the Latter-day Saints. While the lines which almost span the world are laden with business communications, or transmit the record of strife, disunion, and contention which reign in many parts of the earth, not only will the Deseret State Telegraph be used for ordinary business matters and the transmission of news, but it is a means by which counsel, advice and instruction can be imparted to the people of the various settlements of the Territory, from those to whom the people look for counsel and instruction, and that almost instantaneously. Up till now the urgent necessity for counsel, which circumstances have created, has been hampered by the lack of greater facilities of communication, and hence the construction of this line became imperative, as the interests of the work of the Lord increased in magnitude, and the welfare of the people demanded more unremitting and greater attention.

Should Indian difficulties again occur, there is now a means by which their inception can be at once known where assistance can be most effectively rendered, and aid can be furnished proportionately early, instruction can be given, and measures devised can be at once communicated for the safety and well-being of the settlements. Every important item of business connected with the growth of truth and righteousness in our cities and settlements; every measure devised for the good of the people; everything that may be required for the more effectual development of the Territory and the welfare of its citizens, can be flashed along the wire; and thus the remote settlements will be placed in the closest and most immediate communication

with the centre, where they look for light, intelligence, and wisdom to guide them in their labors to do good, and build up the work of God, temporally and spiritually.

We have, then, reason for saying that a new era has been inaugurated in this Territory, and that to no other people does the telegraph come laden with so many benefits as to us; and we sincerely congratulate our citizens on the opening of the first telegraph line built by the people of the Latter-day Saints.

The first message transmitted along it, addressed to "the Saints in the northern country, who gave up freely when called upon" to leave their homes and possessions, in '58, and started out to find new homes under peculiarly trying circumstances, cannot but be gratifying to our brethren in those settlements. And it says to all Saints, everywhere, that however dark a cloud may hang on the horizon of our future, the Great Disposer of events controls and overrules, and will protect his people, bless them above measure, and through them make his name honored and revered throughout the earth, if they continue faithful to their covenants and keep his commandments.

DESERET STATE TELEGRAPH LINE.

(From the Salt Lake Daily Telegraph, Dec. 11th.)

From Mr. John C. Clowes we gain the following particulars of his trip to Logan, Cache county, in putting the Deseret State Telegraph in operation.

Mr. Clowes left the City last Tuesday, 4th inst., in a snow storm, with two wagons heavily loaded with material belonging to the line and offices on the route. Went to Centerville the first evening, fitting up the office at that place, and to Ogden the next evening, where everything was arranged in "working order." The next evening found them in Box Elder, in communication with this City. Mr. Clowes and party were invited and attended a grand military ball at the latter named place, the party reporting that they did justice to the "fantastic," likewise the "supper arrangements." On Friday evening the extreme northern office, in Logan City, Cache county, was placed in lightning communication with this place. The people throughout the different settlements were all anxiously looking for, and gave the party a hearty welcome. Mr. C. left Logan Sunday morning at 7 o'clock, arriving in this City at 4 a.m. Monday, losing some five hours at Box Elder in rearranging that office. The line north is in splendid condition, and works entirely satisfactory.

Mr. Clowes is making preparations for starting south immediately, and hopes to be able to report the line to St. George all O.K. by the last of this month. The operators on the line are highly spoken of by Mr. Clowes, who considers them perfectly competent to guide and interpret the lightning fluid.

Besides the Deseret State Telegraph line, running through the whole length of the Territory from North to South, there are two independent lines, running from the Atlantic States in the East, *via* Salt Lake City, to the Pacific States in the West, and still another line completed from Salt Lake City, passing northward through the Territory of Idaho into the gold regions of Montana. Thus the chief city of Utah, is made the grand centre from which lightning intelligence is flashed in seven different channels, like "the seven eyes," or "the seven spirits of God," "which run to and fro through the whole earth."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 19, 1867.

TELEGRAPH LINES IN UTAH.

—o—

THE Saints abroad will be pleased to learn of the success of the great Telegraphic Enterprise in Utah. This line connects all the principal cities, towns, and settlements in the Territory, stretching from North to South, some 400 miles or more. Our enterprising President, foremost in all useful improvements, inaugurated and has brought to successful completion this grand work. He can now sit in his own office, and converse freely with the Saints throughout the Territory, though hundreds of miles distant. The youth of our own people have been properly instructed, and prepared to take charge at all the stations, in receiving and dispatching the lightning messages. Thus, we have the whole management of the ELECTRO-TALKATIVE ANIMAL in our own hands; and we trust that he will be learned in his youth to always speak the truth, and that all his conversation may be in righteousness, and that he may never be alienated in his feelings from the good people of the Territory who have created him, and given him a dwelling place among the righteous.

UNCONSTITUTIONALITY OF TERRITORIAL GOVERNMENTS.

—o—

WHAT wonders have been accomplished in the great American desert, during the last 19 years! Our enemies expelled us from our homes in Illinois, drove us fifteen hundred miles over trackless plains, snowy mountains, and sandy deserts, into the great Basin of a Territory, belonging to Mexico. Almost simultaneously with our cruel exile, the "Mormon" soldiers, under the command of United States' authority, conquered for the Federal Government an immense tract of country, greater in extent than all the Northern States combined. This, at the close of the war, was ceded by treaty on the part of Mexico to the United States; and we once more found our feet pressing the soil of the home government. Thousands of men, women, and children, had flocked to these remote mountain vales, prefering starvation and death in the solitary wilderness, rather than die at the hands of merciless persecutors. The sufferings, endured for one or two of the first years, are impossible to describe: but He who hears the orphans' cry, and the widows' mournful sobs, sent us relief. "Mormons" discovered gold in California, which convulsed the whole

world with a feverish panic. Thousands from the States came rushing like a torrent through our lonely mountain home, throwing away, comparatively speaking, their food and raiment in our midst, that they might be unencumbered in their excited race for the golden Eldorado. The Saints, for the time being, by this merciful providence, were preserved, and their pressing wants supplied.

By the unparalleled industry of a united people, the mountain streams were turned upon the parched up soil; seeds were planted, grain sown, and abundant harvests succeeded, and the sorrows of a poor outcast exiled people were turned into joy, and their mournings into songs of heart-felt gladness. Year after year, thousands of the Saints poured into our newly found home; new settlements were continually opened, new villages and cities sprung up as if by magic. A provisional State government was organized, governmental officers elected, laws enacted, and all things moved along harmoniously.

Being the first pioneers, and having taken so prominent a part in conquering so large a country from Mexico, we felt ourselves entitled to some kind considerations from the parent government, and accordingly petitioned them for admission into the Union as a State, on an equal footing with the other States. But our petition was rejected, and to our great surprise, our provisional State government was nullified, and in its stead, was enforced upon us a Territorial usurpation, with Federal officers to nullify our laws and tyranize over us. This assumption of power, on the part of the United States, is entirely unconstitutional, in other words, the Constitution confers no power on Congress to organize Territorial governments. But the hardy pioneers, accustomed to reverses, tamely submitted to this Congressional despotism, and permitted themselves to be trampled upon, and deprived of all the sacred rights of American citizens; such as the right of suffrage, and the right of representation, and the right of being governed by legislative laws, unless such laws happened to be in taste with the Federal Governor. Congress hold their Territorial inhabitants as slaves, instead of citizens and freemen: they bind them by laws under grievous burdens, from which they are striving with maddened zeal to free the negroes. The colored race must have the right of suffrage—must have representation—must have a voice in the Councils of the nation,—but the poor white man who has opened up new Territory—developed the rich resources of the country—and braved the hardships of arid deserts and the arctic cold of snow-clad mountains, must submit to have all his former constitutional rights wrested from his grasp: he must humble himself under the cruel lash of Congressional slave-drivers, under the name of Federal officers. The remonstrances and voice of scores of thousands of white persons fall powerless, under the vetoing tyranny of one man. Is this in unison with the object of a Republican form of government? Is this justice? Was it for this that the pilgrim fathers poured out their blood as water? How long will the American nation suffer their Congress to usurp the sacred rights of free-born citizens, guaranteed by the Constitution, namely, the right of self-government! How long shall the Territorial white slave groan under the iron hand of Congressional tyranny! When shall the Territories be as free as the States, having power to organize their own provisional Republican State Governments, with their own officers, until they are admitted into the Union, and

have their proper representation in Congress! Till that day comes, the American Congress is a despotic tyrant, trampling upon the rights guaranteed to the sons of freedom.

If white men venture into the great interior of the Continent, they forfeit all rights as citizens. Once they could vote, but now they are disfranchised: once they could have a voice in the laws which they desired, now they are subject to be vetoed without any appeal: once they had a voice in the appointment of officers, now a foreign despot, having no interest in their welfare, can lord it over them: once they had a Republican form of government, now they are governed as slaves, sold by Congress to Federal officers. Congress compel the people to accept annually a few thousand dollars for their degraded servitude, under pretence of relieving them from the burdens of self-government. But is there a freeman, so lost to all the sensibilities of liberty, that he would voluntarily barter away his constitutional rights, and consent to be a degraded slave, rather than to pay a few dimes a year as taxes, to support the great principle of free Republican institutions? A man who voluntarily submits to such slavery is unworthy of freedom. Utah did not voluntarily sell herself: she asked Congress for an egg, but they gave her a serpent: she already enjoyed a provisional State government, Republican in form; and she only asked admission upon terms of equality with the sister States. If Congress were not ready for her admission, why did they not respectfully decline the offer, and leave her in the undisturbed possession of her provisional government? What evil had the Utonians committed, that their government should be destroyed, and an unconstitutional despotism should be forced upon them without any voice or consent of their own? We were upon Mexican soil, entirely beyond the jurisdiction of the United States; but our brave soldiers rendered efficient service in conquering the country. Why return us evil for good? Why reward us with bondage and slavery, instead of permitting us to enjoy the free Republican institutions, guaranteed to American citizens?

O. P.

UNION PACIFIC RAILROAD.

(*From the Deseret News, Nov. 28th*, 1866.)

On Monday, the 26th of November, the route of the overland California mail will be changed from St. Louis to Chicago, and will go by way of the north-western railroad to Woodbine, Iowa, thence by stage 35 miles to Council Bluffs and Omaha, thence by the Union Pacific railroad to its present terminus, 285 miles west of Omaha. The gap of 35 miles between Woodbine and Council Bluffs, will be filled by the 1st of January, and running time from New York to the North Fork of Platt river, all rail, will then be six days. The Union Pacific Co. have completed the bridge across the North Fork of Platt river, and make their present terminus on the west side of the North Fork, where their workmen are encamped, waiting the resumption of operations next spring. No more work will be done until next March, but Mr. Durant is confident that he will complete 300 miles in the first 100 working days.

COMING CHANGES.

(*From the Salt Lake Daily Telegraph, Dec. 7th*, 1866.

Onward from east and west come the branches of the great railroad, before many months, or years at most, to meet and unite in lasting bonds in or near this Valley. That may possibly occur in two years, very probably in three, and many people think certainly in five, many will be very much disappointed if the time is further off than that.

With a railroad across the Plains and the Great Basin, will come many important changes in the relations of this community with their fellow-citizens a long way off. When the Missouri and the Sacramento rivers are each brought within 30 or 40 hours travel of Salt Lake, the commercial condition of this Territory must be immensely different to what it is now. The present year sees the orders of April filled and goods delivered in November and December. The railroad will soon abolish that system forever, and bring the possibility of a return, in a week or little more, of orders sent to New York, and to London in little more than two weeks more. Indeed, by using the cable with orders, there will be a possibility of sending to London or Paris for a desired article, and receiving it in return in little more than a fortnight.

But those wonderful changes will be approaching before the railroad is here. They will approach with it, and the time of transit for mails, passengers, and goods, will decrease correspondingly with the advance of the railroad. As the railroad approaches the Valley, of course the distance for staging and wagon freighting will be correspondingly diminished. When there shall be only an interior of three or four hundred miles unrailed in these mountain regions—two or three days' stage travel—it is natural to conclude that a very large proportion of the travel and lighter freight will come this way, in preference to going by sea. In this view we may, within a couple of years, see our city threaded by scores of passenger and fast express stages, running daily each way between the advancing termini of the railroad. That will give to our handsome city a livelier and more bustling appearance than anything else in its past history.

To all human appearance such a state of things can not be further off than two years. The time of isolation seems to have passed forever. Henceforth it really does appear that our citizens will be thrown more and more into close intercourse with the great world, and the system called Mormonism will no longer be looked at from a distance, but will manifest its excellencies side by side and in close and daily contact with other systems which are extant. More than ever will its advance depend on the constant efforts of the tongues and pens of its advocates, in opposition to the tongues and pens of its enemies.

This different condition of things must inure to the benefit of "Mormonism" and the "Mormons." In the past and even now, what is known of the "Mormon" people is what a few straggling travellers and refuse politicians, who brave the long and tedious stage journey here, have a mind to tell. But with vastly shorter staging, and with increased facilities, the travel through the Territory will be immense, travel of a higher class than much of the past has been, travel not only from the States, but from Europe. Princes, dukes, earls, barons, statesmen, merchant princes, literary characters of all grades, gentlemen and ladies of leisure, actors and actresses of all sorts, high and low, tragic and comic, will throng our city and Territory, instead of going round by the Isthmus.

Then we may naturally expect a more liberal feeling will be manifested towards our citizens, then they will be better known than they are now, then the present and past belief of a great many people, that the "Mormon" people are a set of Bluebeards, cannibals, scarecrows, hobgoblins, and that they have no rights which white men are obligated to respect, it may reasonably be expected, will be classed among the baseless and foolish superstitions of the dark ages.

SANDWICH ISLANDS CONFERENCE.

(From the Deseret News)

We have been courteously handed the minutes of a Conference held in Laie, Oahu, Oct. 6th, 7th, and 8th, which have been forwarded to President B. Young, from which we glean some items of interest. The meetings were presided over by Elder George Nebeker, Elder J. W. H. Kow, a native Elder, being clerk. Elders A. L. Smith, B. Cluff, Eli Bell, E. Grane, C. World, Lawson and Boyden, from Zion, were present. The Saints were complimented by President Nebeker upon their improved appearance, and particularly for their singing. Instructions suitable to the wants and condition of the people were given. About 1,000 were reported members of the Church on the Islands, many of whom were manifesting much faith and good works, though some were reported as rather indifferent, manifesting but little interest in religion of any kind. Several native Elders addressed the congregation during the continuance of the Conference, and a considerable portion of the Spirit of God was enjoyed by speakers and people. In sustaining the Authorities, Elder Nebeker was sustained as President of the Sandwich Islands Mission, with A. L. Smith and B. Cluff as his Counsellors. Elders Kanahnnahupu, Kanawai, and Kamakea, were appointed to preside over the islands of Hawaii, Mani, and Kani, until the next April Conference.

On the evening of Sunday the 7th, a meeting was held for the brethren and sisters who were not natives.

At the close of the Conference, the Saints expressed themselves that they had had a time of rejoicing, and felt blessed and much benefitted by meeting together.

Several converts were baptized during Conference.

CRIMES AND DISASTERS OF A WEEK.

(From the New York Correspondent of the Standard.)

If a faithful record of the crimes and disasters that have taken place in this land of the free, could be presented to the reading and thinking public, it seems probable that the friends of true reform might get a hearing. To what great law the circumstance is due, that casualties and crimes, like sorrows, come in battalions, I know not, but the fact is patent, nevertheless. An awful disaster at sea, like that of the sinking of the Evening Star, is sure to be followed by half-a-dozen similar occurrences, attended by a greater or less degree of horror. A terrible railway accident is inevitably followed, and generally accompanied, by two or three or half-a-dozen collisions and smash-ups. A great fire, destroying half a city, apparently scatters its brands over a hundred villages and hamlets, and we have for weeks our daily dozen of conflagrations. A horrible murder, like that of the Deering family, is invariably succeeded by a score of frightful slaughters. And a great robbery never lacks company. A reference to the disasters and crimes of the past week, as recorded in the public journals, will furnish striking proof of what we may term the coincidences of misfortune. The news of the loss of the Suwanee had hardly reached the public last week, when a brief telegram from San Francisco informed us that 14 bodies had been washed ashore near that place from the wreck of the Coya. Next we were startled by news of the explosion of the steam drum of the Chesapeake Bay steamer, Thomas Kelso. By this accident three firemen were boiled to

shreds, and 21 passengers were seriously scalded. The explosion took place at night, and the passengers were asleep in their berths. At nearly the same time on the same night, the Long Island Sound steamer, William Cook, ran over a yawl containing five persons, not one of whom was rescued. On Monday night a tenement-house, in Division-street, in this city, was set on fire : nine persons were suffocated in their beds. Our tenement houses are, with few exceptions, unprovided with fire-escapes — a single narrow stairway runs from basement to attic of each. A fire occurring in the lower stories, therefore, renders the escape of the people living on the upper floors difficult, and in many cases impossible. This Division-street fire succeeded another similar fire in Walker-street, whereby three persons, at least, and probably more, lost their lives. And it in turn was succeeded by a similar fire in East Thirty-first-street. This fire broke out in the night time ; the 120 inhabitants of the tenement house succeeded in escaping with life—one woman jumped from the fourth-floor window ; six were badly, if not fatally burned ; all the familiar, but horrible scenes, were re-enacted. Last evening an explosion took place in the kitchen of the Compton House, corner of Twenty-fourth-street and Broadway, by which six persons were fatally burned, and two persons badly injured. On Thursday of last week, the vats of an oil refinery in Cincinnati took fire and exploded ; three persons were killed outright, and three persons have since died from the effects of injuries received at the time. On Saturday last seven disastrous fires occurred in Cleveland, Ohio ; three of them are believed to have been of incendiary origin. A fire, by which three persons were burned to death, occurred in Kansas city, Missouri, a few days since ; a doctor and his partner have been arrested, charged with having caused the fire, and one of the prisoners has confessed that the conflagration was kindled by himself and his associate. On Monday evening a fire broke out in the little village of Columbia, Pennsylvania ; 23 buildings were burned ; loss, $140,000. The dye-house of the Burlington Woollen Company, at Winooski, Vermont, was burned on Monday ; 800 workmen are thrown out of employment by this disaster. On Saturday last four large buildings were burned in Norfolk, Virginia. On Sunday, the business portion of the town of Columbia, Tennessee, was burned ; loss, $175,000 to $200,000 ; little or no insurance. On the same day, property of the value of $20,000 was destroyed by fire in Nashville, Tennessee. On Monday, in Lancaster, N.H., the barns of a well-to-do farmer were fired by a discarded servant ; an immense quantity of hay and grain, and 35 head of cattle, were burned. A large paper-mill was burned in Rockton, Illinois, on Tuesday ; loss, $15,000. Another paper-mill was burned at Minoka, Illinois, on the same day ; loss, $18,000. On Sunday, the dwelling of James Miller, in Rock Island, Illinois, was burned ; Mrs. Miller, a woman 70 years of age, and two of her grandchildren, were burned to death ; another grandchild received injuries that subsequently proved fatal. On Sunday night a fire broke out in war-shattered Atlanta, Georgia ; one building valued at $27,000 was burned. This was but an *avant courier*. On the following night several wooden buildings in the same city were burned. In New Orleans, on Sunday, property valued at $11,000 was burned. At Highland Falls, in Dutchess county, in this State, on Tuesday, a flour-mill worth $30,000 was burned. At Poughkeepsie, in the same county, an incendiary fire took place. The Orleans Theatre, in Cincinnati, was burned on Wednesday ; the flames communicated to adjoining buildings, and a block was wiped out ; loss, $280,000. Four fires in this city within seven days, have consumed property valued at $300,000. The fast Mississippi river steamer Emperor sank, with a valuable cargo, near Louisville, on Wednesday. A terrible tornado has just swept over Henderson and Rush counties, Texas, killing six persons and grinding up several houses. Three persons were killed by a falling wall in Cincinnati on Sunday. One man was killed, and two men were terribly injured, by a gas explosion in Buffalo on Monday. By a boiler explosion at Henderson, Ken-

tucky, on Saturday, three persons were killed and several persons injured. (It is hardly in place to refer to Canada in this connection, but I may state that on Sunday the post-office, telegraph-office, and several stores and warehouses in Vienna, Canada West, were burned; one old man perished in the flames. The railway station at St. Jean Port Joli, Canada East, was destroyed by fire on Tuesday: the station-master and his son and daughter were burned to death; the station-master's wife received severe injuries in jumping from the upper story of the burning building.) Of murders, garrottings, forgeries, robberies, and swindlings, it were easy to chronicle several score as the record of the week. Dr. William R. Massey, a well known surgeon of this city, was set upon by two rowdies and beaten to death with slung-shots or iron knuckles, a few evenings since. The murder was committed at ten o'clock in the evening. A dozen people saw the whole affair. The locality was in the most fashionable portion of the west side. It is not probable that the assassins will ever be discovered, or, if discovered, convicted. In Brooklyn lately, three Irish ruffians broke into an apartment occupied by three sewing women. After violating the persons of the women, the desparadoes made off with a quantity of vests upon which the poor victims were working. One of the villains tore an earing from the ear of one of the women. There is very little probability that these hardened wretches will be punished. On Monday night, some river thieves boarded a steamer lying at her dock in Brooklyn, and after hanging the watchman by the neck to a hook in the cabin ceiling, they deliberately ripped up the carpets of the cabin floors and carried them off unmolested. In Cairo, Illinois, on Saturday, a woman chopped her two young children with an axe, subsequently sawing her own throat with a dull knife. Six members of a family were poisoned in Hartford, Connecticut, last week. One of the victims has died, the others are in a critical condition. The supposed poisoner is under arrest. The treasurer of the Pennsylvania Building Association, a company of hardworking Germans, who have sought by clubbing together to reduce the cost of erecting tenements for themselves and families, ran away on Sunday with the funds of the association: as a sequel, one of the swindled laborers has shot out his brains. Caleb Lyon, lately governor of Idaho Territory, arrived in Washington the loser of $47,000 in government funds, of which Lyon says that he was robbed on a sleeping car. As there was a mysterious jumble in Mr. Lyon's account, some people are uncharitable enough to say that the ex-governor's story of a robbery is concocted to cover his own delinquencies. A wealthy farmer, named Randall, living in Renselaer county, has been committed to goal in Troy, on the charge of committing a horrid outrage on the person of his own daughter, a child eleven years of age. Horace Luther, said to have been a respectable man, killed William Taylor in Colebrooke, N.H., on Monday; this deed being done, Luther shot himself. Female fickleness led to this tragedy. A free fight took place in a St. Louis bar-room on Monday; two persons were shot—one has since died. A hasty glance over a single newspaper is sufficient to the gathering of the following "headings:"—"Forty-three persons sentenced to the Penitentiary in Brownsville, Missouri;" "Arrest of an Alleged Murderer in Pittsburg;" "Garrotting in St. Louis;" "Murder in Cincinnati;" "Murder in Norwich;" "Murder in Leavenworth;" "Homicide in the Fourth Ward;" "Fatal stabbing affray on shipboard;" "Murder in Richmond;" "Forgeries in the Treasury Department," &c.

The above is a sample of the disasters and crimes among one of the most civilized Christian nations upon the earth. If we were to add the calamities which happen, in about the same time, among the other nations of Christendom, what a frightful spectacle would be presented! Surely the day of the Lord's vengeance is come!

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES FOR THE QUARTER ENDING DECEMBER 31, 1866.

(THIS ACCOUNT IS MADE UP TO NO. 52 INCLUSIVE, VOL. 28.)

CONFERENCE.	AGENT.	AMOUNT. £ s. d.
		Brot. fwd. 232 7 10½
Bristol ...	W. A. McMaster	25 14 1½
Bedfordshire ...	Richard Benson	7 11 0½
Belfast	John Reid ...	75 0 9½
Channel Isles	Charles Horman	5 18 8
Dublin ...	Robert Brown ...	37 14 10
Dundee ...	A. N. Macfarlane	21 6 10
Derbyshire ...	John Lomax ...	5 0 4½
Edinburgh ...	F. C. Anderson ...	9 0 3½
Essex ...	E. T. Williams	1 1 6
Glasgow ...	(old debt)	43 11 5
Herefordshire	Edwin Frost ...	0 8 0
Carried forward ...		...£232 7 10½

CONFERENCE.	AGENT.	AMOUNT. £ s. d.
London ...	C. W. Penrose ...	23 11 8
Lincolnshire ...	A. Simmonds ...	18 6 6½
Lands End ...	W. G. Burton ...	2 15 10
Leicestershire	Stephen Hales ...	0 6 10
Monmouthshire	Barry Wride ...	5 4 1
Norwich ...	George W. Gee...	3 0 8
North Wales ...	Thomas P. Green	5 8 4
Swansea ...	Elias Morris ...	7 4 3
Staffordshire...	James Stanfield	13 10 0½
Worcestershire	R. R. Birkbeck...	2 11 3
Total		.. £314 7 4½

CREDITS.

CONFERENCE.	AGENT.	AMOUNT. £ s. d.
Birmingham	Francis Platt	1 13 6½
Carmarthen	Richard J. Davies	0 0 3
Cheltenham	Moses Thatcher	0 0 0
Dorsetshire	Ezra J. Clark	0 6 2½
Durham and Newcastle	George J. Linford	0 0 2
Glasgow (new account)	Harvey H. Cluff	1 9 10
Glamorgan	John Parry	0 2 3
Hull	Robert Williams	0 0 1½
Kent	John Hubbard	0 8 7½
Liverpool	Robert N. Russell	0 5 1½
Leeds	John Barker	0 1 0
Manchester	Leonard G. Rice	0 0 0½
Nottingham	B. W. Kimball	0 1 7½
Pembrokeshire	William White	0 0 0½
Preston	Joseph G. Brown	0 0 0
Reading	Henry Barlow	0 0 1
Southampton	Marius Ensign	0 7 6½
Sheffield	Anson V. Call	0 0 7½
Warwickshire	George Hunter	0 1 9½

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Arise ye, and let us go up to Zion, unto the Lord our God.*"—JEREMIAH.

No. 4, Vol. XXIX. Saturday, January 26, 1867. Price One Penny.

HOW TO OBTAIN CELESTIAL GLORY.

To attain to the high glory of a celestial kingdom, is the desire of all professing to be Saints. In some, this desire is more visible than in others; but in all, its strength or earnestness may be determined by the efforts which are made to gratify the same. These efforts consist in the acquisition of knowledge, and in the practical application of this knowledge to our everyday lives. This knowledge is communicated to us by the revelations of God, through his Priesthood, which he has again established on the earth; and we increase in this knowledge in a degree corresponding with our diligence, and the heed we give to the teachings of the Priesthood. By a practical application of this knowledge are we saved; by a fulness of knowledge are we exalted in the spirit world, even to celestial glory. Without this fulness, our desires for this exaltation and glory will be rendered abortive.

Before proceeding with the inquiry, how we may obtain a celestial kingdom and enjoy its glory, let us, for a few moments, consider what constitutes the glory of this kingdom. That there are many kingdoms of glory, differing one from another in glory, the revelations of God abundantly testify: but the crowning glory of a celestial kingdom, or a kingdom of the celestial order, is this: it is a kingdom of government; all other kingdoms being in subjection to those of the celestial order. It is not only a kingdom of government, but is also a kingdom of increase. But were these the only distinguishing features of this kingdom, as glorious as they are, they would fail to satisfy the ambitious desires of an immortal mind. Such, however, is not the case: this kingdom is unlike the kingdoms of this world, which flourish for a little season and then pass away, but is an eternal kingdom, and in all respects like unto the kingdom of our elder Brother, whose kingdom is an everlasting kingdom, of the increase and government of which there shall be no end. The glory of a celestial kingdom is, then, government, increase, perpetuity. As a sequence man, as an immortal being, is a fit candidate for a kingdom of the celestial order, but immortality is not the only requisite to insure success. He must also be possessed of the power of eternal increase, and not only of the power, but of the means and the liberty; and to

be thus possessed, obedience to the law of celestial marriage is rendered a necessity; or, in other words, he must be in possession of the power of endless lives. Nor is this all that is necessary: the celestial kingdom being, as before remarked, a kingdom of government as well as of increase, it follows of necessity, that whosoever attains to this kingdom must be learned in that perfect system of government to which all things else must yield obedience. Herein is the truth of a former remark made to shine with its wonted splendor, that by a fulness of knowledge we are exalted even to celestial glory. We do not wish to be understood, in the use of the term "knowledge," to confine its meaning to literary attainments, or to an understanding of the arts and sciences alone, for these are of little value, compared with the understanding obtained in the great school of experience, which we include within the meaning of the term knowledge. Before we can become perfected in this knowledge, we must, like the Son, in all things learn obedience. This obedience includes the bringing of our passions, appetites, and desires, in subjection to the law of Christ, the doing of which may be very properly called self-government. At this point of self-government do we begin to acquire that knowledge or experience, the fulness of which qualifies us for a kingdom of government. If we cannot govern ourselves, how can we properly govern others? If we are the slaves of passion or appetite, and subject to its caprice, we lack within ourselves a most important element of government—stability; and without stability a kingdom, or a ruler of a kingdom, possesses not the attribute or quality of eternal duration. It is a doctrine very clearly set forth in the revelations of God, that every man will be rewarded according to his merit. It follows, then, that the man who cannot govern himself, will not be considered worthy to be entrusted with government in his own right, but must remain a subject of government, and consequently be deprived of celestial glory. In order that we may learn obedience, a perfect system of government must be made known: this has been done through the Gospel. To bring ourselves in subjection to this perfect system of government, so as to gain an experience by which to merit a kingdom of government, there must of necessity be within us an antagonism to this system of laws, for us to overcome or subdue. Hence the words of inspiration: "Adam fell that man might be, and man is that he might have joy." Let no one, therefore, complain of the difficulties or trials ever in the way of life, for they are the means employed by which we are perfected in the science of self-government, and without which to meet, contend with, and overcome, we should ever lack the experience necessary to entitle us to celestial honors.

Not only are we required to bring, in subjection to the counsels of the Priesthood, the natural appetites and passions, but those also which are acquired, such as the appetite for tobacco, (in all its forms,) alcoholic beverages, &c., and to put far from us these parasites which are fostered by a spirit of insubordination, which, if not overcome, will prevent a realization of our hopes of celestial glory. Herein we may learn the importance of giving heed to the teachings of the Priesthood, whose words are pregnant with celestial fire, and, if obeyed, will consume or destroy in us all that is not eternal; and by compliance with these teachings, the principle of self-government will be developed and perfected in us, the perfection of which will qualify us for a kingdom of government, increase, perpetuity. Christ descended below all things, that he might rise above all things. In accordance with this principle, if we descend below, or bring ourselves in full subjection to the rightful authority of legitimate government, we shall thereby be enabled to rise above subjected kingdoms, and be eventually accounted worthy to inherit a kingdom of the celestial order. We have already remarked, that the earnestness of the desire to obtain a celestial kingdom may be determined, by the effort made by the candidate therefor. In some, however, the lack of effort may be the result of a want of a correct understanding of the means necessary to be employed. With others, the want of knowledge, we

fear, is not the cause; but they have surrendered themselves to a spirit of carelessness and indifference; yea, a spirit of selfish indulgence, but who still entertain hopes of securing the great reward. To such, let the words of Christ be sounded in their ears, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able," and that because they refused to bring their feelings, passions, and appetites, in subjection to the perfect law of the Gospel. In conclusion, let the ignorant become wise, and let the wise obtain understanding; let all attain to perfection in the science of self-government, and the kingdom of celestial glory shall be the reward.

A. MINER.

FACTS AND QUERIES.

(*From the Deseret News, Nov. 28th*, 1866.)

We would wish to call the attention of the citizens of this City and Territory, and particularly of the old settlers, to a few facts which exist, and to a few queries that we deem pertinent at the present time. That we may be the better understood, it will be necessary to go back nearly twenty years, and notice several historical points from that time until the present.

It is a known and admitted fact, that we settled this Territory under very disadvantageous circumstances. Poor, and driven by the spirit of persecution from our homes in the eastern States, we came to these valleys, and commenced anew to make homes in an untried land, and in what was then an inhospitable desert. We did not receive aid or assistance from any source except that which the Almighty vouchsafed to us. We faced the difficulties that lay before us, and, by the aid of Providence, overcame them. But a short time after our arrival here, there was a rush of gold-seeking emigrants across the continent. Starting in the east for what was then deemed the El Dorado of the west, to travel over a road made by the pioneers of Utah, and supplied with many of the means of comfort and facilities for transportation which those pioneers lacked, they came here worn out, hungry, and almost broken down. Who cared for those emigrants, ministered to their wants, tended on them, and fed them out of the scanty store which had been with unceasing toil drawn from the wilderness that then existed here? Who sold food at reasonable prices, to those who could buy, instead of trading on their necessities, and demanding exorbitant rates when stern want would have compelled them to pay whatever would have been asked? Who fed those of them that were too poor to buy? Who, instead of returning evil for evil, returned good for evil, acting the part of Samaritans to those in distress? Who made the roads by which they came here, bridged the rivers, and proved that a country supposed to be almost impassable for strong men, could be travelled by weak women, infancy, and old age? thus opening up a vast extent of territory for settlement and practical use. These queries are suggestive; for every one who knows anything of the early history of this Territory, knows that it was the early settlers who did these things.

Then, as now, the settlers in this and adjacent valleys, were surrounded by the rugged mountains which rise east and west. Timber was there, but the kanyons were apparently inaccessible. Who made the roads up into those kanyons, that the timber could be reached, at an enormous expense of time and means? Who erected saw mills under disadvantageous circumstances, that lumber might be obtained? Who cut canals and water ditches here, that water might be brought from the mountain rivers and streams to irrigate the hard and arid soil? Who, after having to haul, a distance of nearly two thousand miles, every seed for tree, plant, root, and grain now grown here for the susten-

ance of man and beast, and every implement and tool for labor, cultivated the earth, raised the grain and produce, built grist mills, planted orchards, and made a home of beauty in the midst of a desert waste? Did those who are so loud in their outcries against the Latter-day Saints, or did the first settlers do these things?

Having to build houses without facilities, where there was nothing in the shape of a habitation superior to the wick-i-up of the degraded savage; having to make farms where the rains of heaven did not bless the soil, and bring the water from a distance to irrigate them; having to open roads between growing settlements and with the world outside; having all the difficulties incident to a new country, and many peculiar to this mountain desert, to contend with; having no books, except such as were brought at great expense from the far east; having, in the midst of extreme poverty, to wrest a living from the desert or starve; the early settlers did not neglect the education of the young. Schools were established and schoolhouses were built, and increased as the cities and settlements increased in number and size, until now, with from one to eight schools in each Ward, every child in the Territory has the opportunity of being educated. Who built those schoolhouses, and established those schools? Who cheerfully paid taxes, and liberally donated for that purpose? Was it those who talk of the ignorance of our young? or the early settlers—the Latter-day Saints—who, in the multiplicity of their labors and duties, did not forget the rising generation, but assiduously sought to impart that education and instruction to them required to make them intelligent, honorable, and useful citizens? Who refused to pay taxes, disputed the statutes made by every possible means, and would not do anything which they could help doing to aid in making the country, improving its prosperity, or fostering education? Was it the early settlers? or was it those who talk of our backward condition, and dilate upon the lack of effort made to educate our children?

These and similar queries demand reflection, and lead to others which bear directly on points that are at present the subject of agitation.

With the growth of the Territory came increased labors and increased responsibilities of the people. Municipal organizations were formed; works of a public nature became imperative; public buildings increased in number and size; new roads were demanded; city improvements in various places became requisite; and taxes were assessed, under legitimate powers, to meet them. Who paid those taxes? Was it the early settlers? or was it the persons of migratory habits, who came here to make money that they might carry away to build up some other State or Territory? Who was it with whom the properly appointed and legally authorized officers had to compromise taxes, so that a part might be got, sooner than enter upon vexatious and expensive litigation? Was it not with some of those who had taken up a temporary habitation here, to make wealth out of early settlers? Who met the taxes assessed in a responsive spirit, paid them freely and willingly, and have thereby made the public improvements which mark the growth and prosperity of the Territory? Was it, or was it not, the early settlers—the Latter-day Saints? Who was it that contested the state law empowering the assessment of a tax for educational purposes, dragging the trustees of a school-district into court, opposing them by every available means, and positively refusing to pay the tax? Was it not those who are among the loudest in their denunciations of "Mormon" ignorance, and the lack of educational facilities here? Who was it that would spend a thousand dollars in opposing that tax, assessed by due authority of law, sooner than pay one-tenth of that sum that education might be promoted, while they were drawing from the people the very means by which they opposed the law?

While speaking of law, we might further ask,—Who was it that strove to evade the law, and wrest it from its purposed ends? Was it men appointed by the representatives of the people here? Was it not men who were empowered with Federal authority to administer the law? Who was it that

carried on secret traffic, contrary to law, in articles which are required to pay duty, thereby robbing the municipality of this city and the general Government? Who was it that took shelter under extended judicial protection, continued and prolonged, while engaged in such traffic? Who was it that continued this system of defrauding the general Government and the municipal government, in violation of all law, and prided themselves upon so doing? And who was it that fostered and encouraged them, organized secret associations for the purpose, involving extra expense, and causing increased taxation on the people who were being thus doubly wronged? Were these things not done by those who were and are strong in their accusations of "Mormon" rapacity, yet who are living and growing wealthy upon the labor of the people? Were they not done by those who cry out against the "Mormons" and their ignorance, while refusing to aid in any way the furtherance of education? who call for armies to be sent here that citizens of the United States may be protected, while actively engaged in a course to make life and property insecure, where they have been fostered and courteously treated?

While on the subject of citizens, we may ask, Who are called citizens of the United States in this Territory by the class of whom we are speaking? Is not every poor, miserable, drunken foreigner, who refuses to pay taxes, or do anything useful and good in the community, honored with the title of American Citizen, which he would disgrace if he had been even born under the Government to which he has never owned allegiance? Are not Irish, Scotch, French, Germans, English, and natives of other countries, at times, found drunk in our streets, a disgrace to humanity,—men who have never in any way done anything to aid the Territory or develop its resources, except to hunt a little for gold, which some of them were not particular whether they found in the gulches of the mountains or in gentlemen's pockets? and are not these foreigners, who disregard the law and live in constant violation of it, called United States citizens by those who demand that an army should be sent here, while men whose fathers fought and bled for the independence of the nation, are spoken of as aliens and foreigners?

Have we not had in this Territory, since the time when communication was opened up between this inland wilderness and the outside world, one class of people of peaceful habits, orderly and industrious, real settlers, who have done all that has been done for the development of the country and the growth of the Territory? and another class that numbered in it many who disregarded the law, sought to stir up strife and engender bitter feelings, maligned the people, and persistently refused to aid in furthering any work of a public and desirable character? And was it not the first of these classes that tilled the soil, made the country habitable and inviting, made the improvements which increased the value of property, and thereby swelled the territorial and municipal revenues?

But there has been another source of income in the Territory, furnished by the early settlers, through which much has been done to increase the real and material prosperity thereof, and by which public buildings have been erected, and works of a public character have been accomplished. To this source of income we may refer at greater length again. It is well known that the people of this Territory have freely paid one-tenth of their increase to be devoted to public purposes,—to careing for the poor, the execution of public works, the aiding of the deserving and industrious to come from other lands and settle here, thereby directly and extensively aiding immigration, one great means by which the United States have so rapidly risen to the first place among the powers of the earth. By every dollar expended in aiding an honest, industrious population to come and develop these western countries, thereby enhancing the greatness and prosperity of the nation at large, the material prosperity of the Territory has been promoted and increased; and in proportion, its available resources are developed; while the number of those from whom the non-tax-paying class derive their

wealth is increased, with an increase of their ability to supply themselves with the wares which this same class offer for disposal. Hundreds of thousands of dollars have been directed and expended to aid this immigration; and this means has been freely given by the Latter-day Saints, who have been and are the source of wealth and prosperity of the Territory, and who directly and indirectly have made the Territory what it is.

Now, then, we find two classes here. One is the original and most numerous, who, by their labor, making property valuable; by their payment of taxes; by erecting public buildings, and prosecuting public works of every requisite character; by paying a tenth of their increase, which has been devoted to similar desirable and public purposes; and by aiding an immigration that has helped to people these valleys with an honest, orderly, peace-loving, industrious, and virtuous population, have directly and indirectly developed this part of the country, and given the Territory its status of prosperity. The other class has been transitory, with no interests in common with the bulk of the people; not investing capital to promote any Territorial or public object that would be of benefit to the people at large; refusing to pay taxes where they were justly and legally due; evading and aiding to have the law evaded, causing increased burdens upon the law-abiding citizens; and, withal, seeking with pertinacious assiduity to bring evil upon the community. Will the people, after a due consideration of these facts and queries, sustain themselves, and seek to promote their own prosperity instead of others who have not done, and do not do, anything to promote the welfare of the community which they can by any possible means avoid? or will they continue to support men who are a constant drain upon the Territory, taking the very marrow of its financial strength away from it, and seeking continually to cast odium upon our citizens, and bring trouble upon them?

BEGGING THE QUESTION.

(*From the Salt Lake Daily Telegraph, Dec. 13th.*)

Somebody who could not or would not find anything better to do, wrote a pitiful letter to the Rocky Mountain *News*, asking its aid in pitching into the Utah people, and particularly in endeavoring to make the Government believe that everybody's life and property were in imminent and perpetual insecurity in this Territory, in order that a large expenditure of Federal means might be induced in this direction, just as Sheridan says the Rio Grande speculators are at the bottom of the current Matamoras hullabaloo.

The *News* chivalrously promised to fly to the rescue, and launch a bomb-shell leader occasionally, which should fill the Utah camp with consternation and dismay. In accordance with said promise, our Denver cotemporary now and then intermits its fire on the President and his policy, and directs the muzzles of its big guns this way. Its efforts are rather bungling, though, we must confess, and evince no recent improvement in the art of warring against the "Mormons."

In his last effort, the *News* man complains of the "Mormons" on the score of religious intolerance, that nothing but the "Mormon" faith is tolerated here, that thought and speech are not free, that death is the penalty of free thought and free speech, and that the "Mormon" Church is responsible for the violent deaths that have occurred in Utah; of connubial and cognate matters, that the people of Salt Lake will marry according to the good old Bible plan, and that houses of prostitution exist here.

These appear to be the chief faults that the *News* can find with our citizens, and if that paper, or any other, can persuade them that they are really guilty of heinous crimes of any kind, we have not the slightest doubt that a reformation will be at once inau-

gurated and thoroughly carried out. So far, however, there has been the difficulty. There is the open question. Many of our distant neighbors may be perfectly well satisfied in their own minds that all, or most of the awful charges preferred against our citizens are valid, but here such conviction by no means obtains. On the contrary, the criminal charges preferred by the *News* are considered by this community as simply and purely so much slander. It is unfortunate, doubtless, that such diametrically opposite convictions should prevail among the people here, and their neighbors hundreds or thousands of miles away, but such is the true state of things.

All this taking for granted that the "Mormon" community is intolerant of thought and speech, is at the bottom of the cases of violence that occur in or near this Territory, is individually corrupt and lecherous—all this assertion that these things are justly chargeable to the inhabitants of this Territory, is simply a very cheeky and libellous begging of the question, and forcibly reminds one of the ancient talk about some people believing a lie that they might be damned.

It is the declaration of the inhabitants of Utah, that in no place in the Union are thought and speech so free as in this Territory. Any person can think what he pleases, and can talk what he pleases in this Territory, just as much as he can anywhere, and a little more so. He can profess religion and politics with the majority or minority with perfect impunity. We have heard persons other than "Mormons" declare, that in no other place in the Union could they feel so free and remain so peaceable as here, especially where their convictions did not take them along with the majority. And such is the fact. Our citizens are unduly concerned about nobody's religion or politics, the *News* to the contrary notwithstanding. A man here can be a "Mormon" if he chooses, a Catholic if he chooses, a Quaker if he chooses, a Mohammedan if he chooses, a Methodist, an Episcopalian, a Baptist, a Presbyterian, or what not, just that which his intelligence leads him to profess, and nobody will say to him offensively—What doest thou?

The same of politics. A man here may be a republican, radical, or conservative, a Democrat of what stripe he pleases, a Copperhead, or anything else. It is his business, and not particularly his neighbors'.

But there are limits to the flow of speech. If a man will charge the basest of crimes on those members of any community which are considered the best men in the community, he must do it legally and constitutionally, else he may be held to answer, sometimes in the duly established courts, occasionally in courts of ruder and unconstitutional character. Cases where anything like the latter action is taken do occur, however regretable, and very frequently in some places. Of this Territory in this connection we can say that very few have been the cases of this class that have occurred. But we have heard it stated, more than once, that before some persons had slung half the abuse elsewhere that they have done here, they would have found themselves strung high and dry upon sour apple trees. The prominent members of no other community in the Union have been the objects of so much slimy abuse, uncomplainingly borne, as have many members of this community in particular, and the whole community in general.

Amid all the popular cry about freedom of speech and the press, it should be recollected that such freedom covers no kind of abuse, and that men, sooner or later, will resent abuse, legally or otherwise.

The *News*, in common with other papers, puts forth the remarkable opinion that the "Mormon" society should be held responsible for the acts of violence and blood committed in this Territory, and some out of it. In referring to instances, that paper shows that it is not well posted in the history of the Territory, and in various matters and things therewith connected. But, passing all that, we may remark that it would be just as sensible to hold the Methodist or the Catholic society responsible for the acts of violence and blood committed in Colorado, or to hold that class of politicians, designated Republicans. responsible therefor. One thing is certain—if any other people than "Mormons" had consti-

tuted the majority of the inhabitants of this Territory, the amount of crime committed within its borders would have been trebled, and further increased than that. We believe that assertion can not be gainsaid. We are willing to take Court and Lynch and Vigilante records to witness in the case.

As to the matter of marriage relations in Utah, we have been all through the Bible, and the Constitution too, more than once, after that point, and we believe we can sustain our position upon it with the *News* or any other paper, or parson, or politician either, before any equitable tribunal. We will here state what cannot be controverted, that our citizens compose the only community in the country which does thoroughly believe in and sustain the Good Book, the excellent Constitution of these United States, and every wholesome human law. When a community arrives at that point, it is able to stand, to endure. We do have the vanity to believe sincerely and earnestly that our marriage doctrines are the purest and best on earth, and that they are designed to rid a community of that most fearful of all leprosies—"the social evil," and are capable of coping with and vanquishing it too, which is a feat that the statesmanship, the civilization, and the Christianity of the age, it is confessed by their professors, are utterly unable to do, they are completely overwhelmed by the evil, and are as helpless in the midst of it as a tempest tossed and rudderless vessel in the midst of the breakers.

As to there being houses of prostitution here, which institutions we presume are unknown in Colorado and further east, perhaps there has been some prostitution here, and probably done in houses. But if the *News*, or any attache or ex-attache of the *News*, is fully cognizant of such houses in this Territory, have the goodness to put our police on the trail. They are the only gentlemen duly authorized to visit such institutions in this community, and we think their visits would be beneficial to the public.

There have been attempts made to establish and sustain such institutions in this community, made by its enemies, but the speculation does not seem to prosper very wondrously. These things may flourish better elsewhere.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 26, 1867.

SOCIETY IN UTAH.

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Who are the best, purest, most virtuous, and most honest people upon the whole earth? We answer, without the least hesitation, the Latter-day Saints. This peculiar people now occupy a position, comparatively isolated: a large Territory, wild, uninviting, in appearance a desert, far from the abodes of civilized man, has been reclaimed and peopled by a hundred thousand inhabitants, nearly all of the same religion. These hardy pioneers of the great American desert, are not a horde of uncivilized barbarians who have migrated from some dark corner of the earth, but they are principally from the northern

States of the American Union, from Great Britain, and from the most free and civilized nations of Europe, men and women habituated to, and educated among, a refined state of society, accustomed, all their lives, to the wholesome restraints of law and good order. They did not leave their homes, their relatives, their father-land, and all the dear associations of native country, to brave the hardships of a dreary wilderness, in the great interior of a new Continent, for the purpose of plunging themselves and their children into all the horrors of barbarism and savage life: they fully counted the cost, and clearly understood the object of the great movement: they longed for a higher and more upright state of society, than that offered them in their own lands: they desired an advancement in morals, in domestic institutions, in marriage relations, in the whole civil and social economy: they sought for the righteousness of the Gospel, for the purity and simplicity of the ancient Patriarchal life: they desired a country, unpolluted by priestcraft, false doctrines, lyings, deceivings, adulteries, and whoredoms: they longed to see their children and the rising generations brought up and educated in the midst of holiness, purity, godliness, temperance, and all the heavenly virtues of the unperverted Gospel of Christ, uncontaminated with the horrible vices of apostate Christendom.

These were the great incentives, the motive powers, that urged the people, under the voice of inspiration, to flee from the wickedness of spiritual Babylon, and concentrate themselves in the vast wilderness of America. They were fully convinced that a voice from heaven,—the voice of the great Eternal One, called them to go forth from the midst of these wicked nations, and seek refuge in the mountains. They willingly obeyed the divine mandate. From year to year, thousands have bid farewell to kindred and friends, embarked upon the restless ocean, and wended their way to the "everlasting hills" of Jacob. Occupying the elevated regions, the backbone of the northern wing of the Continent, they have spread forth their settlements from 400 to 500 miles North and South: the nucleus of a great people is formed; and there is every prospect of a full realization of all their most sanguine anticipations, and their most anxious desires.

In addition to everything good and lovely which they inherited in their own lands, they have experienced the great benefits, resulting from the union of a hundred thousand people of the same faith, all longing for a higher and more exalted state of morals, for a regeneration and enlightenment, far in advance of the mixed society whence they came. They did not expect to find a heaven and a celestial order of society already in possession of the country, but they did expect to carry their heaven with them, and by their own meritorious conduct create the happiness of heaven, in some measure, in their midst: this they have done: and already our new-born virgin Territory can boast of the virgin purity of her inhabitants: the statistics of her population, the records of her courts, and the general observations of her citizens, prove, beyond all controversy, ten-fold less crime, than among any other people of the same number upon the face of our globe. Indeed, the most of the few crimes, committed in Utah, are by transient persons, or those unconnected with the Latter-day Saints.

We do not deny that there may have been some few instances of crime among those professing to be Saints: but all such are disfellowshipped, and their crimes dealt with according to law. The laws of the Territory are good,

having been sanctioned by the American Congress : the Governor, Secretary, chief Judges, and other Federal officers, are all appointed by the United States; and the statistical documents and court-records of these high functionaries, report our happy mountain Territory comparatively free from crime. This prosperous, lovely, and most admirable state of society, is the result of the united efforts of a Gospel-loving, God-fearing, honest, upright people,—a people who have sacrificed former associations, and the land of their birth, to establish the kingdom of God in the mountains. Thanks be to our Father in heaven, they have succeeded, and now enjoy the fruits of their unparalleled industry and toil.

Among the manifold blessings, so copiously poured out from heaven upon the heads of this worthy people, may be honorably mentioned, the great divine Revelation, re-establishing the holy, Patriarchal, divine order of marriage, so long repudiated by the apostate Catholic and Protestant churches. Thanks be to God that this Bible order of marriage is again restored, giving to every female the opportunity of being wedded in holy and righteous wedlock to a man of God, instead of being compelled to marry a wicked, corrupt unbeliever and opposer of the Gospel, and thus endanger herself and her children, through the immoralities and wickedness of the husband and father, to the just vengeance of heaven.

Under the workings of the false systems of Christendom, females have often been compelled, either to remain in the unnatural state of celibacy, violating the great command of heaven in regard to the multiplication of the species, or else to accept unprincipled evil-disposed men, whom they loathe or abhor, and be obliged to call them by the endeared name of husband and father: while others, seeing no chance to become honored wives and mothers, have, through poverty and other circumstances, thrown themselves away, and plunged into all the fearful corruptions of whoredom, and premature death. These are the results of the anti-Christian, anti-Biblical laws restricting the nations to monogamy. But in the mountain Territory of Utah, this restriction is removed; this great barrier to female rights, and incentive to female prostitution, is broken down. Every female in that Territory can have a righteous man, if she chooses,—a husband that will be one with her in strictly bringing up the children in the law of righteousness, that both parents and children may be saved. There need be no exceptions : if she cannot find a young, unmarried man, whose morality and righteousness are suitable and agreeable to her, in whom she can repose confidence, and entrust the guardianship of a future family,—if no such opportunity offers itself for her acceptance, she can still have a wider range for her just and righteous aspirations, and like Rachel, Bilhah, and Zilpah, the Patriarchal mothers of the sons of Jacob, unite herself with a good man, though he already be married. By this divine, heavenly order of matrimony, all may become honorable wives and mothers, and the inducements to prostitution are effectually done away. This will account for the unsurpassed virtue that reigns triumphantly throughout our Territory. Great, indeed, must be the degradation of a woman who would prefer a miserable wretched life of prostitution, to an honorable virtuous marriage.

Christendom have repealed the divine law of polygamy, and the result has driven hundreds of millions of hopeless females to prostitution, to loathsome

disease, and death. But God has restored this law, and with it, our happy Territory rejoices in the purity and virtue of the Patriarchal age. Houses of ill-fame are unknown in our cities; the poor unfortunates who swarm by millions in the cities of Christendom, have not found a foot-hold upon our sacred soil; there is no encouragement for the deathly institution, except by transient persons, and some few unprincipled renegades, who import the nuisance and generally carry it with them in their wanderings.

With regard to the other immoralities of the world, the people of Utah are comparatively free, and we humbly trust, through the kind providence of Heaven, that we shall grow better and wiser every day, until we realise to the fullest extent, all the perfection of godliness, all the high and holy qualities, all the beauties of intellectual and moral excellence, designed for the children of light, for the heirs of immortality.

O. P.

CORRESPONDENCE.

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AMERICA.

[Extracts from President H. C. Kimball's letter to his sons in England.]

Great Salt Lake City,
Dec. 7, 1866.

My dear sons, Brigham and Isaac,—I have just received your letter of Oct. 25th. I am truly glad to hear that you are doing well and feeling well. May God bless you with peace, life, and health. Your father prays for you daily, that you may be filled with the Holy Ghost, and with the spirit of revelation, and with great wisdom. Learn to be simple and come down to the mind of a child; illustrate the truth by simple comparisons: the people of the world are dull to hear, or to understand the truth. It is so here, with many after they get to this place. I am telling you the course that I took, when I was in that land; I was blessed greatly in so doing; the people are growing more darkened in their minds. Jesus says, we must become as a little child to receive the kingdom of heaven. Preach short sermons. Be sure that they are dictated by the spirit and power of the Holy Ghost; its like giving salt to sheep; if you give them all they want, they become cloyed, then they care not for the shepherd. Give just enough, so they will be craving for more; then they will follow the shepherd and cry for more. This I know to be true. Thirty years ago I was one of God's shepherds in that land. You know I was much blessed in that land. I took the course I am advising you to take. The people here need to be taught with the simplicity of children. I am giving endowments weekly. I have a great chance to learn the state of the people. Several times I took the pains to know how many there were that made a practice of praying. Out of one company of thirty-five men, there were only seven that prayed; this company were well recommended by their Bishops, being good worthy members of the Church of Jesus Christ of Latter-day Saints. These were men who were called upon to go back with teams after the emigration. President Young had requested that none should be sent back but those who were praying men, and such as would be an example to the Saints on the Plains. This tells you how some live when they are here in Zion, where men and women should be pure. How can a man be a Saint and not pray, and give thanks to God who gives him breath? How can a man be a Saint, and lie, or steal, or take that which is not his own? He cannot. Can the Holy Ghost dwell in such a temple? Remember the commandments which Jesus gave to the Saints in Jerusalem, and to the Nephites, when he spoke to two thousand and five hundred face to

face in person. These were the commandments which Jesus Christ had received direct from his Father, to give to his people, and are renewed to me, and all that believe on his name. Now, can one be saved that does not observe them? They must be damned, according to God's own words. Now, my sons, I am telling you my feelings, and what is for my salvation, is for all that profess to be Saints. I love truth, and that which is right, and that is all that will save us. This is a short sermon.

Now I will talk a little about the world, or that which is going on in it. Heber and family are well. He is carrying on teaming; they are carrying the wire to the South for the telegraph. He will start for San Barnadino soon, and take the wire to St. George. It is put up North to Logan. There is a line put up to Virginia city. David and family are well. Our city is full of goods, and a great many very wicked people doing all they can to raise the Devil or hell; some women and men fall in with them; several women were married to the poor devils.

I want you should be good and great men for your own sakes, not for mine. I shall have pride in your well-doing, not only when you are on your mission, but when you get home, to know how to look out for yourselves and others. I am getting into years, and soon will go the way of all men. I cannot raise my sons in idleness, as some do. My children are no better than I am. I have been a hard worker all my days. I travelled without purse or scrip: no one to go before me to prepare the way, but God and his angels.

Peace be with you, and God bless you forever and ever. Amen.

HEBER C. KIMBALL.

Council Chamber, Legislative Assembly, G. S. L. City, Dec. 12, 1866.

Dear brothers Pratt and Richards,—Having taken my seat in the Council Chamber for forty days, I feel it my duty to appropriate a few moments of this time in corresponding with my friends, especially with the Twelve. I have never written a letter to brother Pratt, since he has been on his last mission, although many times I have thought of doing so. I promised brother Richards when he left that I would write, and I now commence to fulfil my promise. But what shall I say? What news shall I give? It is a general time of health through the Territory, although some are dying, as is always the case. I preached the funeral sermon of sister Polly Vose, aged 86, on Monday. I preached the funeral sermon of the first wife of Simeon Carter, who is now in Box Elder county; she died yesterday and was buried to-day, being 67 years old. She was driven from Jackson county. The wife of Reynolds Cahoon was buried a few days since. Laura Pitkin was buried two weeks ago, aged 77. Judge William W. Phelps has been quite poorly of late, but is able to pray in the Legislature. You have been made acquainted that Dr. Robinson was murdered in our streets, which caused great sensation at the time. A negro, called Tom, was found last night with his throat cut, and a stab in the breast, with a paper pinned upon him, warning all negroes to let all white women alone. Amasa M. Lyman and C. C. Rich have been quite sick; C. C. Rich has got well, and is on his way here. A. M. Lyman is better, and we expect him here soon. All the rest of the Twelve are in the Legislature, and well. We are in constant communication by electric telegraph, through all the settlements in Cache Valley, and shall be in a few days with Bear Lake and St. George. We are thus far having a very mild winter: it is so warm that peas and other vegetables, that were sown this fall, to come up early in the spring, are now out of ground. Franklin S. Richards is messenger in the House this session, and Frank Henry Hyde in the Council. The two oldest sons of Orson Hyde are preparing for a mission to England in the spring. I believe both of your families are as well as usual. I saw sister Sarah and her son Laron Pratt, both in President Young's office to-day, looking well. President Young has been confined to his house, about two weeks, with the rheumatism, but is now better. Brother Brigham Young, jun., is with us, and well, and enjoying himself. I suppose he will return to England during the winter or spring. I have

followed brother Pratt on his mission to Austria and through England with much interest. I was quite surprised that he was permitted to remain in Austria as long as he did. We have received Governor Durkee's Message, and I think it is the mildest one we ever received from a Gentile Governor. I think we shall have rather a peaceable Session, as far as our Governor is concerned. Congress is still trying to do something to destroy "Mormonism;" but I have great faith to believe they will not accomplish much against us. As to temporal matters in general here, money is scarce, goods plenty and falling. We have had, this season, a large amount of merchandize brought to this city. The people are continuing to build in this city to a great extent. All kinds of trade and business are very dull. In Virginia, and the northern mines, flour is worth but little more than with us. But there is a great prospect, next season, of a big grasshopper war, from the Missouri to the Pacific, as the whole face of the earth was alive with them last fall. I suppose there will be no teams sent east next season, for the emigration; we are waiting a while for the Pacific Railroad to approach nearer to us. The emigration, the past season, came in very well: some deaths. I should be pleased to hear from either of you at any time, and appreciate any information from your field of labor.

Your brother in the Gospel of Christ,

WILFORD WOODRUFF.

A MILLION DEATHS FROM FAMINE.

—o—

Under the above startling heading, the *Friend of India* of Nov. 29th, writes as follows:—"Mr. T. Ravenshaw, commissioner of Orissa, has sent to the Bengal Government a report of the famine in that province. Never has so heart-rending a picture been drawn. An official—whose bias, if it exists, must lead him to tone down the horrible facts—estimates the loss of life for want of food and its consequences, at from 500,000 to 600,000, and in some places at three-fourths of the whole population. This is among the four and a half millions of Orissa alone, where the official reports show the deaths to be still going on at the rate of 150 a day. The mortality was not less severe, proportionally, in the adjoining district of Midnapore, with its population of more than half a million. In Ganjam, with nearly a million of people, the calamity was comparatively light, but famine, disease, and debility, swept away thousands. The same is true of Chota Nagpore. We have a reliable record of the deaths of paupers from famine-stricken districts in Calcutta. Add to all these the mortality in the other districts of Bengal, from Saugor Island to Patna and the borders of Nepaul, and we have a record of the loss of life which exceeds in horror and extent that of any one of the six great droughts of India during the last century. Before the destroying angel takes its final flight, the tale will have mounted up beyond a million known deaths. This is worse than in the great famine which carried off 800,000 people from the North-western Doab in 1838. We have reason to believe that the most terrible of all recorded afflictions of this kind, that of 1770, was not more ruthless in its murderous work, than this which still demands its daily holocust; for the greater part of that million of deaths has occurred, not over a wide extent of territory, nor among millions of people, but within an area not larger than that of England and Wales, and among a people who do not exceed 6,000,000 in number. No plague, no black death, no yellow fever, no great physical convulsion like the most tremendous earthquake on record, has engulfed so many victims. The last famine, of which Baird Smith was the alleviator and historian, carried off half a million, or only a 26th of the

13,000,000 affected, and the starvation price of food was never higher than 7½ seers the rupee. This, ere it closes, will have swallowed up a sixth of the people, among whom rice sometimes was not to be had at all, and for many a long month not lower than 6 seers the rupee."

MASSACRE OF UNITED STATES TROOPS.

A terrible massacre of troops by hostile Indians (says a Philadelphia correspondent) is reported from the western frontier. In what is known as the Valley of the Platte, one of the head-waters of the Missouri river, and many hundred of miles west of any thickly-settled country, is situated a stockade fort, known as Fort Philip Kearney. This fort is in Dakotah Territory, on one of the numerous wagon roads now being opened by the United States through what has heretofore been an almost unexplored Indian country. It is in a wooded, mountainous district, the heart of the region inhabited by the hostile Sioux and Cheyennes. These Indians were formerly at peace with the United States, but the frequent inroads made upon their territory has angered them, and for many weeks past Fort Philip Kearney has been almost in a state of siege. It appears that on the 22nd of December, a number of Indians came near the spot, and Lieutenant-Colonel Fetterman, with two other officers and 84 men, partly cavalry and partly infantry, started in pursuit of them, taking the wagon road westward towards Montana Territory. These troops, who do not appear to have understood the wiles of Indian fighting, were gradually drawn on until they reached a point about five miles from the fort, where they were ambushed and slaughtered. Not a single man of the 87 who went out, escaped to tell the story of the disaster, and the soldiers who afterwards ventured from the fort to ascertain what had become of their companions, found the bodies of most of them piled up in a space not larger than a good-sized room, stripped of clothing, scalped, and mutilated. This terrible massacre has caused great excitement, and will probably lead to an exterminating war against the Indians in that region. Reinforcements have already been sent to strengthen all the posts in the Platte Valley. It is announced that twelve tribes of Indians, estimated at 11,000 warriors, have formed a coalition to wage war against the whites in Dakotah and Montana.

THE DISASTROUS LOSS OF LIFE IN REGENT'S PARK.

(*From the Times Jan.* 17*th*, 1866.)

With a start of horror and surprise all London heard yesterday morning of the sad calamity which had occurred at the Ornamental Water in the Regent's Park on Tuesday afternoon. A body of persons, however, commonly estimated at 300, and in no quarter at less than 150, was actually upon the ice when it gave way, a few minutes after 4 o'clock. Unlike ordinary fractures, it was not first a hole at one particular point, enlarged by the struggles of those in the water, and the rushing to and fro of others as yet free from immersion, nor was it one longitudinal crack. Over an area of several hundred feet the ice seemed all to give way together. At one and the same time the whole of the persons moving over this extensive field, found themselves struggling for life, literally without a resting place for the

sole of their feet. Bystanders declare that it was impossible for a moment to believe that the occurrence could be real—that it was not the result of some optical illusion. The change, as by magic, from high spirits, healthy exercise, and hearty enjoyment, to disaster, despair, and death, was too horrible, too crushing for the mind to take in at once. It was not till the wild cry for "Help!" rose from those who were slipping inch by inch to the grave, that men roused themselves to the exertions which the extremity demanded. What means of affording help were within their reach? Few, indeed; for appliances that may meet every requirement of half a dozen cases, are valueless where the cases must be counted by hundreds. Certain it is that the spectacle was appalling; not in twos or threes, but by dozens and twenties, human figures were struggling in every posture. Some tried to swim in the frozen water; some lay on their chests upon the ice; some were clutching at floating fragments. Of others, only the hands or arms, waving wildly, were to be seen above the surface. Many of the bystanders did their duty nobly, rushing into the pulpy, numbing mass of ice and water to the rescue of those who were nearest shore.

Morning dawned, and with it came fresh horrors. All who could be saved had, of course, been saved the night before; but nightfall interrupted the operations, before most of those known to have been drowned could be recovered. It was hoped, rather than expected, that the number of ten—consisting of eight lying at the Marylebone Workhouse. and two at St. Mary's Hospital, Paddington, might represent the weight of the calamity. But a few hours' labor at the scene of the accident, showed that the measure of the loss had been more truly taken at the time of the occurrence. Body after body was carried down by the police, till at 3 o'clock the number was more than 30. During the day, strong men and little boys—the artizan, the itinerant fruit vender, and the poor little Bluecoat boy were fished up one after the other by those awful hooks. As soon as they were landed, they were laid upon the grass to be identified; if not recognized within a certain time, or, indeed, whether or not, they were carried off on stretchers to be added to the lamentable total at the Marylebone Workhouse. At half past 7 o'clock last evening, 24 bodies formed the result of the day's operations, which, with ten recovered the previous night, gives an aggregate of 34.

Two days later.—Six more bodies have been found, and it is believed there are 9 or 10 yet missing.

SUMMARY OF NEWS.

The number of shipwrecks during the second week in January was 161.

HURRICANE AT NAPLES.—Naples, Jan. 15.—A terrible hurricane occurred here during the night, causing considerable damage to the shipping in the bay, and, as far as has yet been ascertained, four deaths. Twenty merchant vessels have been lost, and others placed in serious jeopardy. Four vessels have also been lost off Baja, through the violence of the gale.

There was a terrific fall of rain at San Francisco on December 20th. In the valleys, thousands of sheep, horses, and swine were drowned.

STEAMBOAT DISASTER IN AMERICA—LOSS OF SIXTY LIVES.—New Orleans, Dec. 28.—The steamer Fashion, one of the regular line of coast packets plying between this city and Vicksburg, was burned last night about twelve miles above Baton Rouge. The number of lives lost will probably reach as high as sixty. The captain and other officers of the vessel were saved. Her cargo consisted of 2600 bales of cotton, which was all consumed. The names of the killed and injured have not yet been ascertained.

LATTER-DAY SAINTS' EMIGRATION REPORT,
From Jan. 1*st*, 1866, *to Dec.* 31*st*, 1866.

Ship.	Captain.	President of the Company.	Port of Embarkation.	Date of Sailing.	Own Team.	Church Teams	Total.
John Bright	Dawson ...	C. M. Gillet ...	Liverpool	April 30, 1866	8	739	747
Caroline ...	Adey ...	S. H. Hill ...	London	May 5, ,,	21	368	389
American Congress	Woodward	J. Nicholson	Do.	,, 23, ,,	...	350	350
Kenilworth...	Brown ...	S. L. Sprague	Hamburg	,, 25, ,,	32	652	684
Arkwright ...	D.P.Caulkin	J. C. Wixom	Liverpool	,, 30, ,,	...	450	450
C. Grinnell...	Spencer ...	R. Harrison ...	London	,, 30, ,,	...	26	26
Cavour ...	Foyen ...	N. Neilson ...	Hamburg	June 1, ,,	...	201	201
Humboldt ...	Boysen ...	G. M. Brown	Do.	,, 2, ,,	...	328	328
St. Mark ...	Woods ...	A. Stevens ...	Liverpool	,, 6, ,,	...	104	104
Miscel. Ships	... ...	... ...	Do.	... ...	...	...	56
					61	3218	3335

All the above vessels sailed for New York.

The number of natives of the various countries may be classified as follows:—English, 1523; Scotch, 202; Irish, 1; Welsh, 301; Danes, 725; Swedes, 348; Norwegians, 135;Germans, 5; Dutch, 21; Swiss, 47; Americans, 27; making a total as per table, of 3,335.

NOTICE.—Some Conference Minutes are not published, because they are six or eight times too lengthy.

WANTED.—Of vol. 28; 20 copies, No. 14; 15 copies, No. 12; 5 copies, No. 21.

DIED:

ROBERTS.—November 25th, 1866, Salt Lake City, Mary, daughter of Samuel and Mary Roberts, aged 1 year and 11 months; formerly of London, England.

PITT.—Dec. 7th, 1866, in Salt Lake City, Regina May, daughter of Wm. and M. J. C. Pitt, of intermittent fever, aged 2 years,

BALDWIN.—Dec. 11th, Salt Lake City, Ann, wife of James Baldwin, of inflammation of the lungs, aged 78 years. She had been a member of the Church for 18 years, and over 15 years a resident of the afore named City. She was a native of Cardiff, Wales.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Arise ye, and let us go up to Zion, unto the Lord our God."—JEREMIAH.

No. 5, Vol. XXIX. Saturday, February 2, 1867. Price One Penny.

THOUGHTS ON PRE-EXISTENCE.

BY ELDER WILLIAM GIBSON.

All believers in revelation declare that man is a being, composed of two distinct parts, the spirit and the body, and that the spirit can exist as a living, thinking, active being, independent of the body, preserving its own identity, capable of enjoying pleasure, or enduring pain, when separated from the body by death, that it still exists in heaven or hell, and can think, act, enjoy, or suffer, as a living moving being.

When in the body, the spirit is the operating power, the body something operated upon by it; so that every action of the body is in obedience to the promptings of the spirit. The different organs of the body, as the eye, the ear, &c., are the channels of communication between the outward world and the spirit within: the eye, of itself, cannot see, but the spirit through the eye: the ear, of itself, cannot hear, but the spirit through the ear: the body, of itself, cannot feel, but the spirit through the body: nor can the body think, love, hate, be angry, or jealous: these are properties pertaining to the spirit alone: if so, then, whether in the body or out of the body, the spirit must retain them; and when out of it, the spirit could think in a far more perfect state: for when in the body, the organs, through which it operates, are more or less imperfect.

Then, if it is possible for the spirit to exist as an organized being, having all these properties, after having been separated from the body by death, is it not just as possible for it to have existed as an organized being, with all these properties, before the body was formed? Certainly it is: and if so, it would be capable of receiving and obeying laws, and through them gaining experience and knowledge, before coming into the body, as well as when in the body, or after it leaves the body at death. By coming into the body, and passing through all the different circumstances connected with it in this world, the spirit gains experience and knowledge, to which it never could have attained without this.

We look around on mankind, and see their various dispositions, one, as it were, predisposed to good, and another to evil, or, as the phrenologist would say, one with a good, and another with a bad organization or development. Which is the most reason-

able to believe, whether a just God would act so partially as to make them so? or that they made themselves so, through their diligence and obedience, or their neglect and disobedience to the laws of God and truth before they had a body? Reflect and answer. Could God be just, and man, as we find him, be an accountable being, if he had not a previous existence?

But if the spirit of man did exist as an organized being before the body, how did it gain its organization? That which is born of the flesh is flesh, that which is born of the spirit is spirit. (John 3: 6.) Then, as our bodies received their organization, by being born of flesh, so our spirits must have received their organization, by being born of spirit.

This is in accordance with the universal law that parents of the same nature beget their own likeness in form and substance. But were we begotten by a spiritual personage? Yes; for "God is a Spirit," (John 4: 24) and He is "the Father of our spirits;" (Heb. 12: 9.) and Jesus Christ "is the first born" of the whole family; (Col. 1: 15.) he is "our elder Brother," "the first born among many brethren." (Rom. 8: 29.)

Jesus claimed this relationship, when he arose from the dead. "Jesus said unto her, touch me not; for I am not yet ascended to my Father; but go to my *brethren*, and say unto them, I ascend to *my Father and your Father*, to *my God and your God*." (John 20: 17.) Two things are here plainly taught; first, that the very same being who is our God, is also our Father, and second, that he is also the God and Father of Jesus Christ; consequently he must be our brother.

We find the same doctrine taught by Paul, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. For both he that sanctifieth and they who are sanctified, are all of one for which cause he is not ashamed to call them brethren." (Heb. 2: 10 and 11.) But the difference between him and his brethren is, we have had fathers of our flesh; but Jesus, though born of the flesh, being the son of Mary, had God for the Father of his body; and thus he was the only begotten Son of God, by the birth of his flesh, but "the first born among many brethren," by the birth of his spirit.

Having learned that he was made like unto his brethren, let us next inquire, what powers and qualities he possessed before he was born of Mary? For if we can find out his capabilities, we will be able, in some degree, to ascertain those of his brethren. Was he capable of appreciating happiness and joy? Certainly. (See John 17: 5) "And now, O Father, glorify thou me with thine own self, with the glory I had with thee, before the world was." And were his spirit-brethren, namely, the rest of the sons of God, in possession of the same capabilities, and did they also have joy before the world was? Yes. (See Job 38: 4—8.) "Where wast thou, when I laid the foundations of the earth?".....'"when the morning stars sang together, and all the sons of God shouted for joy?" Though, like Job, when clothed with mortality, we may forget the past, yet it is true, that with our elder Brother we did rejoice and have glory with our Father, before the world was.

Again, could the first-born in the spirit world do good or evil? and had his actions there any effect in gaining him his position here as God's anointed? (See Heb. 1: 9.)..."Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Thus God elects and fore-ordains those whom, by their works, he has fore-known, to be the proper persons to fill the positions he assigns them in the flesh. "For whom God did fore-know, he also did predestinate." (Rom. 8: 29.) As an example, hear the word of God respecting Jeremiah. "Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee, and ordained thee a prophet unto the nations." (Jer. 1: 4.) Is it reasonable to suppose that God knew, sanctified, and ordained any being before he had an existence? And as all this was done before Jeremiah was born in this world, it follows as a matter of necessity, that his spirit must have existed

as an intelligent being before he came here; and as Jesus was ordained the Savior, while in his Father's presence in eternity, because he loved righteousness and hated iniquity, so likewise Jeremiah, while in his pre-existant state, was ordained a Prophet for the same reason: God knew him as a righteous, honorable spirit, worthy of sanctification and ordination.

That this doctrine was believed by the disciples of Jesus, is evident from the testimony of the Evangelist. "And as Jesus passed by, he saw a man who was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind?" (John 9: 1.) Now, it is evident from this, that they believed the man could sin before he was born, and therefore they must have believed in his pre-existence, and that in such state he had laws to obey, and that the breaking of these laws was sin; and they were anxious to know whether the man's pre-existant sin was the cause of his being born blind. The answer of Jesus does not condemn this doctrine, but rather tends to confirm it; for instead of saying, he could not sin before he was born, he places him on the same level with his parents, and says,—"Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him." But had the doctrine of pre-existence been false, he certainly would have corrected them, and showed them their error.

But have any sinned in their spirit state? Yes: we are told that when Satan fell, the third part of the host of heaven fell with him; and of them Jude says,—"The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains, under darkness, till the judgment of the great day."

I remember being once asked in a large company, by a man who thought himself very wise, Pray, sir, do you not believe that God made the Devil? I answered, No: I believe he was once the son of the morning, an angel of light, but sin made him what he is, the Devil and Satan. Oh, then, said he, pray who made sin? I answered, sin is the transgression of a law, and where there is no law, there can be no transgression: the law is not sin, but the breaking of it is, while the keeping of it is righteousness: but by the law is the knowledge of sin: and thus the law was given to man that he might come to the knowledge of good and evil. Having laws given to us in our first estate, some were obedient, others disobedient: then God knew us, and whom he did fore-know, he also did predestinate, to fill the position in our second estate, best calculated to assist him in his great purposes, the working out of the salvation of man.

We have seen how Jesus and Jeremiah were chosen, because they were good, let us now look at the other side, and we will see Pharaoh and Judas chosen, because they were evil. God desired a nation through whom he could give his revelations and his laws to man, and through whom the Savior, Jesus Christ, should come; and from all the families of the earth, he chose his servant Abraham, that in his seed all the nations should be blessed. But why give him the preference? Because He fore-knew him. "For I know him, that he will command his children and his household after him, and they shall keep the ways of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." (Gen. 18: 19.)

God then opened the way through Joseph, for them to go to Egypt, where they were kept from scattering and mixing with other nations, till they became a nation of themselves. When the time came that God would bring them forth, to fulfil his purpose with them, as the nation, through whom the world should know his laws, and through whom the Messiah should come, and that Israel, Egypt, and the world might know, that the God of Abraham and his seed was the only true and living God, his power was shown forth in opposition to the power of Satan, held by the priests and magicians of Egypt. Then he raised up Moses, to act in his name and by his authority; while, on the other hand, he raised up Pharaoh to the throne of Egypt: one he fore-knew would defy his power, and withstand his servant, and thereby bring in contact the opposing powers of God and Satan. Had

the spirit of Pharaoh been in a begger, he would have been a wicked man, though his power to display it would have been but small; but when God raised up such a man to the throne of Egypt, then he had full scope for all his evil passions, and was fit to stand in opposition to Moses, the servant of God, as the representative of the kingdom and power of Satan; and thus the power of God and Satan met; but the power of God, displayed through Moses, increased every time it came in contact with the opposing power, till, with the first born of Egypt dead, Pharaoh and his host destroyed, Israel is led forth to teach their children and all the world, that the God of Abraham is above all gods, the only God to be worshipped and obeyed.

It was so in the case of Judas. In calling his Apostles, Jesus selected eleven good men; men chosen of God before the foundation of the world, (Eph. 1 : 4.) and one bad man; for he knew from the beginning who should betray him: it was an evil work, and required an evil man to accomplish it; therefore, the choice was made, the work accomplished, and the word of God fulfilled. Who can contend with the Almighty and prevail? He maketh the wrath of man to praise him, and restrains the remainder thereof.

It has been so in this our day: little did our cowardly oppressors think, when driving men, women, and children from their homes, to the far off wilderness, that they were fulfilling the purposes of God, and that there our mountain home would be to us what Egypt was to Israel, a place where, by the blessing of the same God, we would grow and increase, till the time should come when God, who brought Israel from Egypt, should bring us back and show to the world, that the God of Abraham still lives, and has fulfilled his word, in establishing that kingdom that shall stand forever.

MISTAKES AND CORRECTIONS.

(*From the Deseret News, Nov. 7th*, 1866.)

A very large amount of incorrect ideas keep floating around concerning the people of this Territory. As we have had occasion more than once to state, unscrupulous parties who thought they could thus accomplish objects productive of pecuniary benefit to themselves, and detrimental to the "Mormons," with a few narrow-minded and bitterly prejudiced people, who would "wipe out" everything opposed to their own contracted opinions, have industriously sought to give such incorrect statements circulation. Hence journalists at a distance, who have no personal acquaintance with our community, are misled by placing credence in them; and thus we sometimes find the "Mormons" alluded to by some of them in a moderate spirit of fairness, but with an evident lack of knowledge of facts which, if understood, would give to their strictures a different tone and coloring.

We have been led to these remarks by an article in a late number of the Marysville (Cal.) *Appeal*, under the caption, "Our Mormon Neighbors." The *Appeal* says that the "Mormon question" is a difficult one to solve; and puts it that the query "What is to become of this obstinate State or Community? is certainly an important political question." Admitting that "Mormonism is growing larger and stronger every day;" it asks:—"What is to be the end of this spiritual community growing and increasing within our Government? Flourishing within the limits of our Territory, but foreign and hostile to the principle of republicanism, and with a religious creed hateful and odious in the eyes of Christianity."

After quoting at some length from an article in the NEWS of October 3rd, the *Appeal* admits that the "Mormons" have done a great work here,

and that it appears they ought in justice to be let alone; that "Mormonism, as a religious faith, is a question for Mormons' consciences;" that "the Constitution guarantees religious liberty;" but that the "Mormons" "have squatted on public lands belonging to the United States, and cannot be protected in their rights of property and person unless they acknowledge allegiance to the Government." It says, further on, "Utah is sooner or later to become one of the States of the Union. But whether a Territory or a State, her people must acknowledge the sovereignty of the Federal Government.

That our religious creed is neither hateful nor odious in the eyes of Christianity, a careful revision of the principles taught by the Savior and his Apostles, whom he commissioned to preach Christianity, would amply show. They have been taught by our Elders in nearly every nation on the globe. Divines and theologians have searched the Scriptures with unremitting zeal to show their falsity, and have been compelled, through lack of success, to fall back upon the pitiable, loud-mouthed exclamations of "false doctrines! damnable heresy! false prophets! &c.," against them and their defenders. To take up the principles in which we believe, that are called "odious in the eyes of Christianity," and prove their perfect harmony with the principles taught in the Scriptures, would be to recapitulate arguments which have been presented to the world hundreds of times, and remain yet unanswered.

It is not often that the conductor of a political journal is a theologian, well versed in Bible literature; and we, therefore, presume that many people, journalists included, depend on what is said of any or all religions, by the men whom they pay to attend to matters of religion for them. This will, most likely, account for the manner in which our faith is sometimes referred to, by men who, without due thought, imagine the Gospel to be what they are often told it is. Our "creed" is the everlasting Gospel; that which was inculcated by Christ, by his Apostles, and by holy men in every dispensation when God deigned to reveal himself to mankind, and commit the Gospel in purity to them. If it be "hateful and odious" in the eyes of conflicting and perverted faiths, erroneously called Christianity, that is a matter that lies between those to whom it may be odious, and the God whom they profess to worship, and to whom we render obedience. Our faith teaches us to do good to all mankind, to be charitable towards them, and to labor unceasingly for the salvation of the human family.

But the other point, embraced in the quotations we have made, is one on which there should not be such a want of correct information. If any person will tell us how or when we refused to recognise the legitimate authority of the Federal Government, we will confess to being enlightened. Our devotion to the Constitution of our country has been dearly and severely tested, and in no hour of trial has that devotion faltered. Instead of ourselves or our faith being "foreign and hostile to the principle of republicanism," we cherish it with a depth of feeling equal in intensity to that which animates the breast of any one in the nation. And the Constitution, which is paramount, to which Cabinets and Congresses must declare their allegiance, is and has ever been viewed by us as a divinely given instrument, its framers being inspired by Him who holdeth the nations in the hollow of his hand. Hence we look upon it, not simply as the "highest manifestation of human wisdom," but as an emanation from Divine wisdom itself.

We are a part of this great Republic, fully alive to that fact, ever ready to perform the duty of good, law-abiding, Constitution-loving citizens thereof, and simply seeking to claim our inalienable rights guaranteed to us by that Constitution. The laws of this Territory are virtually laws of Congress, for they have been enacted by a Legislative Assembly elected under provisions prescribed by Congress, have been submitted to that body, and have not been disapproved. We would like to learn of some more law-abiding community, State, Territory, or people in the nation, than that which is composed of the people of this Territory.

We should feel that the prospects of the nation for true peace, prosperity, and multiplied blessings, were brighter and nearer at hand than they now appear to be.

But the intimation that we "cannot be protected in our rights of person and property, unless we acknowledge allegiance to the Government," though apparently an unimportant one, seeing that we have done and do acknowledge allegiance to the Government, is liable to a somewhat curious and rather grave construction. It insinuates that we do not acknowledge such allegiance; that we are liable to be charged with not acknowledging it when we do, as in the present case, and that we "cannot be protected in our *rights* of person or property" when such an alledgement is falsely made against us. For the presumption is accepted, in the intimation, that we are disloyal, and starting on that false presumption, we are thus threatened with deprivation of our rights. The Declaration says that "Life, liberty, and the pursuit of happiness, are the inalienable rights of all men." To that Declaration, and to the Constitution which it preceded, we most heartily and unhesitatingly subscribe. The principles inculcated in them we believe to be sacred. The fathers of many of the citizens of this Territory were among the Revolutionary heroes, who maintained those principles at the hazard of life and all they possessed. All we claim, all we have asked is, that the principles for which they fought and bled may be enjoyed by us, their children. We wish to see every man enjoying his inalienable rights; we seek for them ourselves; and we will continue trying to perpetuate this glorious legacy to future generations.

THE "MORMON" THEATRE.

The playhouse has an office and a service in this "Mormon" city, higher than the churches would allow to it in London, Paris, and New York. Brigham Young is an original in many ways; he is the high priest of what claims to be a new dispensation; yet he has got his theatre into perfect order before he has raised his temple foundations above the ground.

That the drama had a religious origin, and that the stage has been called a school of manners, every one is aware. Young feels inclined to go back upon all first principles; in family life to those of Abraham, in social life to those of Thespis. Priests invented both the ancient and modern stages; and if experience shows as strongly in Salt Lake City as in New York the people love to be light and merry — to laugh and glow — why should their teachers neglect the thousand opportunities offered by a play of getting them to laugh in the right places, to glow at the proper things? Why should Young not preach moralities from the stage? Why should he not train his actors and his actresses to be models of good conduct, of correct pronunciation, and of taste in dress? Why should he not try to reconcile religious feeling with pleasure?

Brigham Young may be either right or wrong in his ideas of the uses to which a playhouse may be turned in a city where they have no high schools and colleges as yet; but he is bent on trying his experiment to an issue. For this purpose he has built a model theatre, and he is now making an effort to train a model company.

Outside, this theatre is a rough Doric edifice, in which the architect has contrived to produce a certain effect by very simple means; inside, it is light and airy, having no curtains and no boxes, save two in the proscenium, with light columns to divide the tiers, and having no other decoration than pure white paint and gold. The pit, rising sharply from the orchestra, so that every one seated on its benches can see and hear to advantage, is the choicest part of the house. All these benches are let to families; and here the principal elders and bishops may

be seen every play night, surrounded by their wives and children, laughing and clapping like boys at a pantomime. Yon rocking chair, in the centre of the pit, is Young's own seat ; his place of pleasure, in the midst of his Saints. When he chooses to occupy his private box, one of his wives, perhaps Eliza the Poetess, Harriet the Pale, or Amelia the Magnificent, rocks herself in his chair while laughing at the play. Round about that chair, as the place of honor, cluster the benches of those who claim to stand nearest to their prophet : of Heber C. Kimball, first counsellor ; of Daniel H. Wells, second counsellor and general-in-chief ; of George A. Smith, apostle and historian of the church ; of George Q. Cannon, apostle ; of Edward Hunter, presiding bishop ; of Elder Stenhouse, editor of the *Daily Telegraph ;* and of a host of less brilliant "Mormon" lights.

In the sides of the proscenium nestle two private boxes ; one is reserved for the Prophet, when he pleases to be alone, or wishes to have a gossip with some friend ; the other is given up to the girls who have to play during the night, but who are not engaged in the immediate business of the piece. As a rule, every one's pleasure is considered in this model playhouse; and I can answer, on the part of Miss Adams, Miss Alexander, and other young artists, that this appropriation to their sole use of a private box, into which they can run at all times, in any dress, without being seen, is considered by them as a very great comfort.

Through the quick eye and careful hand of his manager, Hiram Clawson, the President may be congratulated on having made his playhouse into something coming near to that which he conceives a playhouse should be. Everything in front of the footlights is in keeping : peace and order reign in the midst of fun and frolic. Neither within the doors nor about them do you find the riot of our own Lyceum and Drury Lane ; no loose women, no pickpockets, no ragged boys and girls, no drunken and blaspheming men. As a "Mormon" never drinks spirits, and rarely smokes tobacco, the only dissipation in which you find these hundreds of hearty creatures indulging their appetites, is that of sucking a peach. Short plays are in vogue in this theatre, just as short sermons are the rule in yon tabernacle. The curtain, which rises at eight, comes down about half-past ten ; and as the "Mormon" fashion is for people to sup before going out, they retire to rest the moment they get home, never suffering their amusements to infringe on the labors of the coming day. Your bell rings for breakfast at six o'clock.

But the chief beauties of this model playhouse lie behind the scenes ; in the ample space, the perfect light, the scrupulous cleanliness of every part. I am pretty well acquainted with green rooms and side-wings in Europe ; but I have never seen, not in Italian and Austrian theatres, so many delicate arrangements for the privacy and comfort of ladies and gentlemen as at Salt Lake. The green-room is a real drawing-room. The scene painters have their proper studios ; the dressers and decorators have immense magazines. Every lady, however small her part in the play, has a dressing-room to herself.

Young understands that the true work of reform in a playhouse must begin behind the scenes ; that you must elevate the actor before you can purify the stage. To this end, he not only builds dressing-rooms and a private box for the ladies who have to act, but he places his daughters on the stage as an example and encouragement to others. Three of these young sultanas, Alice, Emily, and Zina, are on the stage. With Alice, the youngest wife of Elder Clawson, I have had the honor to make an acquaintance, which might be called a friendship, and from her lips I have learned a good deal as to her father's ideas about stage reform. "I am not myself very fond of playing," she said to me one day as we sat at dinner—not in these words, perhaps, but to this effect—"but my father desires that my sisters and myself should act sometimes, as he does not think it right to ask any poor man's child to do anything which his own children would object to do." Her dislike to playing, as she afterwards told me, arose from a feeling that Nature had given her no abilities

for acting well; she was fond of going to see a good piece, and seldom omitted being present when she had not to play. Brigham Young has to create as well as to reform, the stage of Salt Lake City; and the chief trouble of a manager who is seven hundred miles from the next theatre, must always be with his artists. Talent for the work does not grow in every field, like a sunflower and a peach-tree; it must be sought for in nooks and corners; now in a shoe-shop, anon in a dairy, then in a counting house; but wherever the talent may be found, Young cannot think of asking any young girl to do a thing which it is supposed that a daughter of his own would scorn.

In New York, in St. Louis, in Chicago, nobody would assert that the stage is a school of virtue, that acting is a profession which a sober man would like his daughters to adopt. Young does not blind himself to the fact, that in claiming the theatre as a school of morals, he has to fight against a social judgment. An odor of vice, as of a poisonous weed, infects the air of a playhouse everywhere; though nowhere less offensively than in American towns. Against this evil, much of it the consequence of bad traditions, he offers up, as it were, a part of himself—his children; the only persons in Salt Lake City who could really do this cleansing work. In this way, Alice and Zina may be regarded as two priestly virgins who have been placed on the public stage to purify it by their presence from an ancient but unnecessary stain.

Young, and his agent Clawson, are bestowing much care upon the education of Miss Adams, a young lady who has everything to learn except the art of being lovely; also upon that of Miss Alexander, a girl who, besides being pretty and piquant, has genuine ability for her work. A story, which shows that Young has a feeling for humor, has been told me, of which Miss Alexander is the heroine. A starring actor from San Francisco fell into desperate love for her, and went up to the President's house for leave to address her. "Ha! my good fellow," said the Prophet; "I have seen you play *Hamlet* very well, and *Julius Cæsar* pretty well, but you must not aspire to Alexander."

We saw Brigham Young for the first time in his private box. A large head, broad, fair face, with blue eyes, light brown hair, good nose, and merry mouth; a man, plainly dressed, in black coat and pantaloons, white waistcoat and cravat, gold studs, and sleeve-links, English in build and looks,—but English of the middle class and of a provincial town; such was the "Mormon" prophet, pope, and king, as we first saw him in the theatre among his people. A lady, one of his wives, whom we afterwards came to know as Amelia, sat with him in the box; she, too, was dressed in a quiet English style; and now and then she eyed the audience from beyond her curtain, through an opera-glass, as English ladies are apt to do at home. She was pretty, and appeared to us then rather pensive and poetical.

The pit was almost filled with girls; on many benches sat a dozen damsels in a row; children of Kimball, Cannon, Smith, and Wells; in some places twenty or thirty girls were grouped together. Young, as he told me himself, has forty-eight living children, some of whom are grown up and married; and, since he sets the fashion of attending this theatre among his people, it is only right that he should encourage his children to appear, both before the footlights and behind them. Alice is a young lady married to Clawson. Zina, whom we have seen play *Mrs. Musket* in the farce of "My Husband's Ghost," is a ladylike girl, tall, full in figure, moon-faced (as the Orientals say), not much of an artist. Emily we have also seen; Elder Clawson is said to be courting her. I am told that the flame is mutual, and that Emily is not unlikely to be gathered home to her sister Alice. Gentile rumor—fond of toying with the domestic secrets of the President's family—says that Alice is not happy with her lord; but this is one of those Gentile rumors which I can almost swear is false. One day, last week, I had the pleasure of taking Sister Alice down to dinner, of talking with her for a long evening, and of seeing and romping with her four brave boys. A brighter, merrier

woman I have rarely seen; and I noted as a peculiarity in her, not common in either eastern or western America, that she always addressed her husband by his baptismal name of Hiram. American ladies almost everywhere speak to their husbands as Mr. Jones and Mr. Smith, not as William and George. The perils of a double alliance with the "Mormon" pope are said to be great; envy among the Elders, collision with the Gentiles, jealousy at Camp Douglas, hostility in Washington; but Elder Clawson is said to be ready to take his chance with Sister Emily, as he has done with Alice, answering, as the "Mormons" put it, Washington theories by Deseret facts.—*Mr. W. Hepworth Dixon's "New America."*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 2, 1867.

MONEY AND EMIGRATION.

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WHERE is the best place for the Saints to deposit their funds for the purposes of emigration? We answer in the Liverpool Office. If you keep funds in your own hands, there will be a constant temptation for you to part with them, little by little. It is very difficult, sometimes, when a temptation is continually before us, to retain a constant fortitude sufficient to repel the same. If we slaken our good resolutions in the least, in the hour of despondency and darkness, the enemy steps in and wins us from our guard, and persuades us to yield a little here, and a little there, till he has effectually entangled us in his meshes, when we awake in sorrow, and perceive that our means are gone, we scarcely know how: then we are discouraged, and the enemy, to discourage us still more, upbraids us for our inconstancy, and endeavors to persuade us from making any further attempts to do our duty. To effectually battle against this temptation, let the Saints deposit their funds in this Office. This is the way that all good Saints, in these lands, have been doing for years. Have they ever lost anything, by obeying this wholesome and most beneficial counsel? No: but there are hundreds now in Zion who would still have been in these lands, if they had trusted themselves to be their own bankers.

Perhaps some among the Saints would prefer a Gentile Bank for a depository. But let us say to such that Gentile institutions are, every year, becoming more and more unsafe. How many thousands of poor people have, during the past year, lost their all, by the failures of Banks which they fondly hoped were sound and stable. In an hour, when they think all is safe, behold a crisis suddenly comes, and their little all takes wings and flies away, leaving them in poverty, wretchedness, and despair. Let the children of light then

take warning, before the evil days come upon them, and they mourn in hopeless sorrow over their disobedience.

If you think the institutions of men are safer for your money than the kingdom of God, why do you trust your soul in the latter? Is not your soul of more consequence than your gold? And where you can trust the one, can you not also deposit the other? Shame to that professed Latter-day Saint who thinks more of his temporal treasures, and will entrust them outside of the kingdom, while he himself endeavors to stay inside. If God be God, serve him with your body, your spirit, your riches, and your all: if the Devil be God, serve him with your body, spirit, gold and all: but do not try to hold on to God and the Devil both: such service is altogether unacceptable to God; and he will shake you off, and the Devil will have his own.

But some perhaps will say, that they can draw from Gentile institutions some small percentage of interest, and that it is not through any distrust of the kingdom of God, that they neglect to secure their means therein. To such we say, that the small interest which you receive is not sufficient to counterbalance the continual dangers of Bank failures; and even if it were, is it wise, is it pleasing in the sight of God, that you should neglect the means of perfect safety which has been for years established in these lands, and about which you have long ago been thoroughly taught by the faithful missionaries of heaven?

There are others in these countries who mourn to think there are no teams to be sent from Utah, this season, to assist the Saints in crossing the Plains. But have such reflected that the Great Pacific Railroad will, by midsummer of this year, be six hundred miles nearer Salt Lake City, than in former years, and that it will require several pounds sterling per head more than in former emigrations, to pay this extra fare of 600 miles? Have you any prospect of obtaining this additional sum this season? If not, is it not wise and just on the part of the Saints in Utah, to grant you another year to make extra exertions, so that you will have funds sufficient to carry you to the terminus of the Railroad? As the Pacific Railroad advances, can you reasonably suppose that teams will be sent eastward a thousand miles as heretofore, at a cost far exceeding your Railroad fare?

The whole theory of emigration will naturally be revolutionized, under the powerful agency of steam; and the Saints must prepare for this new order of things. Let them earnestly petition their relatives and friends in Utah to deposit means, in part or in whole, in the President's office in Salt Lake City, to assist in gathering up those who may lack a few pounds sterling to deliver themselves. Many would prefer to deposit means to this end, rather than furnish teams, or spend 5 or 6 months of the best part of the season, as hundreds have done in years past. Let the Saints here be wide awake, for their own deliverance, and God will help those who seek diligently to help themselves.

Pour in your funds into this Office, month after month, until June of 1868, and be ready for the great work before you. Show to God, angels, and the Saints, that you not only have faith, but works also, and see what the Lord will do for you.

O. P.

SOUTH AFRICAN MISSION.

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By a letter from Elder George Ruck, Mowbray, Cape of Good Hope, South Africa, under date of December 19th, 1866, we are informed that there are a very few Saints in that part of the globe, who met in Conference on the 6th of May last. Only 23 souls were represented, including three Elders and other official members: some of these were reported as not being in good standing; but the majority were anxious to emigrate to Zion, as many already have done from those regions. In consequence of drought and other calamities, the poor were experiencing much suffering, which had been foretold by the Lord's Prophets who had, years ago, preached and forewarned the people, concerning the distress and judgments which awaited them, if they did not repent.

We say to the Saints in that far off land, and to all those scattered abroad, be faithful in serving God, and give diligent heed to the counsels which you, in past years, received from the faithful servants of the Most High; and as soon as the Lord opens the way, gather home with the righteous, that you may be taught more perfectly in the ways of the Lord, and prepared for his coming. You can easily perceive that this is an hour of judgment. God warned the American nation by Prophets; they gave no heed, the consequences were millions were slaughtered or crippled for life. The Latter-day Saint Prophets warned the people of Hindostan or India, but they were rejected and cast out; the fearful results were a war, followed by a famine which has, during the last year, swept off a million of human beings. Great and heart-rending distress will soon fall upon Great Britain, and the nations of Europe, because they reject the Lord's messengers. Under these circumstances, the Saints should redouble their diligence, and, if possible, get away, before they are overtaken by the overwhelming storms, which must soon burst with vengeance upon the wicked.

CORRESPONDENCE.

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AMERICA.

Great Salt Lake City,
Dec. 2, 1866.

Dear brother Franklin,—Your interesting letter of Oct. 23rd, came to hand on the 28th ult. I was strongly reminded of old times, past events, and fields of former labors, awakening happy recollections of associations which should never be forgotten, because of future rewards pending the final adjustment of great accounts and worthy deeds. I judge you scarcely felt that you were in a strange country, beholding so many familiar faces as greeted you upon your return to "Merry England." Your brief but graphic sketch of the condition of some of the most prominent European countries, and the efforts made to revolutionize them, affords matter for profitable reflection.

The privilege you seem to have of travelling among the Conferences and Saints, will no doubt be highly appreciated by you, and also be a source of much comfort to the people who receive your administrations. God bless you exceedingly in your labors, is my prayer. As you continue your labors and extend your acquaintance, you will, I hope, find time to make me

frequent communications of interest.

I note your request to write you from this point, which I shall endeavor to do, as matters of interest may transpire worthy of communicating. I am aware, as well as yourself, that almost everything at this particular locality has a certain degree of interest attached to it, and more abroad than at home. For some particular reason, the Lord's people are a peculiar people, and those peculiarities tend to make them so dissimilar to every other people, that they frequently become objects of wonder and astonishment to those who do not comprehend them. Well, this is, I suppose, as it should be, and helps to keep up a prominent distinction between this people and the world; and we can say as one said long since, Our ways are not as your ways, nor our thoughts as your thoughts. We never expect to become like other people, we have no right to. There always has been, and always will be a great difference between truth and error, good and evil, light and darkness. The truth, good and light, will ever characterize this people from all others, and professing them, they are destined to prevail and triumph over all, by the might and majesty of *right*.

Since your departure from this city in August last, there has been a great change in the public feeling, or rather sentiments of strangers sojourning among us. The city authorities seem to labor under the impression that they belong to the "old settlers," and while they stay at home, new comers must abide the rnles and regulations they may adopt. Some of our new comers fancied they were "some" in the shape of "American citizens," and were determined to have their way, rather than have the toes of their dignity trod upon by any rule emanating from "Mormon rebels." The "city fathers said, you shan't keep gambling houses; the "American citizens" said, we live in a free country, it is our profession, and we will follow it. They tried it on, and as fast as they were caught at it, they were blotted out, or more genteely phrased, "cleaned out," One said, you shan't sell spirituous liquors without a license, and the other said, we will try it on. They did so, and houses as well as fixtures were demolished. "American citizen" also claimed that he had a right to the soil over which the Stars and Stripes of his country waved, and invariably chose those portions which the "old settlers" had located upon. "Old settlers" not inclined to leave their finely improved homes, conclude it easier to take down houses built in a day, than their long established homes, that required years to make. So down came the temporary shanties as fast as they went up, and in some instances "American citizen" takes fright, and actually jumps into the river, together with other desperate measures; but "old settlers" do not allow suicide to be placed to their account, and "citizen" is rescued. "Citizen," fearing his hut standing over night would not be construed into a permanent claim, by which desirable homesteads could be held, applies to "citizen" (Gentile) Court, to have "old settlers" ousted, claiming there was no such thing in law as Great Salt Lake City, and consequently, there was no defence in law: but "citizen" Court evidently feared that "defendant" existed in fact and force, if not in law, and that law had better determine the right of claimants, which left "citizen" at issue with "defendant." His position was considered by other "citizens," a favorable one to make capital out of against "old settler," so they determine claimant "citizen" shall be murdered, under the most outrageous circumstances, and "old settler" shall be accused of the crime, as the only possible enemy "citizen" had to father the foul deed, and the indignation of every "citizen" in the country would cause them to decree the desolation of all the homes of "old settlers," and thereby remove every obstacle to the free and full enjoyment of "Mormon" homes and wives. After an investigation of several weeks, large rewards offered, and every possible measure resorted to to make it stick to "defendant," or "Mormon" "old settlers," a complete failure was the result, and the grand fizzle was at last so disgusting, even to "American citizens" figuring in the hellish plot, that they have concluded "old settlers" hard to "oust," and "Mormon" homes and wives too dear

for them to purchase, when the shedding of blood would not avail. The result is, old settler has his own way, almost flatters himself that he is an American citizen in fact, with the right to make laws, and tell those who live under them, that they must observe them.

The minutia of all that has transpired during the course of events referred to, I have not time or room to detail; suffice it to say, the wrath of men has been made to praise God, and to exalt his people; fear has come upon many, and they have fled; many others remain, but they "bow the knee," and "confess," figuratively speaking, and our peace is undisturbed; it is a glorious peace. Thank God.

The city has spent about $25,000 on North Temple-street, digging and paving a culvert some 5 feet deep by 14 feet wide, in which to conduct the surplus water of City Creek through the city, so as to prevent further damage to citizens in that neighborhood. It has also improved around the market house, by grading, &c., involving an outlay of several thousand dollars. There is at present under consideration, the subject of building another market, the increasing wants of the people demanding something in that direction. The bell and clock for the City Hall have safely arrived, and in a few days we shall *hear* the time of day and night all over the city, as well as see the figures denoting the same, upon four large glass dials facing the four prominent points of compass. There are at present four bars, and one retail liquor establishment in this city. Not many cities have so few, or so well managed; they close at 10 o'clock p.m. The city is also constructing a large pond, on what is known as Emigration Square, for the purpose of furnishing the public with a suitable place for skating this winter. It will cover several acres of ground. The theatre is open three evenings per week, and is well attended.

One prominent feature of Territorial interest just now, is the opening of the Deseret State Telegraph Line to Ogden, its completion to Logan, Cache county, and its rapid extension south to St. George, with a diversion from the main line to San Pete. The advantages that will be derived from this important enterprise, in the future development of this Territory, and in promoting and protecting its interests, are incalculable. In case of Indian difficulties, such as we have had this season, and in transmitting counse and instruction to the Saints from the "head centre," will be found its adaptability to our present and constant-growing wants.

Preparations are now being made for convening the Legislature next week, in this city. What may be the principal items for their consideration in that capacity, I am unable to state.

The board of Regents of the Deseret University, have been called together by the Chancellor, to consider the propriety of adopting, and immediately introducing to general use in this community, Pitman's system of spelling, reading, and writing. This is considered a very great improvement upon the old style, and might materially aid in the future development of what was originally designed in introducing the "Deseret alphabet." Only one meeting has been held, at which no definite action was taken, but the subject was discussed in view of action at another meeting soon to be held. President Young, who has ever manifested a very lively interest in this subject, was not able to be present on account of illness, but his views will no doubt come before the Board.

The military affairs of this Territory are satisfactorily prosperous. The late muster and drill at Camp Wasatch, on the west bank of the Jordan, was the *real feat* of the season. The location was very favorable for both camp and visitor, much more so than that of last year. Colonel Smith was assigned to the command of the 2nd brigade on that occasion. I am sure you would have been extremely gratified to have seen and heard the manifestations of respect for the absent Brigadier.

Our five days' exercise was certainly very profitable, as well as particularly pleasing. While upon the ground, I took up the subject of uniforming the band of my regiment, and promised them something should be done

to aid them in the matter, as they had obtained new instruments at their own expenses. Since then the City Council have appropriated three hundred dollars for their benefit, and one of the rooms in the City Hall to the Lieutenant-General, for an Adjutant-General's office, in view of having something that will meet the wants of the entire militia of the Territory, and give character and importance to that department of the service.

A grand military ball was held last Wednesday evening at the Social Hall, at which most of the officers of this district were present, and some from abroad. The Presidency and other invited guests were present. It was certainly a very rare occasion. Several of the principal officers there desired a remembrance to you. As my communication is already assuming what might be considered a tedious length, you will excuse details, which may reach you through other channels of more public information.

The large buildings in progress when you left, have mostly been completed, at least externally, and make very fine appearances. I have, since then, put up an addition to my premises of a three story building, 15 by 28 feet, which will be completed in about a week from now, and add much to our convenience: and also built a rock stable to my barn.

There are many strangers in our midst in view of spending the winter, and many without means of support, or wherewith to pay for a comfortable living. You are aware that it is difficult to find employment here at this season of the year, from the severity of the climate. We are this fall having an unusual amount of rain, the earth is full, and the roads generally almost impassable. No one travels that can avoid it, not even to bring in coal from Weber, which many need to do. That road has never been so bad since the settlement of the Territory. Teams double to come down the summit through the mud, and the new toll road through Parley's Park, they say, has no bottom. Mills in the valley, of course, have plenty of water to do business.

During the last two months, I have had an unusual amount of sickness in my family; from one to four sick all the time, requiring careful attention. At present all are convalescent, and hope soon to realise full restoration. The season is so wet, as to be no doubt unfavorable to health in a great degree.

Please afford me a very kind remembrance to all inquiring Saints among whom you travel, and especially the Elders of my acquaintance.

I ever pray for the welfare of Israel everywhere, and among them, yourself, and the faithful Elders laboring with you, will be remembered. God bless you and them. As ever, your brother,

S. W. Richards.

Copenhagen, Jan 15, 1857.

Dear brother Pratt,—You are, I presume, already informed of our short but sufficiently interesting passage, n its way, across the German Sea, and our meeting with our brethren, Weiler and Brown, in Holland. After two days with them, I left Amsterdam at 2.35 p.m., on Thursday, and passing through Hanover, arrived at Hamburg about 8 o'clock next morning, where I found our brother Carl Widerborg waiting for me at the "Hotel de l'Europe." After a little rest and refreshment, we proceeded *via* Altona to Kiel, by Eisenbohn, thence by *die Dampfschiffe* to Korsör, where we took the rail again. and arrived at this place at 10 a.m. of Saturday. I should have written you immediately, but the irregularities of night rides by train, and the short ride over night by boat, so unsettled me, that I did not feel like it.

On the ship from Kiel to Kersör, both brother Widerborg and myself dreamed of being at home, and visiting with our families in Utah. I was satisfied, at once, that good news awaited us. On our arrival at 14, Lorentzgade, both of us found letters from home. I had one from Franklin: he had been his round of diptheria, and was again on foot, and had attended the military ball; another from my Adjutant, T. G. Webber, and contained a card of invitation to attend the same ball, with pleasant remembrances from the committee, &c.; the third, a lengthy letter from my bro-

ther Samuel, giving general news.

The event of the season, "meteoric showers," which was expected soon after my arrival, occured last evening, and was witnessed by a proper number of very interested observers of such celestial phenomena.

Since, or rather while, writing the foregoing, there are handed in two letters from my family, and a telegraph of Dec. 13th. All good news; health of the sick and feeble improving.

Since I am here, although it is a cold time of year, and in *fact* cold it is, I have consented to accompany brother Widerborg to fill a series of appointments, through the various Conferences, in which the road may be found traversable.

I enjoyed myself much last Sunday, speaking to the Saints in this city, in a hall in which brother Erastus Snow used often, in his earliest labors here, to plead with the people for their obedience to the principles of life and salvation. A partition was thrown open, and two rooms were well filled. I did not think it possible, that I could realise so much liberty and richness of spirit, in preaching to a people of, and in another tongue. We really had a happy day in the joys of the Gospel. Brother Widerborg interpreted.

Although I did your errand to brother Widerborg, he still hopes you may find spare time to visit him here in the spring. I know he would be exceedingly pleased to see you. He is unceasing in his attentions to my comfort.

Yours affectionately,

FRANKLIN D. RICHARDS.

SUMMARY OF NEWS.

—o—

A terrible hurricane swept over Naples about the middle of January: 31 vessels and many lives were lost.

The number of shipwrecks on the coast of Great Britain, during the first three weeks of the present year, amounts to 312.

A prolonged shock of an earthquake was experienced at San Salvador, on the 25th ult.

It is stated in *La Patrie*, that "the microscope reveals to us the existence of a small black spot of the diameter of a pin's head in the potato. In this small space can be detected some 200 ferocious animals of a coleoptric form, which bite and tear each other with continued fury. It is easy to comprehend the potato disease, when such an intestine warfare is raging."

RAVAGES OF YELLOW FEVER.—The West India and Pacific royal mail steamship, La Plata, which arrived at Southampton on Thursday the 17th ult., had 61 cases of yellow fever, of which 23 terminated fatally.

LOSS OF THREE HUNDRED LIVES.—Particulars of a most appalling disaster on the Mississippi river, were brought by the late American mails. The steamer Fashion was burnt, and of 400 persons on board, more than 300 lives were lost, the safety of 80 of the passengers only having thus far been accounted for.

AMERICA.—New York, Jan. 9th.—Representative Ashley, of Ohio, has offered a resolution impeaching President Johnson under charges of gross abuse of his veto and of his appointing and pardoning powers; of a corrupt disposition of the public property; and of interfering with elections. The resolution authorised the judiciary committee to investigate the conduct of the President, and to report what grounds there are for his impeachment. The House of Representatives adopted the resolution by 107 to 38 votes. The President has vetoed the Columbia District Impartial Suffrage Bill, which both houses subsequently passed over his veto. It is reported that Thaddeus Stevens is preparing a bill declaring martial law throughout the South. The Canadian authorities have refused the demand of Secretary Seward for the papers relative to the Fenian trials.

WANTED.—Of vol. 28; 20 copies, No. 14; 15 copies, No. 12; 5 copies, No. 21.

DIED:

TAYLOR.—Dec. 13th, 1866 at Lehi, Utah Territory, Elder Samuel Taylor, aged 77 years,

WILLIAMS.—Nov. 21st, 1866, in Brigham City, Box Elder county, Utah Territory, Leah, wife of Elder Rice Williams, formerly of Abergele, Denbighshire, North Wales, aged 62 years.

KIRBY.—Nov. 27th, 1866, at Hyde Park, Cash Valley, Utah Territory, Annie Stokes, daughter of Thomas W. and Ann Kirby, aged 5 months and 8 days.

WELLBOURN.—Oct. 26th, 1866. at Ponton, Lincolnshire, Joseph, son of George and Mary Wellbourn, aged 19 years and 10 months.—DESERET NEWS, please copy.

LEWIS.—Nov. 24th, 1866, at Newport, Monmouthshire, Albert Thomas, son of Thomas and Mary Ann Lewis, of a scald, aged 1 year, 4 months and 10 days.

WRIGHT.—Dec. 17th, 1866, at Rochdale, Hannah, daughter, of Thomas and Sarah Wright, of consumption, aged 13 years, 2 months and 25 days.—DESERET NEWS, please copy.

EAST.—Nov. 14th, 1866, at Sow, Warwickshire, Phebe, wife of Henry East, of consumption, aged 33 years.

TWIGGS.—January 12th, 1867, at Sutton, Pembrokeshire, South Wales, Elder George Twiggs, of dropsy, aged 56, years.—DESERET NEWS, please copy.

JOHNSON.—Nov. 12th, 1866, at Radcliff, Elder Thomas Johnson, of debility, aged 60 years.—DESERET NEWS, please copy.

PRICE.—Dec. 24th, 1866, at Rhymney, Monmouthshire, Rees Price, of consumption, aged 77 years.—DESERET NEWS, please copy.

POETRY.

—o—

PITY THE POOR.

Pity the poor in weather like this!
Think of the wild wind's biting kiss,
Stealing the warmth from each frozen limb;
Laughing with glee as the eye grows dim;
Mocking the pale cheek's fading hue;
Piercing the garments through and through;
Till heart stands still, and life-throbs freeze!
Oh, pity the poor in days like these!

Think of the comfortless cellar homes,
Where gaunt-eyed Hunger exulting roams;
Think of the thousands who have no lair
To screen their forms from the cold night air;
Crouching in doorways and corners drear,
Till church clocks signal the daybreak near.
Hark to the husband's frenzied cry
As he catches his wife's expiring sigh,
And knows that a timely helping hand
Has bidden the grim destroyer "Stand!"

Think of the grief of the mother wild
As she bends o'er the form of her starving child,
And hears it faintly clamour for bread,
Till lips grow cold and life has fled!
Ay, think of it, ye who live in ease,
And pity the poor in days like these.

O ye that have homes, and fires, and food,
O'er whom the angel of peace doth brood,
Round whose bright pathway God's blessings fall,
Think, think of your brethren who lack them all.
O ye whom Heaven thus deigns to bless,
Has life no object but happiness?
Has wealth no duty but selfish care?
Has man no mission of peace to bear?
Oh, would ye be blessed, spread blessings around;
Oh, would ye be rich, let kindness abound.
Love much, and be loved: of this rest secure,
Ye lend to the Lord what ye give to the poor!

H. W. H.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Arise ye, and let us go up to Zion, unto the Lord our God."—JEREMIAH.

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THE LIVING WORD OF GOD.

BY ELDER C. W. PENROSE.

What is the word of God? The different sects of modern Christendom, though divided upon almost every religious principle, would unite in their answers to this question. The reply would be, the Bible is the word of God. Any person who would contradict this answer, would be counted almost an infidel. Yet, when we reflect upon the matter, by the light of reason and the aid of the Bible itself, we find that the definition is really incorrect. For, while it is true that the Bible contains some of the words of God, spoken to ancient Prophets, or rather the uninspired renderings of those words in modern languages, it is also a fact that it contains a great deal of merely historical matter, written according to the best knowledge of the circumstances which the writers could obtain. Some of the Bible historians have, in narrating the same occurrences, made considerable discrepancies in their statements; each writer evidently striving to give the best account he was able, from the information at his command. It would be wicked and blasphemous to charge the Almighty with the errors and contradictions which are to be found in the historical portion of the Book, consequently it is exceedingly inconsistent to call it "the word of God."

The Bible contains the words of many very wicked men and women, and even the words of the Devil. How then can it, with any degree of propriety, be called the word of God? But the question may be asked—If all the words in the Bible are not absolutely the words of God, were not the writers of the book inspired of God? and if so, is not the Bible in that sense the word of God? To which we reply, there is no evidence to prove that many of the books in the Bible were written either by inspiration or commandment. What evidence of inspiration is to be found in the book of Esther, in which the name of God is never mentioned? What in the books of Ezra and Nehemiah, which contain several numerical discrepancies? What in the books of Judges and Ruth, of Kings and Chronicles? Did the writers of these books, whoever they may have been, profess to have been commanded of God to write them? And, coming down to the New Testament, did the writers of those important books, called "the four Gospels," re-

ceive any commandment from God to record the occurrences which they have related? They do not say so.

Let us hear what one of them says himself as to the reason of his authorship. "Forasmuch as many have taken in hand to set forth, in order, a declaration of those things which are most surely believed among us, even as they delivered them unto us which from the beginning were eye-witnesses and ministers of the word, it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." (Luke i, 1—4.)

In the same way Luke wrote the Acts of the Apostles, as a continuation of his "former treatise," which, though not professing to be written by inspiration or commandment, is a more connected and succinct account of the important events attending the ministry of the word, than is given by either of the other writers of "the Gospels." Modern religious teachers will take isolated texts from these writings, and quote them as the word of God, when they only profess to be the words of Luke, who has given us as good an account as he was able to give, according to his understanding of the circumstances. That he was not always entirely correct, might easily be proved by comparison. We will give one instance of this from his Acts of the Apostles. In relating the conversion of Saul, he says, "and the men which journeyed with him stood speechless, *hearing a voice*, but seeing no man." (chap. 9, verse 7.) But he reports Paul's own account of the occurrence in these words, "And they that were with me saw indeed the light, and were afraid, but *they heard not the voice* of him that spake to me." (chap. 22, 9 verse.)

A great deal of what is quoted by the clergy as the sublime and inimitable language of inspiration in the Book of Job, turns out, upon investigation, to be the language of those three men who have become popularly known as "Job's comforters," and whom the Lord himself rebuked for using that very language. "The Lord said unto Eliphaz the Temanite, my wrath is kindled against thee, and against thy two friends, for ye have not spoken of me the thing that is right, as my servant Job hath; therefore, take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you, for him will I accept, lest I deal with you *after your folly*, in that ye have not spoken of me the thing which is right, like my servant Job." (Job xlii, 7, 8.) In the churches and chapels of the present day, the words of these men, which God calls "folly," are very frequently taken as texts for sermons, and are greatly admired for the beauty of their style, which is taken as a token of their inspiration; and any person who should have the temerity to doubt their divinity, would be shunned as infidel and dangerous.

These remarks are not intended to depreciate the value of the Bible, but rather to place it in its proper position before the world. It has been taken out of that position, and exalted to the place of that which it is only given to lead us unto, that is, individual and present inspiration, even the living word of God.

The true guide for mankind is not the Bible, nor any other book in existence; the Bible itself teaches this. By reading that book we learn, that God's guide to his presence, in all ages of the world, was his living word, conveyed through the living oracles. Prophets, Apostles, &c., were called by revelation, and being properly authorized and appointed, came with "the burden of the word of the Lord." Their words were words of life to the obedient, and words of death to the disobedient; and they invariably labored to bring the people to the same fountain from which they obtained the living streams of truth; to kindle in the people the living fire that glowed in their bosoms; to light up in the hearts of the obedient, the lamp of inspiration, that they might see and understand for themselves, not depending upon books or men for light, but drawing nigh unto the Sun of Truth themselves, they might personally walk in the glory of his rays, and

be in communion with him. It is true that some of the ancient Prophets wrote the word of the Lord which came unto them, and that they left their writings for the benefit of after generations; but there is a great deal of misunderstanding on this point. A great many of the prophetic writings have entirely disappeared from among mankind, and the Bible, which is supposed by many to comprise the complete canon of Scripture, in reality contains but a few of the things written by the Prophets. Among the most ancient records which are now lost to the world, is the book of Enoch, alluded to by Jude in his general epistle. (verse 7.) Enoch evidently predicted the course of events down to the latest generations, even till the second advent of the Savior.

In the account which is given of Joshua commanding the sun and moon to stand still, we are informed that the history was written in the book of Jasher, from which book the author of the book of Joshua, whoever he was, most likely obtained the particulars which he recorded. In the same book, reference is also made to the book of the wars of the Lord. In 1 Chron. xxix, 29, and 2 Chron. ix, 29, we read of the books of Nathan the Prophet, of Gad the Seer, of Ahijah the Shilonite, and of Iddo the Seer; all of which, being written by eminent and faithful Prophets, would no doubt be exceedingly interesting and instructive, if they had been preserved, and might be of considerable more benefit to the people of the present day, than such books as Solomon's Songs, containing the love ditties of an old and foolish king, who had departed from the ways of the Lord, or the book of Esther, which, however entertaining as a story, cannot be pointed to as in any way conducing to spiritual enlightenment.

In the New Testament we also read of several books which are missing, and which would no doubt throw great light upon many things which are now obscure. Luke, as referred to before, speaks of *many* who had written concerning the history of the Savior. Paul, in what is called 1st epistle to the Corinthians, (c. 5, v. 9,) speaks of a former epistle he had written to them; he speaks also of an epistle to the Laodiceans, in writing to the Colossians, (c. 4, v. 16,) and which he considered of so much importance, that he wished the Colossians to read it; and Jude, in his one little chapter, which contains all of his writings we have left, speaks of an epistle he had written about the "common salvation." (3rd v.) These, and no doubt a great many more, of the writings of inspired men, are lost to the world; they are not contained in the Bible, therefore the Bible does not comprise the "complete canon of Holy Writ," and in that sense cannot claim the title of "the whole word of God."

If all these valuable writings had been preserved, although they would have been of very great benefit to the human family in the present day, they would not constitute a perfect guide to salvation. Each generation requires instructions and commandments from the Lord, suited to the peculiar and special circumstances of the times, which vary with every generation, and which are continually altering during the period of each generation. Therefore, Bible or no Bible, whether we have a few of the ancient revelations or all of them, we need the living oracles that we may receive the living word, suited to present times, present people, and present circumstances.

Dependence on the letter of the word revealed to former dispensations, has brought death to each successive age, for "the letter killeth, it is the spirit that maketh alive." Jesus said to the Jews, who boasted of having the writings of Moses and the Prophets, "The words which I speak unto you, they are spirit and they are life." So it is with his servants whom he inspires: their words contain the germs of spiritual life, and when they fall upon good ground, they germinate and spring up, bearing fruit to the glory of God, and planting in the soul that receives them, the life and light of the Gospel.

Let thanksgiving and praise be ascribed unto the God of Israel, for sending again, in these times of darkness and spiritual death, the living oracles —inspired Apostles and Prophets, to guide mankind to his presence! And let all the world know that, in very

deed, God has again visited the children of men, in his goodness, by opening up the way of life, and that his servants are now going forth having light, power, and authority, to teach this generation the things of God.

Let those who go forth in the name of the Lord, seek earnestly for the power of God, that life may be in the words they speak; and let those who have been "born, not of corruptible seed, but of incorruptible seed, even the word of God, which liveth and abideth forever," strive to grow up unto him who is their spiritual head in all things, even Christ; not placing their whole and entire dependence upon those men who are placed in the Church "for the perfecting of the Saints," but seeking to the Lord for a continual outpouring of "the anointing from above which teacheth all things," that they may have within themselves, that "more sure word of prophecy, which is like a light shining in a dark place," the lamp of life, the true and unerring guide, the source of joy, the messenger of peace, the living word of God.

THE NEW JERUSALEM.

A dream of the night, helped by a rush of water from the hill-side, (not larger than the Xenil, which gave life to Granada, and changed the barren vega into a garden,) fixed the site of the New Jerusalem. Brigham Young tells me, that when coming over the mountains, in search of a new home for his people, he saw, in a vision of the night, an angel standing on a conical hill, pointing to a spot of ground on which the new Temple must be built. Coming down into this basin of Salt Lake, he first sought for the cone which he had seen in his dream; and when he had found it, he noticed a stream of fresh hill-water flowing at its base, which he called the City Creek. Elder George Smith, and a few pioneers, led this creek through and through a patch of likely soil, into which they then stuck potatoes; and having planted these bulbs, they took a few steps northward, marked out the Temple site, and drew a great square line about it. That square block, ten acres in extent, is the heart of the city, the "Mormon" holy place, the haram of this young Jerusalem of the West.

The site of the new city was laid between the two great lakes, Utah Lake and Salt Lake—like the town of Interlachen between Brienz and Thun—though the distances are here much greater, the two inland seas of Utah being real seas when compared against the two charming lakelets in the Bernese Alps. A river now called the Jordan flows from Utah into Salt Lake; but it skirts the town only, and lying low down in the valley, is useless, as yet, for irrigation. Young has a plan for constructing a canal from Utah Lake to the city, by way of the lower benches of the Wasatch chain; a plan which will cost much money, and fertilise enormous sweeps of barren soil. If Salt Lake City is left to extend itself in peace, the canal will soon be dug; and the bench, now covered with stones, with sand, and a little wild sage, will be changed into vineyards and gardens.

The city, which covers, we are told, three thousand acres of land, between the mountains and the river, is laid out in blocks of ten acres each. Each block is divided into lots of one acre and a quarter; this quantity of land being considered enough for an ordinary cottage and garden.

As yet, the Temple is unbuilt; the foundations are well laid, of massive granite; and the work is of a kind that bids fair to last; but the Temple block is covered with temporary buildings and erections—the old tabernacle, the great bowery, the new tabernacle, the temple foundations. A high wall encloses these edifices; a poor wall, without art, without strength; more like a mud wall than the great work which surrounds the temple platform

on Moriah. When the works are finished, the enclosure will be trimmed and planted, so as to offer shady walks and a garden of flowers.

The Temple block gives form to the whole city. From each side of it starts a street, a hundred feet in width, going out on the level plain, and in straight lines into space. Streets of the same width, and parallel to these, run north and south, east and west; each planted with locust and ailantus trees, cooled by two running streams of water from the hill-side. These streets go up north, towards the bench, and nothing but the lack of people prevents them from travelling onward, south and west, to the lakes, which they already reach on paper, and in the imaginations of the more fervid Saints.

Main Street runs along the Temple front; a street of offices, of residences, and of trade. Originally, it was meant for a street of the highest rank, and bore the name of East Temple Street; upon it stood, besides the Temple itself, the Council house, the Tithing office, the dwellings of Young, Kimball, Wells, the three chief officers of the "Mormon" church. It was once amply watered and nobly planted; but commerce has invaded the prescints of the modern temple, as it invaded those of the old; and the power of Brigham Young has broken and retreated before that of the money-dealers and the vendors of meat and raiment. Banks, stores, offices, hotels,—all the conveniences of modern life,—are springing up in Main Street; trees have in many parts been cut down, for the sake of loading and unloading goods; the trim little gardens, full of peach-trees and apple-trees, bowering the adobe cottages in their midst, have given way to shop-fronts and to hucksters' stalls. In the business portion, Main Street is wide, dusty, unpaved, unbuilt; a street showing the three stages through which every American city has to pass; the log-shanty, the adobe cot (in places where clay and fuel can be easily obtained, this stage is one of brick), and the stone house. Many of the best houses are still of wood; more are of adobe, the sun-dried bricks once used in Babylonia and in Egypt, and still used everywhere in Mexico and California; a few are of red stone, and even granite. The Temple is being built of granite from a neighboring hill. The Council house is of red stone, as are many of the great magazines, such as Godbe's, Jennings', Gilbert's Clawson's; magazines in which you find everything for sale, as in a Turkish bazaar, from candles and champagne, down to gold dust, cotton prints, tea, pen-knives, canned meats, and mouse-traps. The smaller shops, the ice-cream houses, the saddlers, the barbers, the restaurants, the hotels, and all the better class of dwellings, are of sun-dried bricks; a good material in this dry and sunny climate; bright to the eye, cosy in winter, cool in summer; though such houses are apt to crumble away in a shower of rain. A few shanties, remnants of the first emigration, still remain in sight. Lower down, towards the south, where the street runs off into infinite space, the locust and ailantus trees reappear.

In its busy, central portion, nothing hints the difference between Main Street in Salt Lake City, and the chief thoroughfare, say, of Kansas, Leavenworth, and Denver, except the absence of grog-shops, lager-beer saloons, and bars. The hotels have no bars; the streets have no betting-houses, no gaming-tables, no brothels, no drinking-places. In my hotel—"The Salt Lake"—kept by Col. Little, one of the "Mormon" elders, I cannot buy a glass of beer, a flask of wine. No house is now open for the sale of drink (though the Gentiles swear they will have one open in a few weeks); and the table of the hotel is served at morning, noon, and night, with tea. In this absence of public solicitation to sip either claret-cobbler, whisky-bourbon, Tom and Jerry, mint-julep, eye-opener, fix-up, or any other Yankee deception in the shape of liquor—the city is certainly very much unlike Leavenworth, and the River towns, where every third house in a street appears to be a drinking den. Going past the business quarter, we return to the first ideas of Young in planting his new home; the familiar lines of acacias grow by the becks; the cottages stand back from the roadside, twenty or thirty feet; the peach-trees, apple-trees and vines, tricked

out with roses and sun-flowers, smother up the roofs.

Right and left from Main Street, crossing it, parallel to it, lie a multitude of streets, each like its fellow; a hard, dusty road, with tiny becks, and rows of locust, cotton-wood, and philarea, and the building-land laid down in blocks. In each block stands a cottage, in the midst of fruit trees. Some of these houses are of goodly appearance as to size and style, and would let for high rentals in the Isle of Wight. Others are mere cots of four or five rooms, in which the polygamous families, should they ever quarrel, would find it difficult to form a ring and fight. In some of these orchards you see two, three houses; pretty Swiss cottages, like many in St. John's Wood as to gable, roof, and paint: these are the dwellings of different wives. "Whose houses are these?" we asked a lad in East Temple Street, pointing to some pretty-looking villas. "They belong," says he, "to Brother Kimball's family." Here, on the bench, in the highest part of the city, is Hiram Clawson's garden; a lovely garden, red with delicious peaches, plums, and apples, on which, through the kindness of his youngest wife, we have been hospitably fed during our sojourn with the Saints; a large house stands in front, in which live his first and second wives, with their nurseries of twenty children. But what is yon dainty white bower in the corner, with its little gate and its smother of roses and creepers? That is the house of the youngest wife, Alice, a daughter of Brigham Young. She has a nest of her own, apart from the other women—a nest in which she lives with her four little boys, and where she is supposed to have as much of her own way with her lord, as the daughter of a Sultan enjoys in the harem of a Pasha. Elder Naisbit, one of the "Mormon" poets, an English convert to the faith as it is in Joseph, lives with his two wives and their brood of young children, on the high ground opposite to Elder Clawson, in a very pretty mansion, something like a cottage on the Under Cliff. Much of the city is only green glade and orchard, waiting for the people who are yet to come and fill it with the pride of life.

In First South Street stand the Theatre and the City Hall, both fine structures, and for Western America remarkable in style.

The City Hall is used as head-quarters of police, and as a court of justice. The "Mormon" police are swift and silent, with their eyes in every corner, their grip on every rogue. No fact, however slight, appears to escape their notice. A Gentile friend of mine, going through the dark streets at night towards the theatre, spoke to a "Mormon" lady of his acquaintance whom he overtook; next day a gentleman called at his hotel, and warned him not to speak with a "Mormon" woman in the dark streets unless her father should be with her. In the winter months there are usually seven or eight hundred miners in Salt Lake City, young Norse gods of the Denver stamp; every man with a bowie-knife in his belt, and a revolver in his hand, clamoring for beer and whisky, for gaming-tables and lewd women, comforts which are strictly denied to them by these Saints. The police have all these violent spirits to repress; that they hold them in decent order with so little bloodshed, is the wonder of every western governor and judge. William Gilpin, governor elect of Colorado, and Robert Wilson, sheriff of Denver and justice of the peace, have nothing but praise to give these stern and secret, but most able and effective ministers of police.

With this court of justice we have scarcely made acquaintance. A few nights ago we met the judge, who kindly asked us to come and see his court; but while we were chatting in his ante-room, before the cases were called, some one whispered in his ear that we were members of the English bar, on which he slipped out of sight, and adjourned his court. This judge, when he is not sitting on the bench, is engaged in vending drugs across a counter in Main Street; and as we know where to find him in his store, we sometimes drop in for soda-water and a cigar; but we have not yet been able to fix a time for seeing his method of administering justice at Salt Lake.

The city has two sulphur-springs,

over which Brigham Young has built wooden shanties. One bath is free. The water is refreshing and relaxing, the heat 92°.

No beggar is seen in the streets; scarcely ever a tipsy man; and the drunken fellow, when you see one, is always either a miner or a soldier—of course a Gentile. No one seems poor. The people are quiet and civil, far more so than is usual in these western parts. From the presence of trees, of water, and of cattle, the streets have a pastoral character, seen in no other city of the mountains and the plains. Here, standing under the green locust trees, is an ox come home for the night; yonder is a cow at a gate being milked by a child. Light mountain-wagons stand about, and the sun-burnt emigrants, who have just come in from the prairies, thankful for shade and water, sit under the acacias, and dabble their feet in the running creeks.

More than all other streets, perhaps, Main Street, as the business quarter, offers picture after picture to an artist's eye; most of all when an emigrant-train is coming in from the plains. Such a scene is before me now; for the train which we passed in the gorge above Bear River, has just arrived, with sixty wagons, four hundred bullocks, six hundred men, women, and children, all English and Welsh. The wagons fill the street: some of the cattle are lying down in the hot sun; the men are eager and excited, having finished their long journey across the sea, across the States, across the prairies, across the mountains; the women and little folks are scorched and wan; dirt, fatigue, privation, give them a wild, unearthly look; and you would hardly recognise in this picturesque and ragged group, the sober Monmouth farmer, the clean Woolwich artizan, the smart London smith. Mule-teams are being unloaded at the stores. Miners from Montana and Idaho, in huge boots and belts, are loafing about. A gang of Snake Indians, with their long hair, their scant drapery, and their proud reserve, are cheapening the dirtiest and cheapest lots. Yon fellow in the broad sombrero, dashing up the dust with his wiry little horse, is a New Mexican; here comes a heavy Californian swell; and there, in the blue uniform, go two officers from the camp.

The air is wonderfully pure and bright. Rain seldom falls in the valley, though storms occur in the mountains almost daily; a cloud coming up in the western hills, rolling along the crests, and threatening the city with a deluge; but when breaking into wind and showers, it seems to run along the hill-tops into the Wasatch chain, and sail away eastward into the snowy range. — *Mr. W. Hepworth Dixon's "New America."*

A DEFENCE OF "MORMONISM."

(*From the Morniug Star, Jan. 28th*, 1867.)

The *Herald* remarks, that by all the criteria in use to judge of a great people in America, this is a great community. Its foundation has been a source of strength to the Union, for it completes the chain of empire from sea to sea. A depot has been built in the heart of the desert, which has cost not a cent to the Government. St Louis has been joined to San Francisco, to the incalculable advantage of the Union. The "Mormons" have caused the wilderness to smile with orchard and garden. They have built a great city were there was a desolate swamp, and founded a community of peace and industry in the heart of what seemed hopeless savagery. All this the Saints have done not only without the aid, but with the positive discouragement of the United States Government. And are they to be harried by fire and sword, because some of their doctrines are not in accord with those of the American people? What more monstrous tyranny can we conceive, than such an act would be What more brutal and barbarous pur-

pose was ever entertained, than to "stamp out" this "Mormon" community, and to substitute for the peaceful and industrious life of those people, that which American democrats call civilization?

How little faith must the Americans and their admirers have in those principles on which their scheme of civilization is based, when they cannot trust their free and peaceful operation on the minds of the "Mormons," but are compelled to resort to force to bring the Saints to virtue and democracy!

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 9, 1867.

CONGRESS AND POLYGAMY.

THE *Times* and other English papers consider "Mormondom," as they term it, "in great peril:" they are jubilant over the idea of the approaching downfall of "Mormonism" in Utah. They inform the public, with exulting joy, that Congress is about to pass laws against the "Mormon" religion, and crush out their religious faith by Congressional enactments and heavy penalties. Christendom is delighted with these choice bits of information: she greedily swallows these delicious morsels, and longs to see one of the American Territories deprived of all her domestic and religious rights, to behold her broken up, despoiled, plundered, robbed, and her citizens driven from their hard-earned homes, to die of starvation in the dens and caves of mountains, or perish by the hands of savage hordes.

What harm have we done to the Christian world, that you so earnestly desire our destruction? For which of our good deeds do you desire to martyr a hundred thousand men, women, and children? What Bible doctrine or Bible institution have we been guilty of believing and practicing, that is so extremely offensive to you? We have taught you faith in Christ; we have taught you to repent and reform from all evil; we have pointed out baptism as a sacred ordinance; we have preached the necessity of being born of the Spirit; we believe and practice the Lord's supper; we exhort all men and women to live honestly, soberly, virtuously, prayerfully before God and all men; we believe in all the commands, sayings, ordinances, and blessings of the glorious Gospel of the Son of God; we believe in the ministry of angels, inspired visions and dreams, prophesyings and new revelations; we believe in the utmost purity and virtue among the sexes; we believe in the Bible order of domestic institutions; we believe in the Divine ordinance of marriage—in the Bible institution of either polygamy or monogamy; and finally we believe in everything

that is good, and in nothing that is evil or criminal. For which of all these good things do Christians desire a whole people to be crushed and refused an existence on earth? We pause—we wait for an answer. The reply comes from the four quarters of Christendom, saying, "We do not wish to persecute you for any good work, nor destroy you for any good institution; but because you believe and practice plural marriage: this all Christians believe to be a crime: and you should be punished for your crimes."

We inquire, by what right do you call polygamy a crime? Neither the Old nor the New Testament has intimated it to be criminal or even sinful; neither God nor angels, Patriarchs nor Prophets, Revelators nor Apostles, Jews nor early Christians, have made it criminal; but on the contrary, God himself instituted and commanded the practice; gave laws regulating the same, protecting the legal rights of the wives, and the legal rights of their respective children: God himself gave wives to the Prophet David, whose Psalms you sing: God himself chose Abraham as "the father of the faithful," conversed with him, sent his angels to eat and drink with him, made him his intimate friend, and sent angels to converse with his wives. Jacob with his four wives laid the foundation of the twelve tribes, and enjoyed all the blessings of his grandfather Abraham. These holy polygamic families, Jesus said were in the kingdom of God, and that many should come from the east, west, north, and south, and sit down with them in that kingdom. These patriarchal polygamists were not living in a dark age; but Paul says, they had the Gospel preached to them, even the same Gospel taught in the Apostles' days by which the heathen were blessed. The families of these inspired polygamist Prophets were represented by Paul, as model families—as perfect patterns after which Christian families should copy: indeed, Christian families were all adopted into these polygamic families, and became the seed of Abraham and of Israel by such adoption, and the legal heirs to all the promises made to these holy polygamists.

Paul says, "That the man is not without the woman, nor the woman without the man in the Lord:" hence, marriage was essential to the perfection of the two sexes. And Paul considered it so very important, that he gave instructions to Timothy that both Bishops and Deacons must each have at least one wife before they were to be entrusted with those sacred offices. Unmarried or single men were unfitted for the duties of the office, and none were to be appointed, till they became "the husband of one wife," thus learning by actual experience how to rule their own households, before the household of faith was committed to their charge.

Before David was exalted to the throne of Israel, God gave him many wives, and wrought special miracles by his hand, and he was pronunced to be a man after God's own heart; his prophecies and Psalms were referred to and quoted by the Son of God and his Apostles. God himself, therefore, not only sanctioned, but did actually give to David his wives.

If polygamy be a crime, would the Lord have been guilty of giving to David something that would render him a criminal? If such institution be is a crime, would the Lord have expressly commanded the surviving brother to marry all of his deceased brothers' widows? If plural marriage be a crime, would he have ordained and issued a law to the great nation of Israel, commanding them, under the most dreadful curse, to carry out such family relationships from generation to generation?

Christ came, not to destroy the law of Moses, but to fulfil it. This had reference to the carnal commendments—the ceremonial law of offerings and sacrifices : but he did not come to do away the ten commandments, nor justice, nor righteousness, nor faith, nor repentance, nor to break up family relations, nor to dissolve polygamous marriages, nor to denounce the Jews for keeping the same. He did not require that portion of the Jews, who were compelled by their law to be polygamists, to break up and dissolve their marriage relations in order to enter the Christian Church. Marriage was considered of more force, than the fluctuating every day trifles of life. It was a permanent institution, involving the welfare of thousands of Jewish polygamists and their families. Plural marriage, like faith, repentance, prayer, &c., is of that nature, that if it is right under one dispensation, it is right under all others : its relations are the same under Christianity as under the Mosaic or Patriarchal dispensation. It was not a type or shadow of things to come, like the ceremonial law, to be fulfilled in Christ, and done away. The polygamic Jew, embracing the Gospel under the preaching of Jesus, owed the same duties to his wives and children, in the Christian Church, as in the Jewish Church. His union with the Christian Church did not require him to turn his polygamic children and wives out of doors, and cleave to one only.

Marriage, under divine authority, is believed by the Latter-day Saints in Utah, to be as sacred now as in all former dispensations, whether such marriages are monogamic or polygamic. A divinely authorized marriage, celebrated by the ordinance of heaven, and administered by those called and authorized of God, always was considered, under every dispensation, as a duty enjoined upon both sexes, to fulfil in a legal manner, the great divine law of the multiplication of our species. Without this, the sexes do not fulfil the purpose of their creation ; without this, they live in open defiance to the first great law given to man. Wilful neglect or disobedience to this divine command, will receive its punishment in the great future state to which we are all hastening. Marriage, like baptism and the Lord's supper, has a bearing upon our future exaltation and happiness. He that keeps the law is certainly more justified, than he who heedlessly or wilfully disregards it ; and if more justified, his reward in heaven must be greater.

Marriage, therefore, is a matter of conscience with all true Saints ; its bearings upon eternity are of such a nature, that they dare not neglect this divine institution.

But what do Congress, in free America, propose to do ? They propose to take away this divine religious right from the whole Territory of Utah ; to deprive all marriagable persons of the religious right of being officially united by their own ministers. Gentile officers and ministers who never pretended to any divine authority, must officiate in this divine ordinance. Why not also appoint Gentile officials to baptize all who wish to join any denomination in the Territory ? Why do not Congress send Gentile officials to minister the sacrament, to confirm the Churches, to ordain ecclesiastical ministers, and take special charge of all the religious denominations in Utah ? Why do they not enact Congressional laws to punish all Jews in Utah who may be found practicing circumcision, or any other ordinance or institution in the Old Testament ? If a great fundamental institution of the Bible is to be prohibited, under heavy penalties of fine and imprisonment, why not Congress point

out by law, how much of the Bible may be introduced into Utah ? A religious creed, enacted by Congress, and enforced by Congressional officers, would be so republican in form, so Constitutional in its nature, so agreeable to American institutions, so palatable to all religious sects in that free country, that the whole nation would be in ecstacies. An American Congressional Church could lock arms with the English Parliamentary Church, and travel along to heaven in the same road. If Articles of Religion could be adopted by Congress, and enforced upon all the American Territories, and upon all the future States, admitted into the Union, under the same severe penalties proposed for one of her Territories, what a vast amount of contention, about religious tenets, would be done away. All denominations would be compelled to merge into one. America then would have a church established by law, and could assert that high position now enjoyed by Austria and Spain. No doubt there would be some stubborn rebellious subjects, affected with the old leaven of freedom, and a free church ; but such heretics could easily be got rid of. If ten thousand dollars fine and three years of imprisonment, did not compel them to quit practicing that portion of the Bible so obnoxious to Congress, grand and pettit juries could be abolished, or selected after the form of the old Spanish and Austrian inquisition ; the rack, the gibbet, the fiery stake, the pistol, breech-loader and cannon, would soon annihilate all religions, except the one great United Congressional Church. Consciences, formed by Congress, would introduce, at once, a Congressional millennium.

Polygamy among the Latter-day Saints is considered a divine law, is a fundamental religious principle with them, and is practiced by them as a matter of conscience, the same as baptism, the Lord's supper, confirmation, ordination, prayer, or any other Bible institution or ordinance. It is considered essential, as bearing upon a future state ; it is considered obligatory, as a Bible order for family arrangements, as a divine institution re-established by new revelation. The Saints in Utah could not relinquish this part of their religion, without sacrificing the whole divine code : to deny our religion in one fundamental part, would be equivalent to the denial of the whole. "He that offends in one point," says Jesus, "is guilty of the whole ;" that is, if he is guilty of rejecting any one divine revelation, he will be condemned the same as if he had rejected all revealed religion. Congress know that this is our faith, our conscience, our religion ; they know that the practice of any Bible doctrine, either of the Old or the New dispensation, is not criminal. The Jew, by virtue of the religious freedom guaranteed in the American Constitution, can circumcise his children, offer the blood of bulls, goats, and lambs upon the altar, re-establish the whole ceremonial code, and family order of his ancestors, without committing crime. A law that makes any Bible institution criminal, is wholly unconstitutional, is an abridgment of the liberty of conscience, is destructive of all the natural, inalienable, and religious rights of man. Congress is limited by the Constitution, which expressly declares that no law shall be made respecting the establishment of religion, or infringing upon the rights thereof.

The Bible condemns many practices as criminal. No people can be permitted, under the pretence of religion, to commit acts, condemned by the Bible as crimes, such as offering human sacrifices, burning widows upon the funeral pile of their deceased husbands, causing children, in idolatrous worship, to pass through the fire, &c. All these things are recognized by the Bible as crimes,

and should be punished as such, whether practiced in the name of religion or otherwise. But to punish American citizens, for practicing that which is recognized by the Bible as a divine institution, which was practiced by holy Prophets, Patriarchs, and righteous men of old, which was approbated and regulated by the divine law,—is a stretch of Legislative power, destructive of the whole fabric of free American institutions, and strikes a death-blow to the very vitals of all religions, founded upon the freedom of conscience. All denominations alike are in danger; for a Legislative power which can abridge one sect can abridge another; a power that can suppress the practice of one part of the Bible, can suppress any other part,—can, indeed, suppress the whole, and make a Bible religion criminal, and punish and imprison all who shall be found reading the same. Are Americans prepared to see all these religious rights wrested from her citizens, and vested in a law-making department? Is it for this, that they have poured out their blood upon American soil, and fought the oppressors of their country? If this be the doom of the sons of freedom, the proud monarchies of the East will exultingly rejoice, while all the heavens will weep over the untold miseries in reserve for the Western World.

O. P.

PRIESTLY GOVERNMENT.

(From the Liverpool Mercury.)

The suppression of the quiet and inoffensive worship of the Scottish and English Presbyterians at Rome, by order of the Papal Government, was a curious proof of the incurable defects of a government of priests. There are numerous and most powerful reasons, especially at the present time, why the Papal Government should have abstained from such an offensive and unpopular act, but such is the blindness of a government of priests, uninfluenced by the opinion of the laity, that those reasons have probably rather encouraged than withheld the Pope and his advisers from this act of bigotry and folly. To set the public opinion of the world at defiance, seems now to be the policy of the little conclave that governs at Rome. But it would be great injustice to the Roman Catholic laity of France, England, Germany, or Italy, to accuse them of any sympathy with such proceedings. The utmost freedom of worship exists in France and in most parts of Germany; and freedom of conscience and of worship has been boldly proclaimed in the newly-formed kingdom of Italy. When the laity obtain a share of the government of Rome, that will probably be the case there also; and it seems to be nothing less than an act of judicial blindness in the Pope and his clerical advisers, to furnish the world with this new and striking proof of the incurable defects of priestly government.

Wherever freedom of conscience and a spirit of toleration now exist in the world, they owe their existence to the infusion of the influence of the laity into church government. In England and Scotland, the Parliament, people, and courts of justice of the two countries, have had a great influence in the government of the Church from the time of the Reformation, and it is chiefly owing to this influence that the churches of the two countries, which were at one time almost as much given to persecution as the Church of Rome in its worst days, have become comparatively tolerant. In Roman Catholic France great freedom of conscience and of worship has existed

from the time of the Revolution, when the power of the laity was immensely extended, and that of the clergy was brought within safe limits. In Belgium—a most Catholic country—the laity have triumphed over the clerical party, and perfect freedom of worship and thought now exist in that country. The only countries which have allowed to the clergy any great and excessive amount of power in present times, have been Austria, Spain, and the American republics, and these are now the weakest and most distracted Governments of Europe and America. In the kingdom of Italy, the Government is anxious to establish the same entire freedom and equality in religious matters which exist in the United States of America; and that once effected, Italy will be in a fair way to recover her influence in the realms of thought as well as in the affairs of practical life. There is not one of the countries named above, unless it is Spain, in which the proceedings of the Pope, with regard to the little Presbyterian congregation recently meeting at Rome, will not produce either strong disapprobation or deep disgust.

Another reason why this act of the Papal Government was most ill-timed, is that the Russian Government has just commenced a war of extermination against the Roman Catholic religion in Poland, which this refusal of the Pope to tolerate the most peaceful differences of opinion, at least within the bounds of the city of Rome, will go far to encourage. The recent orders of the Russian Government as to the mode of celebrating religious worship in Poland, are nothing less than an attempt to introduce the forms and doctrines of the Russian branch of the Greek Church in the place of those of the Church of Rome. In the present fallen state of Poland, the Polish Catholics have no power to resist this interference with their consciences, except by appealing to the public opinion of the world. But the force of this appeal must be excessively weakened by the conduct of the head of the Romish Church, who, so far as his influence goes, is doing the same thing in the city of Rome, that the Emperor of Russia is doing in Poland—that is, is suppressing all forms of worship except the one that he considers orthodox. The Czar is himself a sort of Pope in Russia, and will be glad to have the example of his rival at Rome to diminish the odium of his own proceedings.

CORRESPONDENCE.

ENGLAND.

CHELTENHAM CONFERENCE.

Cheltenham, Jan. 16, 1867.

Elder Pratt.

Dear Brother, — Having a little leisure this frosty weather, I devote a few moments agreeably, in giving you a short sketch of my labors, since I have been engaged in the ministry. On the 2nd of August 1866, I, for the first time, beheld the shores of old England, and on the afternoon of the same day, in company with Elders Edwin Walker, Isaac Kimball, Elmer Taylor, James Smith, G. Van Schoonhoven, and H. T. Spencer, I stepped, not upon "British soil," but upon British pavement, in Liverpool. I could not refrain from breathing a silent, but fervent prayer, that I might not find the stony streets of this great commercial town, emblematic of the hearts of the people in reference to the Gospel, the glad tidings of which we had come so many miles by sea and land to bear.

After spending a few days very agreeably in your office, enjoying the company of brethren whom I had not seen for a long time, President B. Young, jun., and yourself, appointed me to labor in the Cheltenham Conference, where I arrived on the evening of August 14th, and was kindly met at the railway station, and warmly welcomed, by Elder James Ure and L. D. Rudd. I entered at once upon my duties, being shown the Branches

and introduced to the Saints by Elder Rudd. The Saints manifested a very kind feeling, and, with few exceptions, appeared awake to the responsibility resting upon them, as well as the importance of doing all they could to forward the great work in which we are so happily engaged. I found the finances in a healthy condition, no debts having accumulated recently.

On the 6th and 7th of October last, I had the pleasure of meeting with a number of brethren and old acquaintances, at a Conference held in Bristol. The particulars, however, I need not mention, as the minutes have been published in the STAR.

Shortly after this, Elder John W. Young and I visited Cardiff, Mountain Ash, and Merthyr Tydfil, Wales. In the two former places were held several excellent meetings, at all of which the Holy Spirit was poured richly upon us, causing the Saints to rejoice. With grateful acknowledgments, I here remind Elders John Parry and J. D. Rees, as also the good Saints of those places, that I shall not soon forget their many kindnesses, so warmly extended to us while on our short visit among them.

On the 6th of November last, brother J. W. Young made the Saints of this Conference a visit, and kindly remained with me some twelve days, during which time we filled appointments in five different Branches. The Saints appeared much cheered by this timely visit. The subject of emigration was often referred to; and, unwavering faith, diligent labor, economy, and above all, securing the unerring guidance of the Holy Spirit, were urged as being the first great necessary steps towards breaking the "bands of bondage." By having directed in a proper channel, the abilities with which God has blessed them, many could, in a short time, affect their own deliverance and gather to Zion. In most of our meetings strangers were present, actuated, no doubt, principally by curiosity, and a desire to see one of President Young's sons. They, however, with little exception, gave very good attention, and some, indeed, seemed well pleased. The result of brother Young's visit, so far as they are concerned, time must develop. We can but hope it will be for good. But with the Saints, I feel assured his visit was appreciated, and I trust they may long remember, and faithfully practice upon what was advocated.

You are no doubt well aware, that the position in which I have been called to act for the past five months, was entirely new to me; and though I may tread the same stony paths, climb the same rugged stiles, and walk the same muddy roads, many others have done before me, yet I have none the less felt my incompetency to perform other duties of a less temporal nature. But in my weakness, I have trusted alone in the God of "modern revelation." I know no other. In doing so, I have not had to live on faith alone, nor feed on supposition. The falsely-educated, outwardly-polished bigots of Christendom, may scoff and scorn the illiterate "fishermen" and "hunters" of the Lord, as they have always done, when God has been pleased to choose his weak things to confound their might, that the "wisdom of their wise men might perish, and the understanding of their prudent be hid." Scoff on: point the finger of scorn at the servants of God: they heed you not: they are seeking the "poor," for "they shall inherit the earth"—"the pure in heart, for they shall see God." We do not boast of "high births," for many of us were humbly born in the wilds of North America—born, perhaps in a tent, and cradled in a wagon, while our parents fled from persecutions unparalleled. But it matters little where we were born, God has called us, and we have come from "afar," not to tell the nations what our opinions are, neither to tickle their ears with fine oratory, but to tell them a few plain truths contained in the Gospel of Jesus, which is the "power of God unto salvation to all who believe and practice it faithfully unto the end; and the same is a Gospel of condemnation to all who hear and believe it not.

With kind love to yourself, brothers F. D. Richards, J. W. Young, W. B. Preston, and all in the office, I remain your brother in the Gospel,

M. THATCHER.

SUMMARY OF NEWS.

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During the month of January over 400 shipwrecks occurred, near the coasts of Great Britain. This is a sad destruction for one month.

Loss of a Steamship and all hands.—It is feared that the screw-steamer Newton Colville, belonging to Mr. R. Young, M.P., has been lost at sea, and that all hands, 18 in number, perished. The Newton Colville was employed in the Baltic, and left Dantzic for London, laden with wheat, on the 26th Dec. She passed Copenhagen on the 29th, in company with several other steamers, and since then no tidings of her have reached the owner. The weather at that time was awful, and it is supposed that the noble vessel foundered during the gale. The value of the ship and cargo was £30,000.

Life in New York.—The New York correspondent of the *Standard* writes—"A few evenings since a popular Fifth-avenue doctor was knocked down at an early hour, in a crowded street, by two ruffians, who deliberately beat and trampled him to death, and then escaped without molestation. Robbery was evidently not the object of this assault. A few days after the occurrence of this event, one Emil Justh, an Hungarian gentleman, residing in Thirty-fourth-street, near Fifth-avenue (a fashionable quarter), was called to the door by some disturbance at the front of the house. He opened the door, received a bullet through the breast, and fell back in the hallway, the assassin escaping. M. Justh is still alive, and may recover; but the assassination has caused a feeling of great excitement in the neighborhood. The assailant escaped. One Gleason, a laborer, was followed out of a bar-room and dangerously, if not fatally stabbed, on Saturday night. On the same evening a negro, incited by a white man, entered a basement in Thompson-street, in this city, and after grossly insulting its only occupant, an aged German, stabbed the unfortunate man several times, inflicting fatal wounds—the white man looking on in the meantime, with hands in pocket. These things were seen by a frightened German outside. The supposed murderers have been arrested. And last night a citizen was shot through the head by an unknown assassin in Mercer-street."

American Telegraphic Schemes.—A prospectus has been issued at New York of an East India Telegraph Company, for the purpose of connecting all the principal seaports of the Chinese empire, with the Collins line across Behring's Straits, with San Francisco and New York, with the Russian Government line to St. Petersburg, and with London, Paris, and all the principal cities of Europe. The *Times* says it is stated that there are now wanting only 850 miles of wire to connect New York with Pekin.

Explosion of Greek Fire.—An explosion of supposed Fenian "munitions of war" took place on Sunday, in Essex-street, Dublin, which was attended with serious results to life and property. It appears that on Friday night a stranger engaged a room in the house No. 8, Essex-street, from a tenant named Edward Connolly. He placed a small box in the room, left the house, and did not afterwards return. Connolly's curiosity being aroused by the non-appearance of his tenant, he was induced on Sunday to examine the contents of the box. On removing the cover, he found two round bottles carefully corked and secured at the top with chamois leather, which it is supposed contained "Greek fire." Beneath them in the box was a paper parcel which, on being touched, exploded with such violence as to knock down the walls and partition in the room. The glass in the windows was also broken, and the people residing in the house were either all knocked down or violently thrown against the walls, by the force of the concussion consequent upon the explosion. Conolly was seriously injured about the head and hands, and is not expected to recover. Upwards of 20 ball cartridges were found in the room after the explosion. No clue has yet been obtained to the owner of the mysterious box.—*Dublin Express.*

THE "SOCIAL EVIL" IN NEW YORK.—In a late number of the *New York Independent*, M Theodore Cuyler, a Presbyterian preacher published an article giving some interesting statistics. Mr. Cuyler, says that in the city of New York there are 10,000 common prostitutes and 20,000 kept mistresses. The estimate of Mr. Cuyler, is much larger than that of the police, and probably is exaggerated. The police reports show a total of 730 known houses of ill-fame, with 3417 inmates. There are in this city, according to the police reports, 1191 women of the class know in New York slang as "pretty waiter girls"—of course, all prostitutes. But whatever the real number of abandoned females may be, the discussion of the "social evil" is certainly tending to a practical result. It is proposed to recognise the fact officially, and legalise it. The Legislature will be asked to consider the subject.

WANTED.—Of vol. 28; 20 copies, No. 14; 15 copies, No. 12; 5 copies, No. 21.

DIED:

WILLIAMS.—Jan. 2nd, 1867. at Gloucester, Gloucestershire, James, son of Henry and Sarah Williams, of consumption, aged 32 years and 6 months.

POETRY.

ADDRESS TO SCOTLAND.

Oh Scotland! thou land o' my birth an' my breeding
Thou land whom the scotchman sae fondly adores
I feel in my bosom a spirit fast feeding
Which urges this sentence—"Farewell to thy shores"
But judge not from this,—fair land o' my rearing
That a' winds o' doctrine can drive me aside
For knowledge has caught me, an' therefore I'm fearing
The judgments thy children must surely abide.

Oh Scotland! when young I did haud wide my daddle
Fu' oft for thy snaw-flakes as caunnie they fell
An' oft thro' thy mosses fu' saft I did paddle
Tae gather a nievefu' o' sweet heather-bell
Likewise on the banks o' thy waters I've wander'd
An' pleasently watch'd them run whimpling on
But now, all the days o' my pleasures are squander'd
An' 'neath the grim rod o' thy tyrants I moan.

Oh! Scotland wi' gladness I'd leave thee behind me
If I a' my wishes could rightly attain,
But ah! to my sorrow difficulties bind me
An' therefore wi' grief on thy shores I remain.
But the day will arrive, when my Father will bless me
An' give me full power, my foes to subdue
An' then I will say, to those who oppress me
Ye tyrants, fu' proudly I bid you adieu.

I'll pray to my Father who dwells in the Heavens
To strengthen me, always to serve him aright:
An' I'll do what I'm able to conquer misgivings
An' strive for to lean on his mercy an' might.
I'll strive for to serve him, in humble devotion
An' pray that my organs of knowledge may swell
That I without blunders may sing on the ocean
Oh Scotland, thou haunt for the tyrant, farewell.

Whitburn, Jan. 2nd, 1867. Joseph Leggat.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Arise ye, and let us go up to Zion, unto the Lord our God."—JEREMIAH.

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FELO DE SE.

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FELO DE SE is, in law, one who commits felony by suicide, or by deliberately destroying his own natural life. The original of the term felon, primarily signifies a vassal who failed in his allegiance or fidelity to his lord, and committed an offence which resulted in the forfeiture of his goods or estate. It secondarily signifies a rebel or traitor. This destruction of one's own natural life, is regarded as an offence revolting in its character, as it is the result of a deliberate purpose, and evidences the possession of a cowardly spirit, a wicked and corrupt heart. By the commission of this offence, the king is deprived of a subject, the community of a member. To prevent its commission a penalty was inflicted, by the forfeiture of the victim's goods and chattels to the lord or king. To this was sometimes added the hanging and quartering of the body; sometimes the body was suspended in a public place in a state of nudity, especially female bodies, and always what is termed unchristian burial.

But stop: we do not purpose to write a treatise at this time on this subject in its legal sense, but wish to refer to it only by way of comparison. Man is possessed of what may be termed a compound life—a natural life, or life of the body, and the life of the spirit. The former cannot exist without the latter, while the latter may, and does exist independently of the former. The spiritual life then, relatively, is of much the greater worth. The life of the body may be destroyed in many different ways, either by one's self or the acts of others. In like manner may the life of the spirit be destroyed by the acts of the person himself; but unlike in this, that the life of the spirit cannot be destroyed by the acts of other persons. We wish to be understood in the use of the phrase spiritual life, onward in this article, to mean that life which is enjoyed by those who have been cleansed from sin by an observance of the Gospel ordinances, and thereby become dead to sin, but alive to righteousness. Does it not follow then that the term *felo de se* may, with greater force, be applied to those whose acts produce within themselves a spiritual death, than to those whose acts destroy the natural life? Because of the knowledge gained by such, it is not to be

supposed that any person in possession of this spiritual life will, in a single moment, resolve to do the mortal sin. But such are operated on, unless by vigilance prevented, by an influence like that exerted by the Vampyre Bat, which, while it sucks the life blood of the sleeper, gently fans its victim with its wings, to prevent an awakening to a sense of the imminent danger. That this spiritual death may be produced by slow degrees, does not change the final results of such a state—it only adds to the danger of the power which threatens to destroy, and should cause a more earnest watch-guard to be maintained by all who have been made partakers of the spiritual life, lest they, through the many temptations presented before them, yield to the performance of one act which will tend to weaken the vital force within them, and thus fix the initial point of their own destruction.

Those who are in possession of this spiritual life, owe service and allegiance with fidelity to their Lord who is king, by virtue of the covenants made and entered into by the contracting parties. This service is unlike that claimed by the lord of his vassal, which is menial in its nature and character; but that service rendered to God is ennobling in its character, exalting those who perform the same to honors of kings and princes, and qualifies the subject for the royal society of heaven. This service is a warfare against sin in one's self, an effort to overcome the same, and to bring all things in subjection to the law of Christ. This service may also be considered an anomaly because of this, that all the benefits resulting from such service are secured to those by whom it is rendered. But, if like the vassal, the spiritual man fails in allegiance to his Lord, he in like manner forfeits his goods, namely, his hopes of heaven, eternal life, celestial joys, the realization of which is the reward of strict fidelity. He also becomes a rebel and a traitor to the government of God, for as it is written, He that is not for us is against us. How much greater the heinousness of the traitor to God's government, than to any human system of rule, for all human governments are themselves the creatures of rebellion to rightful authority.

From whom is this spiritual life obtained, and by what means? It is obtained from God, who is the author to man of all good, and who, through the Priesthood, has revealed for the individual benefit and the maintenance of his own justice, a knowledge of man's condition devoid of spiritual life, the means necessary to procure this life, and to ever sustain the same, and the resulting benefits to the creature by the use of such means. He has also revealed how this spiritual life may be destroyed, and the results of its destruction, thereby leaving all men in the free exercise of their agency, and because of which, responsibility attaches and renders meritorious the punishment and the reward. The means by which it is obtained are—1st, faith in God and in his Son; 2nd, repentance of all sins, by forsaking every evil way; 3rd, baptism in the name of Jesus Christ for the remission of sin. An exercise of living faith leads to repentance, which performed, renders worthy the candidate for baptism. By this Gospel ordinance does the repentant individual become a new creature in Christ. By it he puts off the old man with his evil deeds, which he buries in the likeness of Christ's death, is born again of the water, and rises to a newness of spiritual life, like unto Christ's glorious resurrection. By being thus born of the water as the preparatory requisite, he is born of the spirit, and as that which is born of the spirit is spirit, he becomes a spiritual being, and as a consequence, filled with spiritual life, the preservation of which is by the works of righteousness, which is implicit obedience to God's laws. By being thus made spiritually alive, the person becomes a citizen of the kingdom of God, and as a citizen, owes allegiance to that kingdom. But failing in that allegiance, he forfeits all blessings obtainable in this kingdom, which are virtue, truth, holiness, and in short, every expedient good. The question which now presents itself is—How can this spiritual life be maintained? We have already shown that the only means by which spiritual life may be obtained, is through obedience to the Gospel as revealed through

the Priesthood. By a continuation of this obedience is the spirit of revelation given, and this spirit of revelation imparts wisdom, knowledge, understanding, and all the gifts of the Holy Spirit, by which the spiritual life in man is strengthened, developed, and maintained. As the Gospel is the science of life, by a knowledge thereof, coupled with obedience to its precepts, are we enabled not only to become possessed of, but also to retain possession of spiritual life forever. Being in a probationary state, a state of humility, with our judgment taken away, we have need constantly of the light of inspiration, to enable us to discriminate between the whisperings of the spirit of truth and the temptations of evil, to which temptations we will be subjected at least while in mortality. If, therefore, the receiving and retaining of spiritual life be by obedience to God's laws as administered by his Priesthood, it follows as a necessity, that by continued acts of disobedience, the spiritual life may be destroyed, and this destruction, as before remarked, will result only from the acts of the individual person. The person thus destroying the spiritual life, withholds the allegiance due to his Lord, becomes a rebel and a traitor to God's government, and incurs as a consequent penalty, a forfeiture of his hopes of eternal life. Let all persons who are in possession of spiritual life, so render obedience that they may preserve the same, that they may ever enjoy the spirit of revelation to guide them in the way of truth, and be able to discern between good and evil. Then will they not be overcome by the temptation of the world, neither bring on themselves the just retribution of the spiritual *felo de se.*

A. MINER.

THE SAINTS' FLIGHT—THEIR SETTLEMENT IN UTAH.

(From Hepworth Dixon's New America.)

Under a new leader, Brigham Young, —a man of lowly birth, of keen humor, of unerring good sense, — the sect emerged from its condition of internal strife; putting on a more decent garb, closing up its broken ranks, laboring with a new zeal, extending its missionary work. Finding that through recent troubles his position on the Mississippi had become untenable, Young advised his followers to yield their prize, to quit the world in which they had found no peace, and set up their tabernacles in one of those distant wilds in the far West, which were then trodden by no feet of men, except those of a few Red Indian tribes, Utes, Pawnees, Shoshones, in what was called the American desert, and was considered by everybody as No-man's land. It was a bold device. Beyond the western prairies, beyond the Rocky Mountains, lay a howling wilderness of salt and stones, a property which no white man had yet been greedy enough to claim. Some pope, in the middle ages, had bestowed it on the crown of Spain, from which it had fallen, as a paper waste, to the Mexican Republic; but neither Spaniard nor Mexican had ever gone up north into the land to possess it. In the centre of this howling wilderness lay a Dead Sea, not less terrible than Bahr Lout, the Sea of Lot. One-fourth of its water was known to be solid salt. The creeks which run into it were said to be putrid; the wells around it were known to be bitter; and the shores for many miles were crusted white with saleratus. These shores were like nothing else on earth, except the Syrian Ghor, and they were more forbidding than the Syrian Ghor in this particular, that the waters of Salt Lake are dull, impure, and the water lines studded with ditches and pools, intolerable to the nostrils of living men. To crown its repulsive features, this desert of salt, of stones, and of putrid creeks, was shut off from the world, eastward by the Rocky Mountains, westward by the Sierra Nevada, ranges of alps high as the chain of Mont

Blanc, and covered with eternal ice and snow.

The red men who roamed over this country in search of roots and insects, were known to be the most savage and degraded tribes of their savage and degraded race. A herd of bison, a flight of gulls, a swarm of locusts, peopled the plain with a fitful life. In spring, when a little verdure rose upon the ground, a little wild sage, a few dwarf sunflowers, the locusts sprang from the earth and stript the few green plants of every leaf and twig. No forests could be seen; the grass, where it grew, appeared to be rank and thin. Only the wild sage and the dwarf sunflower seemed to find food in the soil, plants which are useless to man, and were then thought to be poisonous to his beast.

Trappers, who had looked down on the Salt Valley from peaks and passes in the Wasatch Mountains, pictured it as a region without life, without a green slope, even without streams and springs. The wells were said to be salt, as the fields were salt. Finding no wood, and scarcely any fresh water in that region, these explorers had set their seal upon this great American desert as a waste unfit for the dwelling, incapable of the sustenance, of civilized men. But Young thought otherwise. He knew that where the Saint had struck his spade into the ground—at Kirtland in Ohio, at Independence in Missouri, at Nauvoo in Illinois—he had been always blessed with a plentiful crop; and the new "Mormon" seer had faith in the same strong sinews, in the same rough hands, in the same keen will, being able to draw harvests of grain from the desolate valley of Salt Lake.

A carpenter by trade, Young knew how to fell trees, to shape logs, to build carts and trucks, to stake out ground, to erect temporary sheds. The Saints whom he would have to lead were inured to labor and privation; being chiefly New England artizans and Western farmers, men who could turn their hands to any trade, who could face any difficulty, execute any work. An equal number of either English or French converts would have perished in the attempt to move across the plains and the mountains; but the native American is a man of all trades—a banker, a butcher, a carpenter, a clerk, a teamster, a statesman, anything at a pinch, everything in its turn—a man rich in resources and ingenuities, so that a baker can build you a bridge, a preacher can catch you a wild horse, a lawyer can bake you hot cakes. Young knew that in crossing the great plains, and in climbing the great ranges, which are loosely clubbed together under the name of Rocky Mountains, the privations of his people would be sharp; but to his practical eye these sufferings of the flesh appeared to be such as brave men could be trained by example to bear and not die. Food and seed might be carried in their light wagons, and a little malt whisky would correct the alkali in the bitter creeks. In his band of disciples every man was master of some craft; every woman was either a dairy-maid, a baker, a seamstress, a laundress; nay, the children could be turned to account in the desert roads, for every American girl can milk a cow, every American boy can drive a team.

A party of pioneers (many of whom are still alive in Salt Lake Valley) having been sent forward to explore and report, the word to move on westward was at length given by Young, and in every family of Nauvoo preparations were made for a journey, unmatched in history since the days when Moses led the Israelites out of Egypt. The Saints broke up their cheery homes. They gathered, in their haste, a little food, a few roots and seeds, a dozen kegs of spirits. Then they yoked their mules, their oxen, to the country wagons. Those who were too poor to buy wagons and oxen, made for themselves trucks and wheelbarrows. Pressed upon by their foes, they marched away from Nauvoo, even while the winter was yet hard upon them, crossed the Mississippi on the ice, and started on a journey of fifteen hundred miles, through a country without a road, without a bridge, without a village, without an inn, without wells, cattle, pastures, and cultivated land. As Elder John Taylor told me, they left everything behind; their corn-fields, their gardens, their pretty houses, with the books, carpets, pianos,

everything which they contained. The distance to be conquered by these emigrants, was equal to that from London to Lemberg, six times that from Cairo to Jerusalem. Their route lay through a prairie peopled by Pawnees, Shoshones, wolves and bears; it was broken by rapid rivers, barred by a series of mountain chains; and the haven to be reached, after all their toils and dangers, was the shores of a Dead Sea, lying in a sterile valley; a land watered with brine, and pastures sown with salt.

The tale of that journey of the Saints, as we hear it from the lips of Young, of Wells, of Taylor, and of other old men who made it, is a story to wring and yet nerve the hearts of all generous men. When these "Mormons" were driven by violence from the roofs which they had built, the fields which they had tilled, the days were short and snow lay thick upon the ground. Everything, save a little food for the wayside, a few corn-seeds and potato-roots for the coming year, had to be abandoned to their armed and riotous enemies; the homes which they had made, the temple they had just finished, the graves they had recently dug. Frost bit their little ones in the hands and feet. Hunger and thirst tormented both young and aged. Long plains of sands, into which the wagon-wheels sank to the axle-trees, separated the scanty supplies of water. Wells there were none. Mirage often mocked them with its promise; and even when they came to creeks and streams, they often found them bitter to the taste and dangerous to health. The days were short and cold, and the absence of any other shelter from the frost than the bit of canvass roof, made the nights of winter terrible to all. Horses sickened by the way. Disease broke out among the cows and sheep, so that milk ran short, and the supplies of mutton were dressed and cooked in fear. Some of the poor, the aged, and the ailing, had then to be left behind; with them a guard of young men who could ill be spared.

Nor was this loss of a part of their youth and strengh the whole of their calamity in this opening stage of their emigration. Just at the hour when every male arm was most precious to these exiles, the Mexican war broke out; and a government which had never been strong enough to do them right, came down to them for help in arms and men. Young answered the appeal of his country like a patriot: five hundred youths, the flower of his migrating bands, stepped out before him, and with the blessing of their chief upon their heads, they mustered themselves into the invading corps.

Weakened by the departure of this living force, the "Mormons" crossed the Missouri River in a ferry made by themselves, entered on the great wilderness, the features of which they laid down on a map, making a rough road, and throwing light bridges over streams, as they went on; collecting grass and herbs for their own use; sowing corn for those who were to come later in the year; raising temporary sheds in which their little ones might sleep; and digging caves in the earth as a refuge from the winter snow. Their food was scarce, their water bad, and such wild game as they could find in the plains, the elk, the antelope, the buffalo, poisoned their blood. Nearly all the malt whisky which they had brought from Nauvoo to correct the bad water, had been seized on the road, and the kegs staved in, by agents of government, on pretence of its being meant for the redskins, to whom it was unlawful for the whites to sell any ardent spirits. Four kegs only had been saved: saved by Brigham Young himself. An Elder, who was present in the boat, and who told me the anecdote, says it is the only time he ever remembers to have seen the Prophet in a rage. Four kegs were on board the ferry, when the officer seized them and began to knock in the staves; in that spirit lay the lives of the people; and when Brigham saw the man raise his mallet, he drew his pistol, levelled it at his head, and cried, "Stay your hand! If you touch that keg, you die by the living God!" The man jumped off the ferry and troubled them no more.

In our journey across the plains, though the time was August, the weather fine, the passage swift, we suffered keenly from the want of fresh food and of good water. My companion sickened from bile into dysentery;

no meat, no drink, would lie in his stomach; nothing but the cognac in our flasks. The water almost killed him. His sun-burnt face grew chalky-white; his limbs hung feeble and relaxed; his strong physique so drooped that a man at one of the ranches, after looking at him for a moment with a curious eye, came up to me, and said, "You will feel very lonely when he is left behind." My own attack came later, and in another form. The skin of my hands peeled off, as if it had been either frayed or scraped with a knife; boils came out upon my back; a pock started on my under eye-lid; my fingers had the appearance of scorbutic eruptions.

These two diseases, Taylor told me, ravaged the camp of emigrants. Many sickened of dysentery, still more suffered from scurvy.

Some of the Saints fell back in the face of these terrible trials. More fainted by the wayside, and were mournfully laid in their desert graves. Every day there came a funeral, every night there was fresh mourning in the camp. The waste of life is always very great in the emigrant trains; even now, when the roads are made and the stations are provisioned with vegetable food. Of the train which I saw come in, six had perished on the plains. A young lady told me that eighty had died in the train by which she had arrived; forty would perhaps be an average loss in the mountains and the plains. But no subsequent train has ever suffered like the first. "The waste of life was great," said Brigham Young, as he told me the dreadful tale. Yet the brave, unbroken body of male and female Saints toiled along the frozen way. When their hearts were very low, a band of music struck up some lively air, in which the people joined, and forgot their woes. By day they sang hymns, at night they danced round the watch-fires. Gloom, asperity, asceticism, they banished from their camps and from their thoughts. Among the few treasures which they had carried with them from Nauvoo was a printing-press; and a sheet of news, printed and published by the wayside, carried words of good counsel into every part of the camp.

After crossing the sands and creeks which have since become known to civilized men on maps and charts as Nebraska and Dakota, they arrived at the foot of the first great range of those high and broken chains of alps which are commonly grouped together under the name of Rocky Mountains; over these high barriers there was yet no path; and the defiles leading through them were buried in drifts of snow. How the Saints toiled up these mountain-sides, dragging with them oxen and carts, foraging for food, baking their bread and cooking their meat, without help and without guides, it brings tears into the eyes of aged men to tell. The young and bold went forward in advance; driving away the bears and wolves; stoning the rattle-snakes; chasing the elk and the wild deer; making a path for the women and the old men. At length, when they had reached the summit of the pass, they gazed upon a series of arid and leafless plains, of dry river-beds, of verdureless hill-sides, of alkaline bottoms; pools of bitter water, narrow canyons and gorges, abrupt and steep. Day by day, week after week, they toiled over these bleak sierras, through these forbidding valleys. Food was running out; wild game became scarce; the Utes and Snakes were unfriendly; and at the end of their journey, should they ever reach it, lay the dry Salt desert, in which they had consented to come and dwell!

Yet they were not disheartened by these hostile aspects of the country; they had not expected a verdant paradise; they knew that the land had never been seized, because it had not been considered worth taking from the Indian tribes; they expected to find here nothing beyond peace and freedom, a place in which they could take their chance with Nature, and to which they could invite the Saints, their brethren, to a country of their own. Descending the passes with beating hearts and clanging trumpets, they entered on their lonely inheritance; marched upon this slope above the Jordan, near the conical hill on which Brigham had seen the angel in his sleep; laid down the plan of a new city; explored the canyons and water-courses into the hills; and in a few

days found, to their sudden joy, not only springs of fresh water, but woody nooks and grassy mounds and slopes.

Not an hour was lost. "The first duty of a Saint when he comes to this valley," said Brigham Young to me, "is to learn how to grow a vegetable; after which he must learn how to rear pigs and fowls, to irrigate his land, and to build up his house. The rest will come in time." Ruled from the first by this practical genius, every man fell to his work. Deseret—country of the Bee—was announced as the Promised Land and future home of the Saints. It was to them as an unknown, unappropriated soil, and they hoped to found upon it an independent State.

Soon the aspects of this desert valley began to change under their cunning hands; creeks from the hills being coaxed into new paths; fields being cleared and sown; homesteads rising from the ground; sheep and cattle beginning to dot the hills; salt-pits and saw-mills being established; fruit trees being planted, and orchards taught to bloom and bear. Roads were laid out and made. When the "Mormon" herdsmen entered the hill ravines, they found pine and cotton-wood, elder, birch, and box; materials precious for the building of their new homes. A new Jerusalem sprang from the ground; a temple was commenced; a newspaper was published. Walnut and other hard woods were planted in favorable spots. The redskins who had long been the dread of all scouts and trappers in the far West, were won by courtesies and gifts; and in a few months they appeared to have been changed from enemies of the white men into allies. "We found it cheaper," said Colonel Little, "to feed the Indians than to fight them;" and this policy of feeding the Utes and Snakes has been pursued by Young, with two or three brief intervals of misunderstanding, from the day of his first settlement in the valley. For two or three trying years, the Saints of Salt Lake had to wage war against locusts and crickets, those plagues of the older Canaan; but by help of gulls from the lakes, and of their own devices in trapping and pounding the insects, the "Mormons" contrived to preserve their crops of corn and fruit. A year went by, and the "Mormons" had not perished in the waste. On the contrary, they had begun to grow, and even to make money. Year after year they have increased in numbers and in wealth, until their merchants are known in London and New York, and their city has become a wonder of the earth.

What are the secrets of this surprising growth of the new society out in these western deserts?

"Look around you," said Young to me, "if you want to know what kind of people we are. Nineteen years ago this valley was a desert, growing nothing but the wild sage and the dwarf sunflower; we who came into it brought nothing with us but a few oxen and wagons, and a bag of seeds and roots; the people who came after us, many of them weavers and artizans, brought nothing, not a cent, not even skill and usage of the soil; and when you look from this balcony you can see what we have made of it."

How, above all other settlers in the waste lands of western America, have the Saints achieved this work?

Is it an answer to say that these Saints are dupes and fanatics? Nothing is easier than to laugh at Joe Smith and his church; but what then? The great facts remain. Young and his people are at Utah; a church of two hundred thousand souls; an army of twenty thousand rifles. You may smile at Joseph's gift of tongues; his discovery of Urim and Thummin (which he supposed to have been a pair of spectacles!); his Sword of Laban; his prose works of Abraham; his Egyptian papyrus; his "Mormon" paper money; his thirty-nine articles. You may prove, with a swift and biting irony, that the weakest side of this new faith is the actual life of its founder; but will your wit disperse this camp of fanatics? Will your laughter shake down the walls of this New Jerusalem? Will your irony change the Utes and Shoshones into enemies of these Saints? Will your arguments arrest those bands of missionaries which are employed in preaching, in a hundred places and to thousands of willing ears, the Gospel as it

was in Joseph? The hour has gone by, as Americans feel, for treating this Church in sport.

In England, though our soil is said to be the nursery of the Saints, we have not yet learned to think of "Mormonism" otherwise than as one of our many humors; as a rash that comes out from time to time in our social body; a sign, perhaps, of our occasional lack of health; no one among us has learned to regard it as the symptom of a disease which may be lying at the seat of life. Has Convocation ever given up a day to the Book of Mormon? Has a bishop ever visited the Saints in Commercial Road? Two or three ministers may have fired off pamphlets against them; but have any of these reverend fathers been to see them in their London homes? Rare, indeed, has been this holy strife even on the part of private men. But our brethren in America can hardly affect to treat the Saints in this easy style. The new Church is visible among them; for good and evil it is in their system; not a humor to be cast out like a rash upon the skin. Up to this time our own Saints have been taught to regard England as Egypt, and their own dwelling-place as exile from a brighter home. America is to them Canaan, Salt Lake City a New Jerusalem. I do not say that this is good for us, though it has an appearance of being good, since it relieves us of a painful duty, and removes from the midst of our cities a cause of shame. The poor, the aged, the feeble, among the Saints, may be left behind in our streets, to die, as they think and say, in the house of bondage; but the rich, the young, the zealous, are bound by their faith to go forward and possess themselves of the Promised Land. With the younger Saints, especially with the female Saints, a change of air is always recommended on a change of creed. Thousands emigrate, though it is also true that thousands remain behind. In London, Liverpool, Glasgow, and in other cities, the Saints have schools and chapels, books and journals, of which Oxford knows little, and Mayfair less. Not being a political sect, never asking for any right, never urging any wrong; content with doing their work in peace; they escape notice from the press, and engage the thoughts of society as little as the Moravians and the Plymouth Brethren. In London society you may hear in any one week more speculation about Prince and Home, the Abode of Love and the Spiritual Spheres, than you will hear about Young and Deseret in six months. The Saints are not in society; but in Boston, Washington, and New York, these "Mormons" are a fearful portent, threatening to become a formidable power. Already they have put jurists into session and armies into motion. Colfax, the Speaker, has been to confer with Young, and committees of Congress are sitting on the affairs of Utah. The day appears to be drawing nigh, when the problems which these "Mormons" put before the world may have to be considered by practical men, not in colleges and chapels only, not in senates and in courts of law only, but in the camp and in the battle-field.

That question of how these "Mormons" are to be dealt with by the American people, is one of the strangest riddles of an age which has bridged the ocean, put a girdle of lightning round the earth, and tamed to its service the fiery steeds of the sun. A true reply may be far to seek; for we have not yet resolved, finally, how far thought is free from the control of law; and to what extent toleration of creeds implies toleration of the conduct which springs from creeds. One step in advance towards such a reply, must be an attempt to find what "Mormonism" is, and by what means it has grown. It cannot be put aside as either unmixed foolishness or unalloyed vice. Strange as the new sectarians may seem to us, they must have in their keeping some grain of truth. They live and thrive, and men who live by their own labor, thrive by their own enterprise, cannot be altogether mad. Their streets are clean, their houses bright, their gardens fruitful. Peace reigns in their cities. Harlots and drunkards are unknown among them. They keep open more common schools than any other sect in the United States. But being what they are, believing what they do, their merits are perhaps more trying to our

patience than their crimes. It is thought that many persons in the United States would be able to endure them a little better, if they would only behave themselves a good deal worse.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 16, 1867.

UNION AND GOOD GOVERNMENT IN UTAH.

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THE UNION among the Saints in Utah is among the incomprehensible features of our society in the estimation of the world: they cannot comprehend how it is that in religion, in politics, in spiritual and temporal things, we think and act as a unit. To see a whole Territory, as large in area as England, occupied by a hundred thousand souls, all united as one living body, all voting, in Church matters, in one way, all concentrating upon one man as their Prophet and leader, all acting, as one man, in the choice of Church and civil officers, is a phenomenon strange and unaccountable to this generation. Some have denounced this union, as contrary to the genius of a republican form of government, considering it dangerous to American institutions, and subverting the rights and independence of American citizens. But let us carefully inquire into the characteristics of a free republican government, and into the Constitutional rights guaranteed to American citizens. Is there anything in the American Constitution that requires citizens to be divided in religion or politics? Does that instrument require any State or Territory to have two or more opposition candidates for any civil or military office? Does it require any denomination or Church to be divided in their choice of ecclesiastical officers? Does it require the people to be divided into whigs, democrats, and other political parties? Does it require the State and Territorial Legislatures to be divided in the enactment of laws? Does it prohibit them from being unanimous in their votes? If the democrats were to emigrate in sufficient numbers into a new Territory, and be unanimous in all their elections in voting for one delegate to Congress, would they be considered anti-republican in form? If the Methodists, Baptists, Presbyterians, or any other religious society, were to be the great majority of any State or Territory, and vote unanimously for their civil, military, and ecclesiastical officers, would they, in the least, subvert a republican form of government. The answer to all these questions is emphatically, no, no.

A republican form of government is one established by the voice of the people, limited only by the Constitution. It is originated and conducted either by a majority or unanimity. The highest and most perfect form of this gov-

ernment, is when the voice of the people is unanimous in originating and administering the same. In the more imperfect forms of this government, when but a small majority rules, the minority feel themselves aggrieved, but still they are obliged to yield, because they are out-numbered by their political antagonists; and whether this minority be small or great, they have no remedy; the genius of the government is such that the majority must rule; but when this majority attains a maximum, that is, becomes unanimous, there is no minority to complain—none to be aggrieved—none to carry on a bitter political quarrel—none to disturb the repose of themselves and others by angry disputations—all is peace—all is perfect order and quietness—union and strength are the results. A united republican form of government is, therefore, immensely superior to a divided, distracted one: both are Constitutional, both are republican. The more imperfect form is adapted to a mixed state of society; the perfect one to a united society: but both tend to the same end, namely, to protect the minority or the individual in all his Constitutional rights; to give him protection in life and property, in liberty and the pursuit of happiness, in freedom of speech and of conscience, and perfect freedom in religious worship. These are the grand principles guaranteed by the American Constitution, to all citizens, whether of States or Territories.

Utah has claimed her rights; she asks no more. She has established, both by her laws, and her execution of the same, the most perfect equality for all American citizens. In that Territory, all religious denominations enjoy equal rights and privileges—no one is precribed—no one is molested in their religious rights and worship. All classes of persons of whatever sect or creed, whether religious or irreligious, are equally protected in person and property, from violence, persecution, and all unlawful or criminal acts. No ecclesiastical body has any preferences in law. The "Mormon" can claim no privilege in law over the Methodist, Jew, Mahometan, or Chinese. The records of the Courts in Utah show an impartiality in the administration of justice. The merchants, bankers, and all other professions, calling themselves "Gentiles," who have been citizens of the Territory for years, have been equally protected by law with the "Mormons," as their own testimony, and the decisions of the Courts, abundantly show.

In Utah there are no vigilance committees to mar the peace of law-abiding citizens. Crime is comparatively unknown, except as it is occasionally introduced by a transient population of miners, army loafers, and renegades who enter the Territory, with no other object in view, only to steal, plunder, and murder their victims, and, if possible, escape with their booty to the surrounding Territories. But thanks to the vigilence of the Utah police and other civil officers, who are generally successful in detecting and arresting these outlaws, and bringing them before the civil tribunals. But the watchful, loyal, law-abiding citizens, being immensely superior in numbers to the few criminal vagabonds, have succeeded admirably in preserving the peace of the Territory. And there is no place on the American continent so free from crime, so quiet and peaceable as in Utah. It can be stated from the records of the Courts, and from other incontestible evidence, that Utah has not one-twentieth of the crime of other States and Territories of proportionate population.

What is the cause of this peaceful, quiet, happy state of things? It is because

the most of the population of Utah are Latter-day Saints, whose religion teaches them to live peaceably with one another, and as far as possible, with all men. These people sought their abode in this desert mountain country that they might enjoy quietness, and serve God, and live the holy, pure, and peaceful life of Christians. We have not been exclusive in our enjoyments; but have for years freely invited the good of all nations, whether "Mormons" or any other denomination, to come and dwell in Utah, if they desired so to do. All the conditions required, were to be good, law-abiding citizens, and to help promote the peace and welfare of the Territory. When clergymen of the Church of England, or of any other denomination, have visited our chief city, the Saints have cheerfully proffered to them the use of a large and commodious tabernacle, holding nearly three thousand souls, and have filled the house to overflowing, and listened with the most profound silence to the lectures and discourses of other religious ministers. This is a compliment that no religious society feel to tender to the Latter-day Saint missionaries. Every church and chapel in England and elsewhere is carefully closed against our ministers. But never mind, we will not render evil for evil; send forth your learned and talented divines to Utah, and we will not only furnish them large chapels, but large and attentive audiences, and not interrupt them in their lectures and sermons. The people of Utah, their industry, their prayerful and holy lives,—the continued peace which pervades all their settlements,—the righteousness of their dealings one with another, and with all men,—the universal union that binds them together as one,—is our sermon; it is a sermon too that speaks louder than words—a practical sermon, presented to the eye as well as to the ear,—a sermon that penetrates every honest inquiring visitor who goes through our hundred towns and villages, and beholds the grand results of a united, righteous, industrious people. This is the practical working of a sermon that preaches to all the world—that proclaims to all people that, God is in Utah.

The people of Utah are more loyal to the government of the United States, than any other State or Territory. The press and politicians in every State are finding great fault with different departments of the government. Not so, with the people of Utah; they love and adore the great Constitution—the MAGNA CHARTA of American liberties, and the great and free government, established upon its broad foundations. To procure that sacred boon, their fathers fought, and bled, and died, and bequeathed the rich inheritance of freedom to generations unborn. The Utonians go further; they believe that the Almighty God laid the foundations of the government, and indirectly inspired the framers of the Constitution: so it was revealed through the Prophet Joseph Smith, and printed in the Revelations given through him. To be disloyal to the Constitution would be virtually an apostacy from our religion. A disloyal man to the sacred Constitutional government of the United States, is a traitor to "Mormonism," a traitor to the revelations given through our Prophet, a traitor to all those high and noble aspirations of the sons of freedom,—and cannot be a Saint.

Constitutional rights and Constitutional freedom are all that man can desire or ought to ask from civil government. Utah does not desire nor ask for more. But she feels unwilling to be deprived of her righful inheritance: she is entirely opposed to have all these sacred rights cruelly wrested from her citizens, by the strong hand of despotic power,—to yield up the sacred treasure of religious liberty, and see the freedom of conscience crushed and stamped out by tyrants

in power. She may be forced to submit to the cruel ordeal, but not willingly; she will plead for protection before the tribunals of man, and before the high courts of heaven; and that God who controls the destiny of nations, will preserve the great fabric of American liberty, and rescue his loyal servants, and thrust the enemies of the government down to hell, and establish universal liberty and freedom for all flesh.

The people of Utah are now small; but the day is near, when the Saints will save the tottering government, from the fearful revolutionary elements that would otherwise crush, overpower, and annihilate the same. The Saints are bound to be great; it is their destiny. Utah is too small for our inheritance: we shall seek our former home—the inheritances which we purchased of the government in Western Missouri, a land more fertile than Utah—a land on which it rains. In Missouri we shall build the New Jerusalem, and not in Utah. There, upon the fertile soil of Jackson county, will be the head quarters—the capital city of a great people—a people persecuted, scattered, and pealed. From that sacred land, we shall spread forth, and build up cities, towns, and villages, and enjoy all the religious, civil, and political rights, guaranteed to citizens and to States, while the enemies of God and good government will be known no more.

O. P.

CORRESPONDENCE.

—o—

Rotterdam, Holland, Jan. 21, 1867.
Elder Pratt.

Dear Brother,—Hoping it will not be deemed intrusive, I take this opportunity of giving you a brief narration of my visit to this Mission.

Perhaps a few lines in regard to the country will not be without some little interest. Holland, as you are doubtless aware, comprises some of the lowest land on the continent of Europe. The following canto from Hudibras, describes it most graphically, though a little over charged,—

"A country that draws fifty feet of water,
In which men live as in the hold of nature.
And when the sea does in upon them break,
And drowns a province, does but spring a leak."

It is scarcely possible for a person to conceive of a land more diverse, in all its geographical details, from our dear mountain home, than this little fatherland of the Dutchman. In the mountains, we sow and reap the golden grain six and seven thousand feet above the sea, while here some of the inhabitants till the soil twenty-five feet below the mean level of the German Ocean. Here the keel of the steamer floats above the housetops, while in Utah's vales the children grow to maturity without even the sight of an ocean vessel. So far as my limited knowledge extends, the manner of draining the land is very complete. It is done by constructing stupendous dykes, to the outside of which the water is forced or raised by means of inclined scoop-wheels (generally the scoop-wheels), which are turned by wind-mills placed on successive elevations, so that each wheel does its proportioned part of raising the water three or four feet. The very existence of Holland, or a portion of it, depends entirely on the blowing of the wind; for if the Lord, by a single providence, were to cause the wind to cease a few days only, the water to be removed would so increase, that whole lake districts would be submerged. The annual expense of repairing the dykes and regulating the water levels, is from 5,000,000 to 7,000,000 guilders (a guilder is 1s. 8d.). To meet this

and other national expenditures, every body and every article is ruinously taxed : each window-pane, that admits the bright sunlight, the chimney through which the smoke escapes from the aggravatingly small Dutch stove, and even the loaf of bread, after it has been purchased, that furnishes the poor man's table.

Brother Richards and I left London on the 5th inst., per steamer *Concordia*, and arrived in Rotterdam on the 7th, after what was, to both, a very upheaving voyage (in fact, we cast our bread upon the waters,) of forty-four hours, instead of eighteen, the schedule time. We found brother Joseph Weiler awaiting our arrival, and I can assure you we were glad to meet each other. We all remained in Rotterdam that night. The next morning we took train for Amsterdam, *via* Schiedam, Delft, the Hague, Leiden, and Haarlem. On our arrival at the station, we found brother Francis A. Brown, whom we were very pleased to see, and brother Van Loenen. Brother Richards remained with us at the house of brother Van Loenen two days, recruiting a little from the cold taken while on shipboard, and then took his departure for Denmark. We felt to say, God bless him in his journeyings.

On the 12th inst., brothers Weiler, Brown, Van Loenen, and I, visited the town of Zaandam, situated about ten miles from Amsterdam, across an arm of the Zuider Sea, called the Ij. The town is principally remarkable as being the place where Peter the Great, of Russia, in 1696, worked as a common ship-carpenter, in order that he might be better qualified to instruct his subjects in that art. The little cabin in which he lived is still in existence, but very much dilapidated : it contains two small rooms and an attic. The walls of the little hut are graced by the names of persons from all countries. We thought that a few from Utah would help to make up the general assortment, so with the help of a stick and a bottle of ink, we affixed our names and address in full, in one of the most conspicuous places that we could find, so that those who might read it would, at least, think that we were not ashamed of our country. We went to see the town expressly for its historical associations with "Peter Bass" (Master Peter, as he was called at that time). On our return, on the steamer, the captain informed us that had it not been snowing, we could have counted more than three hundred wind-mills from the deck.

The city of Amsterdam is certainly a very remarkable city, especially to a "mountain boy" like myself, who has been reared under the shade of the rocky peaks of the Wasatch. It is divided into 90 islands, by the numerous canals, which are traversed by 250 bridges. The surface of the Amstel, (from which the city derives its name) at the place where it flows into the city, is 11 inches below the mean tide, the lowest tide being but 1½ feet below the Amstel. It is only by the most skilful management of canals and dykes, that the city is rendered entirely free from occasional inundations.

On the 13th instant we had a good meeting with the Saints, about ten of whom were present. The small meeting-room, contained some twenty seats, on which brother Weiler had to pay a per annum tax of seven guilders.

We returned to this place on the 15th inst. The ride of 52½ miles was a most uncomfortable one, owing partly to the filthy habit they have in this country of trying to suffocate every person who wishes to be decent, by their stinking tobacco smoke, and partly to the intensely cold weather. This city is remarkable only as a commercial city, being situated on one of the two great outlets of central Germany, and, I may add, one of the most depraved cities in the world.

When brother Joseph Weiler came to this land, November 1864, there were but ten or twelve Saints here, and they, with but one or two exceptions, were too poor to give a meal. For the first few weeks his health was good. About the middle of January he caught a severe cold, which settled upon his lungs ; for three months he was unable to leave the house, and subsisted almost wholly on rusk tea. The place where he lay the most of the time, was by a stairway, up and down which some one was continually

passing. Brother Samuel Meetz, at whose house brother Weiler was entertained, was very kind in administering all that his circumstances would allow him to do. As soon as brother Weiler was able to travel, he went to Amsterdam. In about four weeks he was taken with the lung fever, and remained prostrated nearly seven weeks, at the house of sister Myres, (one of the first who obeyed the Gospel under brother Paul A. Schutler's administration). The 6th of June, 1865, President B. Young, jun., and family, Elders D. P. Kimball, H. J. Richards, and W. P. Nebeker, called at Rotterdam on their way to Switzerland. They sent to Amsterdam for brother Weiler, not knowing of his illness. When President Young, jun., saw the sinking condition that brother Joseph was in, he immediately communicated with President D. H. Wells, at Liverpool, on the subject. In a short time a proferred release to return to England arrived, but brother Weiler's health had, through the blessing of the Lord, rapidly improved after the administration of the brethren by the laying on of hands, so he concluded to remain. Up to this time he had not been able to study the language but very little, so this was now commenced with all diligence. He continued to study and travel from place to place, as means and circumstances required, until the fore part of January 1866, when he was taken down again with the lung fever, and remained at the house of sister Van Der Elst, very feeble, until just before the emigration time, last April, when he again rallied. His visit to England, France, and Switzerland, much improved his health, and he continued tolerably well until October last, when he was taken with a severe spell of bleeding at the lungs. Since that time he has been blessed with excellent health.

Brother F. A. Brown came to Holland in August 1865. He found brother Weiler in Gorenchem, at the house of brother Jan Van Der Pol. While brother Brown was walking along the street in search of the house, a sister named Valk, who was serving in a shop at the time, saw him, and feeling confident that he was an Elder, although she did not know of any in the land except brother Weiler, ran out and directed him to the house. Brother Brown remained there, studying the language, until November, but, in the mean time, bearing his testimony to all that he could find who spoke English. In December he went to Amsterdam, and remained a few weeks, and, as before, hunting out all those who could understand English, and bearing a faithful testimony of the "great work." After visiting Rotterdam, he went to Est, in March, where he was taken with a cold; under the depression of a severe cough, he sank so low that many of the people thought he would surely die; but he told them in the name of the Lord, that he would live long enough to baptize all the inhabitants of Est, if they would repent of their sins. He was taken care of at the house of brother G. Bune, who is now in the Valley, and who was exceedingly kind to him. In about four weeks he went to Rotterdam, just previous to the emigration. During the four months of brother Weiler's absence, (to use his own words,) he never saw a white man, with the exception of the few local brethren. The visit of Elder A. Hatch and B. W. Kimball, and the return of brother Weiler, gave him a great deal of satisfaction. With the exception of the illness at Est, and slight spells of rheumatism, brother Brown has enjoyed good health since he came to this land.

The brethren, I am firmly convinced, have labored most assiduously, exerting every nerve to spread the Gospel, but so far, I am sorry to say, with but limited success. The people are astonishingly opposed to baptism. It might be said, with some little propriety — no wonder, for they bear heavy taxation, and labor almost incessantly to keep the whole country from immersion; but this is not it, the fact of the matter is, they seem to evince scarcely any desire for more than that which they have, simply because there is no realization of anything outside the narrow limits of their immense dykes. Many have admitted the soundness of our doctrines, and have treated the brethren with kindness, but baptism seems beyond their obedience. Some of the

priests have conversed with the brethren for hours, and acquiesced in every principle advanced, until the question came, Who, and what are you? "Mormons" would be sufficient; the book would be closed, and sometimes the brethren ordered to quit the house. In several cities the brethren have been from house to house, and when the people would admit them, have borne their testimonies.

The pioneers of the Gospel in this land have had a great deal to contend with; first, a strange language to acquire—a language that is almost wholly without literature, and so far as any apparent future benefit is concerned, totally devoid of interest. In learning the French and German, there is at least the incentive, that whenever one comes into the society of the educated world, he is placed upon a more equal footing; but here, nothing save the love of duty can urge an Elder to proficiency, for outside of Holland, the Dutch is scarcely ever spoken. Secondly, to adapt themselves to customs entirely different from those that they have been accustomed to; for instance, to make a meal from a dish of conglomerated sour-crout and potatoes, chopped wheat bread, buttermilk pop, &c. It is true that such matters are not of much importance, yet they all help to make up the aggregate of trials. The brethren have also labored under great disadvantages, in not having our works in the language, so that the people could read them. Now, however, they have the "Voice of Warning," and the "Latter-day Saints' Faith," by Joseph the Prophet, and two or three others. The brethren feel confident that these will do good, as soon as the weather will admit travelling through the country. Brothers Weiler and Brown have had to use their own means, to a great extent, the Mission not being able, even now, to sustain them. There are but about 35 members in good standing, and the faith of some of those will, I am afraid, be of short duration. There are two faithful Travelling Elders assisting in the Mission; their names are, P. J. Lammers, and H. Van Stater. The latter I did not meet, but the former, I can say, enjoys a great amount of the Holy Spirit, and is an Elder in very deed.

Not wishing to be too lengthy, I will mention a few names, together with those mentioned heretofore, that have, by their means and faithfulness, assisted in warning the people of Holland:—Elder S. Van Dyk (who has translated the "Voice of Warning," and some other works, from the German); C. L. Van Loenen, and family; Jan Van Der Pol, and family; W. Verhey; J. Duibiez, and wife; Y. Kingma; sisters Leintje Myres, C. Valk, J. Staadvast, and H. A. Werkhoeven. We are now stopping at the house of sister Van Der Elst, who has ever been kind to the brethren.

Brothers Weiler and Brown join with me in love to yourself, brother Preston, sister Young, and all in the office. Praying God to bless you all, I remain your brother,

JOHN W. YOUNG.

P.S.—I left Rotterdam on the 22nd inst., and arrived in London on the 23rd, after a very delightful passage of 24 hours. Brothers N. H. Felt, C. W. Penrose, O. B. Young, and G. Sangiovanni, wish to be remembered.

J. W. Y.

FAMINE IN INDIA.—The Famine Commission have nearly concluded their work in Orissa. What may be their decision on the serious personal questions at issue, they themselves can hardly know as yet. But this much is certain, they have discovered that the magnitude of the calamity was not exaggerated by the non-official public. Even Mr. T. Ravenshaw, the Commissioner who refused to see famine up to the 2nd of May, and would see stores of grain which had no existence, now confesses that one-fourth of the whole population of Orissa have perished—that is, at the lowest computation, more than a million. Add the mortality of Midnapore, which was as great, Ganjam, and other parts of Bengal, and the deaths must be reckoned at a million and a half on the most moderate estimate.

NEW YORK, JAN. 23, MORNING.—It is reported that a severe conscription is being enforced in the city of Mexico under Marquez, and that the Emperor Maximilian has decided to abdicate if the National Congress refuse to sustain him.

PARIS, FEB. 3.—Official intelligence received here from the city of Mexico, dated December 29, states that the French troops were continuing their retrograde movement, and that by the 20th January the whole expeditionary corps was to be echeloned between the city of Mexico and the seaboard.

DIED:

TURNER.—January 26th, 1867, at Cheltenham, of teething and diarrhea, Alice Agnes, daughter of Edward D. and C. E. Turner, aged 4 months.—DESERET NEWS, please copy.

POETRY.

RING OUT THE DYING YEAR! RING IN THE NEW.

Ring out the dying year! ring out its knell,
Ring out as done for ages gone the flight
Of passing time; one second more on God's
Eternity hath marked a year for man!
Gone, all its promise; since a year to-day
How much fulfilled, how much a myth, or dream?
Gone, many a giddy hope; how? vanished
As the mist or else deferred like many
A one before, gone, many an unkind
Word, whose sting remains alone to tell, what
Fools to mutual good our race can be!
Gone, many an idol to the spirit
World, to render there account of self;
Or prompt to right and truth the laggard here.
Gone, sins and faults no mortal eye hath seen,
And some transparent as the crystal fount;
Gone, hours of wasted time, or time misspent,
The chance to do—more precious far than Ind.
Gone, gone, all gone; ring out their knell—all gone;
Good bye, old year, good bye, all gone!

Ring in the glad New Year, last born of heaven,
A joyous welcome ring; through our vales
Of peace loud let our anthems be, and sweet
As early flowers; let all our Israel
Swell the exultant strain; 'tis one year less
Our earth shall groan beneath corruption's sway!
'Tis one year less 'till triumph wreathes the toiler's
Brow, and gives to God again the footstool
He hath made; each bard inspired can
With impetuous song the laborers cheer,
So nerve their arms, and bid them step to time.

Rouse all the land; shake every slumbering soul;
The future teems with life, and every moment
Pregnant with events, shall bear some work to do!
God's purpose moves, and none can stay his hand,
None thwart the promises which crowd this latter
Time, or e'en defer the glorious dawn of his redemption day!
Ring out, ring out, a gladsome happy year

To all who seek the right, and love its paths
To tread; for them, bring high resolves, and hopes
A flame with fire divine; for them the flower
Of Israel's God; which bids men do and dare!
For them, New Year, bring all of earthly good,
And let their record be (a twelve-month hence)
Well done! well done! If husband, father,
Mother, wife or child, on each shall shine for
E'er the halo of a life as pure and
Consecrate as noblest seraphim!
Ring in the glad New Year, ring in, ring in;
Through glorious Utah's homes and vales let
Gathered saints the glad New Year ring in.

N.

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LIVERPOOL:
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LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Arise ye, and let us go up to Zion, unto the Lord our God."—JEREMIAH.

No. 8. Vol. XXIX. Saturday, February 23, 1867. Price One Penny.

CORRESPONDENCE.

(*From the Salt Lake Daily Telegraph, Dec. 28th*, 1866.)

We republish in this morning's issue of the *Daily Telegraph*, the important correspondence appended. The demand has been so great for the former issues of the *Daily* and *Semi-Weekly* containing it, that our supply is entirely exhausted without the demand being supplied. We are now able to fill orders. Single copies 25 cents; per dozen, $2. Procure numbers and let President Young's able and straightforward reply go before the world. It is a complete refutation of the innendoes, calumnies, and slanders of our enemies.—[EDITOR TELEGRAPH.]

TO THE LEADERS OF THE MORMON CHURCH.

GENTLEMEN.

As you are instructing the people of Utah, through your Bishops and Missionaries, not to trade or do any business with the Gentile Merchants, thereby intimidating and coercing the community to purchase only of such merchants as belong to your faith and persuasion; in anticipation of such a crisis, being successfully brought about by your teachings, the undersigned Gentile Merchants of Great Salt Lake City respectfully desire to make you the following propositions, believing it to be your earnest desire for all to leave the country that do not belong to your faith and creed, namely—

On the fulfilment of the conditions herein named, first—The payment of our outstanding accounts owing us by members of your Church.

Secondly—All of our goods, merchandise, chattels, houses, improvements, etc., to be taken at a cash valuation, and we to make a deduction of twenty-five per cent. from total amount.

To the fulfilment of the above we hold ourselves ready, at any time, to enter into negotiations, and on final arrangements being made, and terms of sale complied with, we shall freely leave the Territory.

Respectfully yours,

GILBERT & SONS,
WALKER BROTHERS,
BODENBERG & KAHN,
WM. SLOAN,
C. PRAG, of firm of Ransohoff & Co.,
ELLIS & BROS., by J. M. Ellis,
M'GRORTY & HENRY.
J. MEEKS,
F. AUERBACH & BROS.,
SIEGEL BROS.,
OLIVER DURANT,
L. COHN, & Co.,
S. LESSER & BROS.,
KLOPSTOCK & Co.,
* * * *
GLUCKSMAN & COHN,
WILKINSON & FENN,

MORSE, WALCOTT & Co.,
J. WATTERS,
J. BAUMAN & Co.,
M. B. CALLAHAN,
MORRIS ELGUTTER,
THOS. D. BROWN & SON.

Great Salt Lake City, Dec. 20th, 1866.

[By request, one name is omitted from the original advertisement. — Ed. TELEGRAPH.]

REPLY.

GENTLEMEN,—

Your communication of December 20th, addressed to "The Leaders of the Mormon Church," was received by me last evening. In reply, I have to say, that we will not obligate ourselves to collect your outstanding accounts, nor buy your goods, merchandise, and other articles that you express yourselves willing to sell. If you could make such sales as you propose, you would make more money than any merchants have ever done in this country, and we, as merchants, would like to find purchaser upon the same basis. Your withdrawal from the Territory is not a matter about which we feel any anxiety; so far as we are concerned, you are at liberty to stay or go, as you please. We have used no intimidation or coercion towards the community to have them cease trading with any person or class, neither do we contemplate using any such means, even could we do so, to accomplish such an end. What we are doing and intending to do, we are willing that you and all the world should know. In the first place, we wish you to distinctly understand that we have not sought to ostracise any man or body of men because of their not being of our faith. The wealth that has been accumulated in this Territory, from the earliest years of our settlement, by men who were not connected with us religiously, and the success which has attended their business operations, prove this. In business we have not been exclusive in our dealings, or confined our patronage to those of our own faith. But every man who has dealt fairly and honestly, and confined his attention to his legitimate business, whatever his creed has been, has found friendship in us. To be adverse to Gentiles because they are Gentiles, or Jews because they are Jews, is in direct opposition to the genius of our religion. It matters not what a man's creed is, whether he be Catholic or Episcopalian, Presbyterian, Methodist, Baptist, Quaker, or Jew, he will receive kindness and friendship from us, and we have not the least objection to do business with him, if in his dealings he act in accordance with the principles of right, and deport himself as a good, law-abiding citizen should.

There is a class, however, who are doing business in the Territory, who, for years, have been the avowed enemies of this community. The disrupture and overthrow of the community have been the objects which they have pertinaciously sought to accomplish. They have, therefore, used every energy, and all the means at their command, to put into circulation the foulest slanders about the old citizens. Missionaries of evil, there have been no arts too base, no stratagems too vile for them to use to bring about their nefarious ends. While soliciting the patronage of the people, and deriving their support from them, they have, in the most shameless and abandoned manner, used the means thus obtained to destroy the very people whose favor they found it to their interest to court. With the regularity of the seasons have their plots and schemes been formed; and we are warranted by facts in saying that, could the heart's blood of the people here be drawn, and coined into the means necessary to bring their machinations to a successful issue, they would not scruple to use it. They have done all in their power to encourage violations of law, to retard the administration of justice, to foster vice and vicious institutions, to oppose the unanimously expressed will of the people, to increase disorder, and to change our city from a condition of peace and quietude to lawlessness and anarchy. They have donated liberally to sustain a corrupt and venal press, which has given publicity to the most atrocious libels respecting the old citizens.

And have they not had their emissaries in Washington, to misrepresent and vilify the people of this Territory? Have they not kept liquor, and surreptitiously sold it in violation of law,

and endeavored to bias the minds of the Judiciary to give decisions favorable to their own practices? Have they not entered into secret combinations to resist the laws and to thwart their healthy operation, and refused to pay their taxes and to give the support to schools required by law?

What claims can such persons have upon the patronage of this community? And what community on the earth would be so besotted as to uphold and foster men whose aim is to destroy them? Have we not the right to trade at whatever store we please? Or does the Constitution of the United States bind us to enter the stores of our deadliest enemies and purchase of them? If so, we should like that provision pointed out to us. It is to these men whom I have described, and to these alone, that I am opposed, and I am determined to use my influence to have the citizens here stop dealing with them, and deal with honorable men. There are honorable men enough in the world with whom we can do business, without being reduced to the necessity of dealing with the class referred to.

I have much more to say upon this subject.

BRIGHAM YOUNG.

Great Salt Lake City, Dec. 21, 1866.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

IN THE TABERNACLE IN GREAT SALT LAKE CITY, SUNDAY, DEC. 23, 1866.

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[REPORTED BY G. D. WATT.]

I will try to speak to the people. I shall need silence in the house, and the close attention of my hearers. I expect the faith of the Saints even without asking for it. The faithful will exercise faith, and pray always for all who are within the reach of mercy. The good desire good to all. I have words to say to the good, and also to the froward—to the righteous and to the unrighteous—to the Saint and the sinner.

I wish in the first place to address myself to those who profess to be Latter-day Saints, upon the subject of the faith that we have embraced. As to the ordinances of the Gospel we are united, we are one; but I will inquire, are we one in all temporal matters? Are we one, as we are exhorted to be by the Savior and by his disciples? Jesus prayed, "Neither pray I for these alone: but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them and thou in me; that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." We should very much dislike not to be acknowledged as the Saints of the Most High God, and the disciples of his Son Jesus Christ. Are we one, as the Savior prayed that his disciples might be? If we are, then are we a happy people; if we are, then are we a powerful and influential people. Jesus had power to do many miracles so-called; he changed water into wine, fed thousands upon a few loaves and fishes, and raised the dead.

If we were one, we should then prove to heaven, to God our Father, to Jesus Christ our elder brother, to the angels, to the good upon the earth, and to all mankind, that we are the disciples of the Lord Jesus Christ. If we are not one, we are not in the true sense of the word the disciples of the Lord Jesus. What is necessary to constitute a Saint, or a disciple of Jesus?

It is simply this : a strict obedience to all the requirements of the ordinances of the house of God, and to be one in all things as the Father and the Son are one, which will prepare every person for a life of usefulness, and fill them with joy, peace, life, intelligence, good feelings for themselves, for their friends, and for their enemies—good feelings for the world of mankind at large. This spirit of oneness fills them with good desires, with good hopes, and qualifies them to administer good to every person who has determined to cease to do evil and learn to do well. We are constantly taught to love and serve God, and keep his commandments. If we do this, then are we his disciples, and preparing ourselves to accomplish a great and good work.

Are the people who are living in this mountainous country, who profess to be members of the Church of Christ, Latter-day Saints indeed? It is true they have left their former homes and friends, and come to this distant land to enjoy the privilege of worshipping God according to the revelations he has given unto us, where no one could molest or make us afraid, or break us up as a community again, drive us from our homes, take possession of our farms, and rob us of everything we possess. We are here for the purpose of enjoying the fruits of our labors, for the purpose of serving God with an undivided heart. Still, we are prone to wander and come short of faithfully fulfilling all our duties. We are, nevertheless, in these mountains. You inquire if we shall stay in these mountains. I answer, yes, as long as we please to do the will of God, our Father in heaven. If we are pleased to turn away from the holy commandments of the Lord Jesus Christ, as ancient Israel did, every man turning to his own way, we shall be scattered and peeled, driven before our enemies and persecuted, until we learn to remember the Lord our God, and are willing to walk in his ways.

"But," says one, "I thought that we were to suffer persecution for righteousness' sake." I would to God that all our persecutions were for righteousness' sake, instead of for our evil doings. Still, as I have often remarked, I never believed that the righteous have ever suffered as much as the wicked. Jesus Christ said to his disciples, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world." I admit that the Saints anciently "were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins ; being destitue, afflicted, tormented ; they wandered in deserts, and in the mountains, and in dens and caves of the earth." We are still further informed by historians, that the Apostle Peter was crucified, head downwards ; and John, the beloved disciple, was thrown into a cauldron of boiling oil, but escaped unhurt. Yet in all this suffering and persecution, they were blessed and comforted, and rejoiced though in tribulation.

Since I embraced the Gospel, with many of my brethren, I have been broken up and compelled to leave my home five times ; yet we live as a people, and are as comfortable and as well off as our neighbors who do not belong to the Church ; and I do not know that our enemies hate us any more than they hate each other. The sufferings that have come upon the Latter-day Saints, through persecution, will not compare in severity with the sufferings which have come upon the wicked in our own day. I desire and pray, in the name of the Lord Jesus Christ, that I may live so that the haters of good will not like me very well. It is impossible to unite Christ and Baal—their spirits cannot unite, their objects and purposes are entirely different ; the one leads to eternal life and exaltation, the other to death and final destruction. I esteem the persecutions which we suffer as a light thing. We have an object in view, and that is to gain influence among all the inhabitants of the earth, for the purpose of establishing the kingdom of God in its righteousness, power, and glory, and to exalt the name of the Deity, and cause that name by which we live to be revered everywhere, that he may be honored, that his works may be honored, that we may be honored ourselves, and deport ourselves wor-

thy of the character of his children.

Whoever lives a few years more, will see suffering among the wicked until their hearts sicken. If I have one wish which is greater than another, it is, if I had the power, to make men do right; to make them stop their swearing, their lying, their deceiving; to stop trying to injure the innocent, and begin to be honest and upright in all their dealings with one another, and honor the name of the Deity. This is the worst wish I have ever had in my heart towards my fellow beings. The great object of my life is to establish the kingdom of God upon the earth. The Latter-day Saints are one in their faith in the great leading doctrines of the Church; but are they one in their efforts to establish the kingdom of God, that must be established upon the earth in the latter days?

It may be asked what I mean by the kingdom of God. The Church of Jesus Christ has been established now for many years, and the kingdom of God has got to be established, even that kingdom which will circumscribe all the kingdoms of this world. It will yet give laws to every nation that exists upon the earth. This is the kingdom that Daniel, the Prophet, saw should be set up in the last days. What Daniel saw should come to pass in the latter times, is believed by nearly all the religious societies of Christendom. The only great difference between us and them is, in the method of its establishment. The mother Church, in trying to establish it, expected that they had to make holy Catholic Christians of everybody who lived on the earth.

If the Latter-day Saints think, when the kingdom of God is established on the earth, that all the inhabitants of the earth will join the Church called Latter-day Saints, they are egregiously mistaken. I presume there will be as many sects and parties then as now. Still, when the kingdom of God triumphs, every knee shall bow, and every tongue confess that Jesus is the Christ to the glory of the Father. Even the Jews will do it then; but will the Jews and Gentiles be obliged to belong to the Church of Jesus Christ of Latter-day Saints? No, not by any means. Jesus said to his disciples, "In my Father's house are many mansions; were it not so I would have told you; I go to prepare a place for you, that where I am, there ye may be also," &c. There are mansions in sufficient numbers to suit the different classes of mankind, and a variety will always exist to all eternity, requiring a classification and an arrangement into societies and communities in the many mansions which are in the Lord's house, and this will be so forever and ever. They do not imagine that if the kingdom of God is established over the whole earth, all the people will become Latter-day Saints. They will cease their persecutions against the Church of Jesus Christ, and they will be willing to acknowledge that the Lord is God, and that Jesus is the Savior of the world.

If the Latter-day Saints were one, politically and financially, and in all their endeavors to build up the kingdom of God, there would be a great power in the midst of this people. There has been considerable said of late touching a class of men that are here who call themselves "Gentiles." I do not know whether they are "Gentiles" or not; I have no doubt but that some of them are. I do not think they know the meaning of the term they apply to themselves; but they are welcome to it if it pleases them. Much has been said and printed about the "Mormons" spoiling the "Gentiles" here, and bringing their lives and property into jeopardy. We know that hundreds of thousands of dollars go into their hands yearly from this community, which many of them freely spend to bring, if possible, swift destruction on the very people who have made them rich.

In yesterday's DAILY TELEGRAPH you will see a card addressed to the authorities of the Church, and you will also see my answer to it. There is a class of men who are here to pick the pockets of the Latter-day Saints, and then use the means they get from us to bring about our destruction. They want my houses, and your houses, and the privilege of defiling our beds; and if there is anything said or done about it, lying despatches

are sent to the General Government to get an army sent out here as quickly as possible, for "O dear, we are in danger, and need protection!" What are you in danger of? You have not the privilege of driving a stake on any lot of land you want for the purpose of claiming it, when it has been owned and improved for years. There is a lot opposite the theatre that I took the fence off, and rented to the City Council for a hay market. A man whom I now see in this congregation suggested its occupancy; said he, "Why does not somebody go and sleep on it, and survey it in the morning and claim it." If any body had done so, undoubtedly he would have got a pre-emption right that would have lasted him as long as he would have wanted it. It is such men as these, who are striving with all their might to rob us of our homes, of our rights and privileges, and of the country which, by our industry, we have made—it is these men that we should cease to deal with. We should be of one heart and mind, and be determined not to put means in their power to create trouble for us, and bring us to sorrow. The laws of self-preservation demand this of us. Do I wish this to apply to all outsiders? I do not, for there are just as good men who do not belong to the Church, as those who do, as far as they know and understand. There are men with whom we deal who are gentlemen inside and out, men who would not steal my property, and rob me of every right and privilege which belong to me as an American citizen. They would not insinuate themselves into my family, and try to take from me my wife without a legal process, or my daughter without the consent of the parties concerned. These are the men with whom we should deal, and let alone those who are here to destroy the Latter-day Saints.

I was a little sorry, though I do not know that I ought to be, to see certain names attached to the card I have referred to, and I do not now believe that they mean, by attaching their names to it, what the document shows to the world. It shows that the persons whose names are there signed, are in open opposition to the people called Latter-day Saints. Shall we foster such a band of men? No.

I understand there are a few men in Congress—and I am glad to think that they are very few—who go so far as to say that the Latter-day Saints never should be permitted to own a foot of land in America, and they will do all they can to deprive us of this privilege; and there are men here who entertain the same ideas, and they will do all they can to wrest our possessions from us. Men of this class have followed us like bloodhounds, in all our wanderings as a people, from the beginning to this day; and I have thought for sometime, that I should lift my voice to the Latter-day Saints, to become sufficiently of one heart and of one mind to let this class of men severely alone. I say, from merchants, lawyers, editors, farmers, mechanics, and all individuals who will give succor to such a class of men, and to the paper which they have published here, withdraw your support. If he is a lawyer, let him alone. If he is a merchant, pass by his store or place of business; serve the mechanic the same; and let every enemy of this people become satisfied that they cannot look to us for support while they, at the same time, are seeking with all their might to bring about our destruction. I am giving you my counsel upon this matter, that you have no deal or communication with men who would destroy you. For it is written, "He that receiveth me, receiveth him that sent me."

You say you have dealt with your enemies, and they have treated you kindly, and you can get things cheaper from them than from your brethren, and you will spend your money where you please, &c., &c. You have the privilege of doing so, and the result of such a course you can easily learn. Those very men you are dealing with, are wishing and desiring with all their hearts that they had the power to destroy the influence of Brigham Young and his Counsellors, and the Apostles and the Elders of this Church. "If we had the power, we would destroy them from the face of the earth." Do they hate Brigham Young and his friends? They do. Are you a Saint? Can you be a Saint without their

hating you as they hate me and my friends, and Jesus Christ and his Father? Are you so short sighted and blind as to believe that you can be fellowshipped by the wicked, and be a Saint? If such is the case, you had better repent of your sins and be baptized forthwith, before the water freezes up. It is your privilege to trade where you please; but if you trade with your enemies, I will promise you that you will expose yourselves to wicked influences, and, finally, be cut off from the Church, without the necessity of our trying you for your fellowship, because you trade at this store or at that store. We shall do no such thing as try you for your fellowship because you trade where you please. All men have power to do good or to do evil; they have power to serve God or the Devil, and we do not wish to deprive any person, Saint or sinner, of this liberty. We advise you; we give you good and safe counsel. You are at liberty to listen to good advice or not. You are at liberty to be guided by good counsel, if you will. If you observe it, blessings to you will be the result. If you abide not by it, you will walk in darkness. Neglect your duty to your God and your brethren, and you will commit evils for which you will be tried for your fellowship and be severed from the Church.

We advise you to pass by the shops and stores of your enemies, and let them alone; but give your means into the hands of men who are honest men, honorable men, and upright men—men who will deal justly and truly with all. Shall we deal with the Jew? Yes. With those who call themselves "Gentiles?" Certainly. We calculate to continue to deal with them; but shall we mingle our spirits together, and be of their faith? No. We will have our religion, serve our God, and build up his kingdom on the earth; and our friends may have the privilege of eating and drinking and enjoying themselves as well as we, if they get it honestly.

Let the Latter-day Saints be agreed upon their temporal and financial interests. I will ask the question: Do you think the Father and the Son are agreed in their political views and their financial operations? Why, every Christian in the world says yes, and we say yes; and we cannot be one, in the sense Jesus prayed for us to be, without this. Would you like to live at ease and get rich? Would you like to keep your homes in this city? I know you would. You can do so by being one in all things. There is much envy in the hearts of men with regard to this city. They want to possess it. They see it as the great emporium of the West—as the great nucleus of commercial wealth in the interior of America! Who will make it so? The Lord. But they do not know this. They imagine that this will be done solely by the industry of the "Mormons." We could burn up this city, and lay it waste, and go to another district of country and make a city just as good as this, and as desirable in a few years, by the help of the Lord. I have frequently wondered why our neighbors do not go and settle in some other place, and build up a great city the same as we have done; but no, they want the "Mormons" to build cities for them to possess. This we shall do no more for them if I can help it. If we build cities, we mean to possess them.

A word to the sisters. You run to this store and to that store, and you do not think that men who are used to, and are acquainted with the tricks of trade, know how to buy you. You want an article that has been sold, we will say at two dollars at the other stores, you get it for two-thirds of what you would have to pay them. By means of this device, and a proper use of velvet lips, and a whine of sympathy, this sister and that brother are bought. "O it is hard that we cannot go and spend our money where we please." You may go and trade where you please, I tell you, with the promise that, by and bye, you will go out of the Church, and you will go to destruction. And why is this? Because light has come into the world, but if you are disposed to choose darkness rather than light, it will prove that your deeds are evil. Will you come to the light? I am holding it up before you. I am telling the Latter-day Saints how to make themselves useful in the world, how to

make themselves happy and comfortable and secure, that they cannot be moved out of their place. But give your means to your enemies, and you lay a foundation for your perfect overthrow.

The Bishop of the 13th Ward tried to collect school taxes from some of the "Gentile" population. They refused to pay, and suits were commenced before the District Court. That Court decided that we had no right to make a law to collect taxes to build school houses. In any of our neighboring Territories an opposite decision would have been given; but here expounders of the law encourage outsiders not to pay a single dollar of taxes if they can help it, or do anything to improve the city, to erect public buildings, or to maintain public peace and good order. The policy of the traders to whom I have referred, is to get all the people's money they possibly can, to send men to Washington to howl for an army to come to Utah.

There is a gentleman present this afternoon who said, "We want an army here, not to injure the people, but to get our hands into the public pocket, and our arms too up to the shoulders. I want myself to get one hundred thousand dollars." What else do they want an army here for? As a means of getting into my houses and into yours, to defile our beds and drive us from our homes. That they will never do again; it never will take place. If the Latter-day Saints will cease supporting such men, they will leave our borders without our buying them out at the rates they propose. They are already sold at an exceedingly cheap rate. There are gentlemen here who are men of honor, and they may be found even among the Jews.

Let me here say a word to the Jews. We do not want you to believe our doctrine. If any professing to be Jews should do so, it would prove that they are not Jews. A Jew cannot now believe in Jesus Christ. Brother Neibaur, who thinks he is a Jew, is a good Latter-day Saint; he has not any of the blood of Judah in his veins. The decree has gone forth from the Almighty, that they cannot have the benefit of the atonement until they gather to Jerusalem, for they said, let his blood be upon us and upon our children, consequently, they cannot believe in Him until his second coming. We have a great desire for their welfare, and are looking for the time soon to come when they will gather to Jerusalem, build up the city and the land of Palestine, and prepare for the coming of the Messiah. When he comes again, he will not come as he did when the Jews rejected him; neither will he appear first at Jerusalem, when he makes his second appearance on the earth; but he will appear first on the land where he commenced his work in the beginning, and planted the garden of Eden, and that was done in the land of America.

When the Savior visits Jerusalem, and the Jews look upon him, and see the wounds in his hands and in his side and in his feet, they will then know that they have persecuted and put to death the true Messiah; and then they will acknowledge him, but not till then. They have confounded his first and second coming, expecting his first coming to be as a mighty prince instead of as a servant. They will go back by and bye to Jerusalem, and own their Lord and master. We have no feelings against them. I wish they were all gentlemen, men of heart and brain, and knew precisely how the Lord looks upon them.

The Latter-day Saints, in all their travels, have not been as rebellious as the children of Israel were. Here we are, and the kingdom of God has to be built up by us, and we have a warfare on hand. We have men in our midst, who are as full of lies and enmity against this people, as the air is full of matter, who are constantly trying to bring evil upon this community. We have the principles and powers of darkness to combat; they stalk abroad at noon-day and in the night, and their influences are at work in secret chambers. We must contend against them.

I will return to our present condition of affairs. I do not think the government of the United States collects one-hundredth part of the revenue which is due to them for liquor sold by importers and those who manu-

facture liquor here in this Territory, though I may be mistaken in this. The City Council manufacture liquor, and they pay the revenue due on it to the government, and I am of the opinion they are the only ones in this Territory who promptly do so.

I mean to hold this subject of not supporting our enemies, before the people, until I get the Saints to build up the kingdom of God unitedly, and let our open and secret enemies alone. Let the Saints spend their money with those merchants who pay their taxes, and seek to build up this place and develop the country. Let our enemies alone. "What, all the outsiders?" Not by any means. I trade with outsiders all the time. We trade with them abroad in the east, and by and bye we shall trade with them in China and Japan, and with other nations of the world. Our course is upward and onward. "Mormonism" is not going to die out.

My counsel to the Latter-day Saints is, to let all merchants alone who seek to do evil to this people. Those who will do well, deal righteously and justly, will be one with us in our financial affairs. There is nothing uncommon in this course. We see it carried out in almost every city in the Union. The Roman Catholics will deal with their friends in preference to their enemies. The same may be said of the Methodist, and of almost every religious sect in Christendom. The same also will apply to political factions. Do you not think that it would be impolitic for us to pursue an opposite course to this? Should we not be of one heart and mind in our temporal interests as well as in our spiritual? What interest have we upon the earth, only to build up the kingdom of God, and share and enjoy the benefits arising from this labor? Have you any interest in the "Gentile" nations? Have you any interest in building up "Gentile" cities, as they are called? You have not. Your whole interest is embraced in building up the kingdom of God.

While I advise my brethren to withdraw all support from their enemies, I would have it distinctly understood that we deport ourselves in a friendly and neighborly manner towards our friends. This I calculate always to do; and I shall require something more of them by and bye. We shall expect them to open their mouths, and use their pens for the right, the just, and the honorable. With them we will deal, and together build up settlements and cities, and produce peace and harmony in the country, instead of anarchy and war. I wish our friends to lift their voices against those vile wretches who are seeking to destroy an innocent and industrious people. We wish them to write, and send their testimony to those who will publish it to the world, that the Latter-day Saints are doing as near right as any people. There are some who do it, and more will do it by and bye. We will be known and understood better than we have been. Sustain those who sustain this kingdom, and those that fight against it cease to sustain them.

I am disposed to make a few remarks with regard to a circumstance that transpired here a short time ago. I refer to the death of Dr. Robinson. I have preached here a number of times since he was killed in the street, and have never referred to the subject here. Ex-Governor Weller was assisted in the investigation of this matter by the best counsel that could be got. The great drift of that investigation was to trace that murder to the pulpit of the Tabernacle.

I sent word to them, by those who I thought would tell them while they were in session, where they sat day after day and week after week, not to cease their investigations until they had traced that murder to Brigham Young, if it was possible. I also sent word to them to call upon Brigham Young for examination. There is a gentleman here this afternoon who has said that he knows all about it. If he does, why does he not tell of it; and privately he places the murder upon President Brigham Young. Why do you not testify to what you know before the courts?

If President Young is guilty of any such crime, trace it to him. There are some things that Brigham has said he would do, but has never happened to do them; and that is not all, he prays fervently to his Father and God that he may never be brought unto circum-

stances to be obliged to shed human blood. He never has yet been brought into such a position. Still, let me find a dog in my bedroom, I would not say that he would be very safe; I hope he will never get there. If I should find a dog in my buttery, or in my bedroom, as some have, I fear they would give their last howl. I hope and pray they never will come there. If they jump my claims here, I shall be very apt to give them a pre-emption right that will last them to the last resurrection. I hope no man will ever venture so far as to tempt me to do such a thing. The Latter-day Saints will never again pull up stakes and give their possessions to their enemies. You think that you can get the government to help you to do this. It will never be done worlds without end. (A unanimous amen.) We are going to live our religion, and be fervent in the service of our God.

I see a notice in the DAILY TELEGRAPH, that they are going to send a detective here to trace the murderers of Dr. Robinson. It is published to the world that the murdered man had no enemies only in the City Council. He had no enemies there. Were it not that there are many outsiders here to-day, I would like the Saints to know how I feel about all such dastardly transactions. I will tell the Latter-day Saints that there are some things which transpire that I cannot think about. There are transactions that are too horrible for me to contemplate.

The massacre at Haun's Mill, and that of Joseph and Hyrum Smith, and the Mountain Meadow massacre, and the murder of Dr. Robinson, are of this character. I cannot think that there are beings upon the earth who have any claim to the sentiments and feelings which dwell in the breasts of civilized men, who could be guilty of such atrocities; and it is hard to suppose that even savages would be capable of performing such inhuman acts. To call a physician out of his bed in the night under the pretext of needing his services, and then brutally kill him in the dark, is horrible. "Have you any idea who did that horrible deed?" I have not the least idea in the world who could perpetrate such a crime. I say to all concerned, cease not your efforts until you find the murderers, and place the guilt where it belongs. I have not said this much before on that matter, and should not have spoken of it now, if the excitement which it created had not passed away. I do not care about the outsiders hearing this, as their opinion is neither here nor there to me; the Saints, however, are welcome to my views upon this matter. If the outsiders think that I am guilty of the crime, let them trace it to me and prove it on me.

If any man, woman, or child, that ever lived, have said that Brigham Young ever counselled them to commit crime of any description, they are liars in the face of heaven. If I am guilty of any such thing, let it be proved on me, and not go sneaking around insinuating that Brigham knows all about it. Infernal thieves will come into my public office and sit ten minutes, and then go out and lead thoughtless persons into the practice of thieving, saying, "It is all right; I have been up to see the President." Such men will be damned. This will answer my mind for the present. This, however, is not all I shall say on the subject; but shall, so help me my Father in heaven, in the name of Jesus, continue my exertions until the Latter-day Saints shall cease supporting their enemies, and learn to build up the kingdom of God. If the Latter-day Saints will live their religion, they will increase in political and commercial strength and influence, power and glory in this earth, until we shall be above and entirely out of the reach of those miserable creatures who are continually seeking our overthrow, and we shall go upward and onward, and rise, and continue to rise and increase, until the kingdom of God is fully established on the earth.

The genius of our religion is to have mercy upon all, do good to all, as far as they will let us do good to them. So far as any people will let the Lord do good to them, so far will he do it. We preach life and salvation to all. "But we will not have your doctrine, we will be Jews." Be Jews; be honest Jews, and live your religion that was given to you by Moses. Let

every other religious sect do the same. Let the fraternity of the brotherhood keep their oaths and covenants and vows, and they will be honest, upright men, and gentlemen. May the Lord bless you. Amen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 23, 1867.

ENEMIES IN UTAH.

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We take great pleasure, in presenting before our readers in the present No. of the Star, the very interesting Reply of President B. Young, to a malicious card or letter, addressed by a combination of some two dozen mercantile firms, in Salt Lake City, "to the leaders of the Mormon Church." Not only the Reply, but the Remarks in the Tabernacle by President Young on the following Sabbath, are extremely interesting, and will be hailed by the Saints with gladness. Hitherto, from the settlement of the Territory, the Saints have traded with all alike, without partiality, giving their custom, not only to "Mormons," but to Jews, Gentiles, friends and enemies. Millions on millions of dollars have been paid into the hands of our mercantile enemies, who have, year after year sought to bring destruction and death upon the whole people, among whom they have resided. To accomplish their fiendish purposes, they have, from time to time, originated and put into circulation, some of the most wicked, malicious, soul-damning, hell-deserving lies, that ever were hatched in the depths of the "bottomless pit." They have entered into combinations to cherish and support, year after year, a filthy, nauseous, blackguard, lying sheet, under the name of a newspaper, in which the whole people, with few exceptions, have been slandered, vilified, abused, insulted, threatened; and in which they have conveyed their dastardly lies to the outside world, where they have been greedily picked up and devoured, as precious morsels, and sent broadcast by a million-tongued press to the four quarters of the earth. They have sent their agents, time after time, to pour out their filthy diabolical falsehoods into the ears of Congress, into the ears of the President, into the ears of the governmental officers at Washington, to obtain, if possible, an army, fitted out for Utah, thinking to enrich themselves on the spoils of the Saints, as our enemies have done, in the five preceding persecutions before we went to Utah. Five times, while in the States, the Saints were driven from their lands, houses, homes, goods, and other property: each time our enemies glutted themselves with the spoils, and enriched themselves with the valuable possessions of those whom they had driven: they desire still to pursue the same unrelenting course.

With hardships, unexampled in past ages, we have reclaimed a desert wilderness, a thousand miles from the States and from our old enemies. In nineteen years, by unparalleled industry, we have succeeded in establishing a hundred villages, towns, and cities,—in peopling a dreary desert, four hundred miles in extent, with a flourishing, industrious, enterprising population; our hills and dales are covered with flocks and herds; upon our creeks and streams is heard the hum of a vast amount of machinery, imported at immense expense; school houses have multiplied into hundreds; while halls, chapels, and other public works adorn the settlements throughout the Territory. The granite or rocks of the mountains have been converted into banking houses, mercantile emporiums, and palatial residences of the more wealthy of our people; while vineyards, orchards, flower gardens, and shady walks unite in blending the beautiful with the useful. Five hundred miles of telegraphic wire unite the extremities of the Territory with our chief city, the results of our own capital and industry; while two other lines, connecting the States of the Atlantic with those of the Pacific, give us the daily news from both east and west; another branch line from the north flashes intelligence from the great Territories of Idaho and Montana. In two or three more years, the snorting of the iron-horse will echo and re-echo among the wild mountain gorges, deep canyons, rugged clifts, and snow-clad peaks of the Wasatch range. Four thousand miles of railroad transportation, with the steamers from our western coast to China, already in motion, will bring the rich treasures of India, the teas and silks of China, *via* Salt Lake City to the great eastern market on our Atlantic seaboard. Beholding all the present wealth and flourishing condition of Utah, together with the prospective grandeur, and still greater earthly glory that will apparently arise upon her, our enemies are very covetous for her possession: they apparently leave no stone unturned, that they think will accomplish their hellish purposes: such great riches and prosperity are too much to be left in the quiet possession of those who have earned them. "The Saints," say they, "have been robbed many a time, of all their possessions; why cannot we rob them again? the former robbers and murderers were not punished, but highly applauded by priests, people, and all civilized nations; let us rob them again, and all Utah will fall into our possession, with untold riches, and we shall have honor of all the world." This is the substance of their thoughts, their language, their writings, and their acts. They are bent on our entire overthrow and destruction, and the possession of our property and homes.

Hitherto we have been mobbed without resistance; we have quietly submitted to the bitter cup, and drank the dregs thereof. How long it will be necessary, for us to maintain the principle of non-resistance, may not be known; but there are certain limits, beyond which, endurance would cease to be a virtue; and we trust that there is too much patriotism as American citizens, too much esteem for the rights and liberties of our great common country, to suffer ourselves to bow down as slaves to a few unprincipled outlaws, and let them ride over our necks, and wrench from us our homes, as they have so often done, while we were helpless in the States. We trust that the Saints in that mountain Territory have goodness and virtue sufficient to follow out strictly the "let alone" policy, that the merchandise of these unscrupulous hell-hounds may rot in their foul holds, or seek a market in some other

quarter of the globe. To trade with these miscreants, is to trade with the devil; and he that trades with the devil, is sure to sell his soul.

O. P.

CORRESPONDENCE.

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Stockholm, Sweden, Feb. 6, 1867.

Elder Pratt.

Dear Brother,—Since my last to you of January 15th, I have, in company with Elders Carl Widerborg and Niels Wilhelmson, visited and held meetings in each of the Conferences in the kingdom of Sweden. As the snow was of so great a depth in most parts of Denmark and Norway, being in places so as to cover the telegraph wires, it was concluded that the greatest good would be accomplished by our taking this course, as brother Widerborg had intended to visit the Swedish Saints if I did not accompany him, and the road in this direction was open for travel; besides, brother Widerborg thinks the work in this nation has not had the opportunities for extension and advancement which it has had in Denmark and in Norway. True, there were a goodly number of Elders appointed to the Scandinavian Mission, but it happened that nearly all of them were Danish, and therefore not adapted to the peculiar mode by which the Gospel has to be introduced and promulgated in this kingdom.

In Denmark the Elders stand forth with holy boldness, claiming and maintaining their rights, under their Constitution, to preach and worship according to the dictates of their own consciences. Not so here, in Sweden. A dissenter has no right in law, or by the Constitution, to worship any hour when the State Church, which is Lutheran, shall be holding their service. A provision of the law grants to resident dissenters, members of other state churches, the privilege of holding meeting on Sundays, provided also that such meetings are not intended to make proselytes to such dissenting faiths; all religious denominations being deemed dissenters, except the Saints. Thus you see that instead of having Constitutional or legal guarantees or inducements for furthering our work, we are entirely on sufferance in our labor of love to this portion of the human family, and our Elders are liable at any time to be taken up and imprisoned at the instigation of the priests.

Our only safe and certain mode hitherto, has been for some Elder, a mechanic, to obtain employment in the place where it was designed to introduce the Gospel, and thus, while employed at his work, disseminate the revealed truth among the hands until, without let or hindrance from the enemy, a Branch was organized, and the fire once kindled soon won its widening way. In this manner, mostly, have the thirty-eight Branches which compose the four Conferences in Sweden, been built up, and which, besides those who have emigrated, now number about sixteen hundred members.

It is not by any means that our Swedish brethren lack the pluck to use bolder means, but that this appears the only prudent method. Recently two of our Elders, thinking it too slow a process for so important a work, concluded to call on the minister of a parish, offer him the truth, and, if possible, get liberty to hold meetings among his flock. The result was, that after staying over night with him, his reverence told them they must leave his parish, and not come into it again to teach such heretical doctrines; if they did, he would send them to prison. Not content with this captious mode of closing up their way, they quietly visited in another parish, and succeeded in awakening an interest to hear more, and in view of a meeting, a gentleman offered his house for preaching, whereupon the minister was respectfully invited to attend. Demanding to know why they had presumed to such like in his parish, without his knowledge, he received for a

reply, that they did not come to contend with him, but to inform him there was to be a meeting, and to invite him to attend if he pleased. Thus getting the truth before a part of his people, it took root in their hearts, and became impossible of extinction. In most places where the Gospel can be revealed to the people, it finds believers readily; but the law establishing the Lutheran Church in these northern countries, has given the priests almost unlimited authority to compel the adoption of that faith, making their mode the only legitimate form of marriage, &c. Indeed, in their constraint of religious opinion, as well as many of their rites and ceremonies, they are but one step removed from their ancient Catholic mother: for example, a brother went to a Lutheran priest to be married, but was refused the ceremony because he was a heretic, and applied to the President of the Mission, who advised him to get a writing from the priest stating the fact, which he did, when brother Widerborg married him, and gave him a certificate of the same, since which his neighbors consider him an honorably married man. Thus, while the priests are willing to exercise their power to an extent that bastardise or renders illegitimate forty-two per cent. of the population, as shown by the statistics of this city, there is an insatiable thirst on the part of the people, that is growing with the rulers and sovereign also, for an extension of human rights, and freedom of thought, of speech, of the press, and of conscientious worship of Almighty God; as if the American eagle, becoming restive by the presence of innocent blood on that nation's escutcheon, had winged its way over these European nations, to see if there might be found some permanent resting place before taking up its final abode in the Rocky Mountains, dropping here and there a feather, which has inspired the nations where they fell with the spirit of progress, an ambition to extend the area of their liberty and freedom in every legitimate mode, and this spirit seems to have affected all classes, unless I suppose I must except the clergy, with few honorable exceptions, and it is the general presence of this sentiment that permits and favors the Gospel in this country.

I had the happy privilege last Sunday evening, to meet with about one hundred Saints and fifty strangers, in a pleasant little hall in this city, and to address them with great freedom and pleasure, although through an interpreter. It seemed singularly strange to me, that I was nearly eight thousand miles from my home preaching the Gospel to the Goths and Vandels of Northern Europe — that in Sweden alone nearly two thousand persons had obeyed the Gospel, and accepted all the doctrines of the Church, not excepting tithing, consecrations, and polygamy in the faith, with the same right good will that you and I have, and call Utah their home with as heart-felt sincerity as do either of us. How could I help speaking to them by the Spirit, while its effects caused smiles and tears to alternate in their countenances. The strangers gave the best of attention, and we could see and feel that the truth was gaining place in their hearts.

Being out on a preaching tour among the churches, and in winter was not so favorable a time to see the country, but was a more favorable time to see the people, inasmuch as the royalty and nobility had left their country residences to spend winter in town.

On Monday it came to our ears that the King's Theatre, which had been closed for a time back, was to be opened that evening, and the king, ministers, and *Riksdagen*, members of Parliament, were expected to be present. Though not much of a theatre-going man, I did not need much urging to accept a ticket for the parquette. Punctually at 7 the king attended by the queen, queen dowager, princes and princesses of the family, appeared in the royal box. The audience arose and faced their majesties. The orchestra of fifty performers struck up the National Anthem, at the close of which the king bowed acknowledgment of the honor, and all were seated.

Thus I found myself in the midst of royalty, nobility, and gentry, the beauty, *elite*, and authority of Sweden, composed of bishops, barons, counts, ministers, officers of the army, princes, and royal personages of the Crown, with their beautiful ladies by their sides. It

was an impressive scene, and gave rise to many interesting reflections, which I cannot now write you.

When I thought how much I should like to impart to his majesty the testimonies of the Gospel restored, and the work of God as it is now progressing on the earth, and inform him how he could assure the stability of his throne, the perpetuity of his dynasty, with the peaceful prosperity of his realm, the Spirit whispered it were well I could not, for if I were to, it would probably prevent the liberty now enjoyed by the Elders in preaching the Gospel throughout the state, and perhaps cause the expulsion of both Elders and Saints from its borders. I breathed a silent, earnest prayer that He who is the King of kings, would vouchsafe peace and increase of liberty to the dominion of Carl XV. of Sweden, until those of his subjects who are the seed of Israel, shall obtain a renewal of the promises made to the fathers upon their own heads. The theatre was about the same size as the one in Salt Lake City. The performance was an opera, entitled "Le Vivandiere," or "Daughter of the Regiment."

Last evening I met again with the Saints, and assisted to confirm four, who walked two miles to find where they could be baptized by cutting through ice two feet thick. Others have signified their intention to be baptized when it is warmer. There are Saints 200 miles north of here, but the difficult travelling prevents our visiting them. Where we have been the snow is three and four feet deep. It is now beginning to thaw, and we think of returning to Copenhagen soon.

Copenhagen, Feb. 10.—Arrived safely here. Have meetings here to-day, and expect to see you before long, as snow is too deep to travel and labor to advantage in Jutland and Norway.

I am thankful to see the editorial on Congress and polygamy; it is time to speak and write in plain and strong language. The brethren here send love. I am your fellow-laborer in the Gospel,

F. D. RICHARDS.

SUMMARY OF NEWS.

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Wars, famines, terrible shipwrecks, earthquakes, and pestilences, are the fearful signs of the times, causing consternation among the nations.

THE FENIAN RISING IN IRELAND. — IMPORTANT MILITARY MOVEMENTS.—Dublin, Thursday morning, Feb. 14.—The Under-Secretary at Dublin Castle has given the following information to be used for the press:—"In consequence of urgent communications from the magistrates of Killarney, representing that a coastguard station had been sacked, the arms taken, a mounted orderly carrying despatches shot, and his horse and arms taken, and that the town was threatened by large bodies of armed men, the Government immediately sent troops from Cork, who arrived at Killarney on Tuesday night, and by 2 o'clock on Wednesday a force of 1000 men, including cavalry and artillery, supplied from the Curragh and other places, under Sir A. Horsford, will be concentrated on the Mallow Junction station. The body of men who threatened Killarney has been diverted from that object, and, at the latest intelligence, was moving on Kenmare, followed by the troops." Communication with the Atlantic Cable is again interrupted by malicious injury to the Irish land lines in the neighborhood of Killarney.

Dublin, Thursday Evening.—A well-armed force, supposed to be commanded by a Colonel O'Connor, is located in the mountains near Killarney. They stopped the mail car, but allowed it to proceed after some delay. There was not a sufficient police force to pursue, A body of marines guard the bank at Cahirciveen. The wounded policeman still survives, but no hopes of recovery are entertained. All the Fenians appear to be concentrating in Killarney mountains.

FEBRUARY 11th. Fifty wrecks were reported last week. This raises the total for the present year to 513.

MALTA, FEB.—Telegraphic intelligence received here announces that a destructive earthquake has taken place in Cephalonia. Sixurio is reduced to ruins, and the loss of life is appalling. A vessel leaves Malta at noon to-day, with provisions, to relieve the sufferers.

DIED:

MCFARLANE.—November 15th, in Gunnison, Sanpete, Co., Utah, Jane McGibbon, wife of Parlan McFarlane, aged 36 years.

BALL.—November 20th, 1866, in Salt Lake, City, Thomas Wilson, only child of William and Elizabeth Ball, of the Leicestershire Conference, England, aged 12 years, 7 months and 10 days.

WILLIAMS.—November 21st, 1866, in Brigham City, Box Elder Co., Utah, in the 63rd year of her age, Leah, wife of Elder Rice Williams, late of Abergele, Denbighshire, North Wales.—She went to Utah in 1864, received her endowment the same fall, and rejoiced much in the privilege of living with the saints.

SUTHERLAND.—On the 24th, Dec, 1866, at Springville, Utah, of inflammation of the lungs, Thomas, son of A. G. and Frances Sutherland, aged 15 months,

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POETRY.

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THE BEES OF DESERET.

The busy bees of Deseret,
Are still around the hive,
Though honey hunters in the world,
Don't wish these bees to thrive.

CHORUS.—Hum, hum, ye bees,
Build up the hive,
The sweetest honey get,
The world will yet be proud to see,
The bees of Deseret.

The bees are gathering homeward fast,
They come from all the earth,
But more come from, the spirit world,
Which are of greater worth.

Hum, hum, &c.

The nations wonder at their work,
And envy all they can,
When earth and hell, divide and rage,
These bees are always one.

Hum, hum, &c.

The hive is on the mountain tops,
The valleys swarm with bees,
They gather honey all around,
And drones shall have no ease.

Hum, hum, &c.

The king does live within the hive,
To keep the union strong,
May he with all the busy bees,
Enjoy their honey long.

Hum, hum, &c.

When earthquakes, wars and famines rage,
This hive will firmly stand,
Then hum and work, ye busy bees,
Your resting day's at hand.

Hum, hum, &c.

G. S. L. City. JOHN S. DAVIS.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Arise ye, and let us go up to Zion, unto the Lord our God."—JEREMIAH.

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THE WARFARE OF THE SAINTS.

BY ELDER C. W. PENROSE.

The Saints of God, in all ages of the world, have been slandered, despised, and persecuted. The history of the Latter-day Saints, in this respect, is but a repetition of the history of the Former-day Saints; repeated, it is true, in bloodier characters, photographed in darker shades, but still a reproduction of the bitter, bigoted, and murderous spirit of the olden times.

As Cain hated righteous Abel, whose offering was accepted, so "the children of this world" have hated "the children of the kingdom;" and as the first murderer thirsted for his brother's blood, so have they, who "received not the love of the truth that they might be saved," pursued the people of God unto the death. The feeling that manifested itself in the cry "away with him, crucify him, crucify him," in the day of the Redeemer's mortality, burnt in the breasts of the ancient sons of Belial, and still shows out in the spite, venom, and deadly animosity of the world against the Latter-day Saints.

But what is the cause of this wicked, murderous feeling, that has raged wildly in the hearts of so many thousands in the different ages? Can those who stir up the popular mind to anger against the "Mormons," tell the reason of the venom that fills their souls when they preach, and write, and plot, to accomplish the destruction of this people? No, they cannot. Most of those who write and lecture against what they call "Mormonism," manifest the most consummate ignorance of its principles and tendencies. They fight against they know not what, because they know not why. They feel that there is something in it for which they have no affinity, and without stopping to inquire if it is not just barely possibly that they are themselves in the wrong, blindly, madly, and ignorantly exert all their powers to overthrow it.

The "children of the world," in this generation, are doing what their progenitors did ages ago, they are fighting against God. From the time when that fallen spirit, who is now called "the devil and satan," first introduced sin to Eve, down to the present age, the spirit of darkness, which accompanies sin and leads unto death, and

which emanates from the prince of darkness and his associates, has spread itself over the face of the earth, increasing in intensity and power as the people have yielded to its influences. The masses of mankind have been swayed by it, and many of the mighty among men have been inspired by it, hence their wondrous deeds of bloodshed, oppression, and wrong. At different periods, the eternal Father has sent messengers from on high, bringing with them the spirit of his presence, to introduce light and truth, and to offer redemption, peace, and happiness to all nations. They have called certain men who were willing to receive the truth, and sent them forth as ministers to the world; the object being, if the people of the earth would receive it, to spread abroad the spirit brought from on high, until the spirit of darkness, falsehood, crime, and death, should be entirely banished, and the knowledge and power of God should cover all the earth.

But the masses of mankind have, in all the dispensations of God's mercy, rejected the Prophets who were sent unto them, preferring to fulfil the lusts of the flesh, and to follow the spirit of death; so that satan became the "prince of this world," and he "ruleth in the hearts of the children of disobedience." The few who received the heavenly message, found themselves in complete antagonism to the rest of mankind; for the spirit they received from the Lord, was as completely opposed to the spirit of the world as light is to darkness. There was always a struggle for the mastery —the children of this world against the children of light.

Inspired by the powers of darkness, the wicked have made war against the Saints, and with that murderous spirit with which he moved upon Cain at the beginning, satan has urged them on to slander, abuse, and shed the blood of the Prophets. This is why the servants of God "had trial of cruel mockings and scourgings, bonds and imprisonments;" why they were "stoned, sawn asunder, slain with the sword;" why they "had to wander about in sheepskins and goatskins, being desolate, afflicted, and tormented, and dwelt in deserts and mountains, and in dens and caves of the earth." This is why the multitude, though Pontius Pilate found no fault in Jesus, "cried out, the more, away with him, crucify him, crucify him!" This is why the mobbers of Carthage, when it was found that law could not touch Joseph and Hyrum Smith, declared that "powder and ball should," and this is why statesmen, priests, editors, and the world, revile, villify, and seek the life of Brigham Young the Prophet, although they cannot show that he has broken any law, human or divine.

It is the old story retold. God has spoken from the heavens, angels have come again to earth with the spirit from on high, and the power of the Eternal One is again made manifest. Truth and error, light and darkness, life and death, the Saints and the world, are again in the field. But will the issue be the same as in the old conflicts? With one united voice we say, No! We, the Saints gathered in the heights of the mountains, the Saints scattered among the nations, the Saints who have passed behind the vail, the Saints who are raised and glorified in the bosom of eternity; we, with the hosts of heaven, led by Jesus the great Captain of our salvation, all bound together by the same sacred covenants, and the spirit of the Father, cry no!

For the great struggle which all the Prophets foretold has commenced. Satan has "come down among the inhabiters of the earth, having great wrath, because he knoweth that he hath but a short time." He was permitted, in former times, to make war with the Saints, and to overcome them, and power was given him over all kindreds, and nations, and tongues" (Rev. xiii, 7.); and in the pride of his power, he sought to bring even the rightful heir, "whose right it is to reign," under his government and dominion, saying, as he showed him all the kingdoms of the world, "all these will I give thee, if thou wilt fall down and worship me." But "the time to favor Zion, yea, the set time, is come;" the time when he who has deceived the nations shall be bound, and "a seal be set upon him;" the time when "the thrones shall be cast

down," and "the kingdoms of this world shall become the kingdom of our God and of his Christ," and "the kingdom, and dominion, and the greatness of the kingdom, under the whole heavens, shall be given to the people of the Saints of the Most High."

The spirit of truth which is now being poured out from on high, will never be withdrawn again. By the gathering together of the children of the kingdom in the flesh, and the co-operation of those who have "passed behind the vail," such an overwhelming influence will be brought to bear upon the spirit of darkness, that it will ultimately be banished from the earth, and its power and dominion will never be re-established. The struggle will be a mighty one, and so will be the victory. Every scheme that the cunning and long experience of evil spirits can suggest, and that wicked men can carry out, will be brought to bear against the kingdom and people of God. The wealth, skill, and forces of many great nations, and the inventions, discoveries, and learning of modern times, will be prostituted to the use of satan in the great conflict; but it will be of short duration. Strife and disunion will weaken and break up his forces, while the ever-increasing union of the Saints will make their influence irresistible and indestructible.

Saints of God, our warfare is "not against flesh and blood, but against principalities, against powers, against the *rulers of the darkness of this world*, against spiritual wickedness in high places!" And we shall overcome, not by our superior wisdom, or power, or ability, but by the power of God. Ours is really a spiritual warfare, and it must be fought with spiritual weapons. We may be brought into collision with the world, and will have to be prepared for every emergency; but we are not called unto the shedding of blood. "The wicked shall slay the wicked," but our real conflict is, and will be, with the spirits that move upon the hearts of the people.

By faithful obedience to our inspired leaders, and a righteous course in all things, we shall conquer. We must so order our lives that we can say with Jesus, "the prince of this world cometh, but he hath nothing in me." We can never unite with the world and with the kingdom also. The spirit of the Gospel is totally opposite in its nature and tendencies to the spirit of the world. "Ye are not of the world, for the Lord hath chosen you out of the world, therefore the world hateth you." And this animosity we must expect to meet. It may smoulder quietly at times, but it will burst forth in flaming fury, at every important movement which is made by the kingdom of God. No matter what transpires, doubt and fear should have no place in our hearts, for, if faithful, we shall as surely overcome all our foes, as the summer morning's sun shall conquer the shadows of night, and our sun, now shedding forth its early beams, shall go down no more forever.

We say to editors, priests, and all who seek to destroy "Mormonism," "ye know not what spirit ye are of;" suspend your foolish and useless efforts, until you know what you are fighting against. Investigate its history, and learn its principles; not from the filthy effusions of vile apostates, excommunicated for their crimes, nor from the false and scurrilous tracts of frightened hirelings, whose "craft is in danger," but from the authorized and acknowledged works of the Church, and from the Elders who are travelling among the people, expressly to explain our rules of faith and practice.

And we say to all the world, repent and be baptized in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost; and gather out from among the wicked to the Zion of our God in the mountains, that you may be found on the Lord's side, in the great and final struggle now impending.

The greatest man is he who chooses the right with an invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is the calmest in storms; and whose reliance on truth, on virtue, on God, is the most unfaltering.

THE EARTHQUAKE IN CEPHALONIA.

TO THE EDITOR OF THE TIMES.

Sir,—On Saturday, the 9th ult., about midnight, I arrived at Argostoli, Cephalonia, in the Austrian Lloyd's steamer Vulcan. Having landed on the following morning, and having passed two days and two nights on the island, I not only witnessed the effects of the earthquake of the 4th ult. in Argostoli, but also the still more dreadful desolation of Lixuri, and having further penetrated into the mountain district north-west of Lixuri, and seen the once happy, but now ruined, villages of Cosmopoli, Skenaia, and St. Thekia, I wish, however imperfectly, to convey to the English public some idea of the melancholy state of the island, and to suggest what seems to me the best mode of affording speedy relief to its ill-fated inhabitants.

When I left the island on the 12th ult., the state of things was this:—Every day and every night since the great catastrophe of the 4th ult., there has been a succession of smaller shocks. On the night of the 11th ult., these shocks were especially frequent, and on the morning of the 12th, from 1 30 a.m. to 3 a.m., I counted no less than eight shocks, three of them being severe, especially one at 3 a.m., which caused an already shattered house to fall. This iteration of shocks keeps the inhabitants in constant alarm. Their stores of food, their clothing, their furniture, for the most part, lie buried under the ruins of their homes. At Argostoli and Lixuri such as are able find a refuge at night on board vessels in the harbor; those who remain on shore gather round fires in the open air, or crowd into wooden huts made of boards hastily nailed together—enough, indeed, to give some slight shelter from cold or night dews, but not to keep out rain. How many were crushed to death on the 4th ult. I know not, but I was told that at Lixuri, where the catastrophe was more sudden and awful than at Argostoli, out of a population of 5,000 there were killed not less than 50. Many have perished since from the wounds and injuries then received, and the sufferers in too many cases lie without food, or shelter, or medical aid. Of the 25,000 inhabitants of the island, many have fled to Zante or Patras, and about 400 have taken refuge in Corfu, 200 having arrived by the Austrian steamer Stamboul this morning (the 14). Still, far the greater portion of the inhabitants remain in the island homeless and ruined.

The shock of the 4th seems to have been most severely felt in the peninsula forming the western part of the island. Along the road from Lixuri to the village of Cosmopoli its traces are seen, not only in the ruin of human monuments and habitations, but also in great landslips and in huge masses of rock which have been hurled down from the heights above, and lie in hideous confusion. On the western cliff, overhanging the sea, at a height of about 300 feet, stood the convent of Kipouria. Suddenly part of the rock, uprooted from its base, fell sheer into the sea, carrying with it a whole wing of the convent. Fortunately the monks, except one who perished, were at the time in that portion of the convent which yet remains.

At Argostoli some of the piers of Sir Charles Napier's causeway have sunk several feet; part of the quay, too, has fallen below its former level; the prison, the bank, are shattered and ruined, though the outer walls are still standing. At Lixuri the handsome courthouse, erected by Sir Charles, is in its interior shattered to pieces, yet it is remarkable that not a single pillar has fallen of the peristyle which surrounds the building, supporting a balcony. The circular lighthouse of St. Theodore, in the harbor of Argostoli, was apparently uninjured; the windmills in the island, owing to their circular and solid construction, seemed also to have escaped damage. About a mile and a half north of Argostoli, currents of water rush into the land from the sea, turning two under-shot flour-mills, and then disappearing into caverns in the earth. Some years ago, boats having been stationed round the island, a quantity of oil and feathers

was floated down these streams, but neither feathers nor oil were seen to reappear, and the cause of the phenomenon remains unknown. I inquired at one of the mills, whether since the earthquake of the 4th ult. any change had been observed in these streams. The answer was in the negative, but I was informed that it was in this district that the shock seemed to be first felt.

A committee has, as you are doubtless aware, been formed by English residents at Corfu, for the relief of the sufferers, and a sum of about £200 has already been forwarded for distribution to Baron d'Everton, the British Consul at Argostoli. I trust that the funds at the disposal of the committee may be largely increased by contributions from England, and I also venture to make a practical suggestion. The great want of the unhappy people of Cephalonia is the want of shelter. I believe that the most acceptable present from England would be a large supply of tents. These tents should be sent with all convenient speed to Baron d'Everton, who would doubtless take care that they should be lent or given to the really poor, and that the boon should be in no way abused. Then, pitching the tents under the shade of olive trees, the sufferers, breathing freely and sheltered from rain and night dews, might await the time when, the awful visitation having ceased, they may reconstruct their homes. At present it is sad to think of their sufferings. On the night of the 12th a thunderstorm broke over Corfu, with violent rain, which continued during the morning of yesterday. A gentleman who has arrived this morning (the 14th ult.) in the Stamboul from Cephalonia, has just informed me that that storm also broke pitilessly over Cephalonia, wetting the women and children to the skin, and bowing down the sick and aged who were exposed to the fury of the elements. He also tells me that the shocks are increasing in frequency and severity; that last night at half-past 5 p.m. a prolonged and terrible shock was felt, causing a house to fall and killing ten persons; and that it is generally thought there is a volcano beneath the island.

My letter is too long, yet permit me to add one word more. Let no Englishman refuse aid to these poor people on the ground that they were to us rather unruly subjects, or that they are not likely to be very grateful. In the face of so awful a calamity, all such retrospections and anticipations are silenced. Could your readers see what I have seen—a crushed population bearing their hard fate with resignation, the anxious look of mothers wandering homeless with their children, the sad sorrow of fathers rendered childless, and children suddenly made orphans; could they have seen the tears fall from the venerable Archbishop of Cephalonia, to whom at the age of 90 Providence has allotted, instead of repose, this appalling sorrow—could Englishmen witness all this, they would not for a moment mingle with their compassion any other sentiment. And when I passed through the country it was touching to observe how pleased the people were to see an Englishman, though I am undistinguished, and could do little or nothing for them. This, however, I promised, that I would try to say a word for them in my country; and I pray you, by allowing the insertion of this letter in your columns, to enable me to redeem my promise in the best possible way.

I am, sir, your obedient servant,

Corfu, Feb. 14. A TRAVELLER.

MEMORIAL TO CONGRESS.

(*From the Deseret News, Jan.* 16*th*, 1867.)

We publish in our present issue the Memorial of the Legislative Assembly of this Territory to Congress, for a repeal of the anti-polygamy Act. The reasons why the memorialists pray Congress for the repeal of the Act referred

to, are briefly and lucidly set forth. That the act was passed under an existing and bitter feeling of prejudice against this community and their faith, is beyond a shadow of doubt. That the prejudice which then existed and still exists, was and is due, in a great measure, to the slanderous stories and malignant reports, freely circulated against us by evil-disposed persons, every person acquainted with matters and things in this Territory knows full well. But with all that prejudice, the Congress which passed the Act in question manifested a lack of a proper sense of justice that was humiliating in the representative wisdom and justice of a great nation. Independent of the fact that the Constitution is express in prohibiting any interference with the establishment or free exercise of any religion—while plurality of wives is to us a commandment from God which demands our most solemn consideration, and obedience as commanded—the prohibiting, by law, a man from openly and honestly taking to his heart and home more than one of the opposite sex, who may have voluntarily bestowed their affections upon him, and supporting them and their offspring in a God-fearing, noble, and honorable manner, and of punishing him by fine and imprisonment for so doing, while the seducer and adulterer, who defile the earth by their damnable deeds, are passed over in silence, winked at and patronized, is a perversion of the simplest justice so glaring as to be almost unaccountable.

Accepting the prejudiced view of those who are opposed to plurality of wives, if the Legislature of the nation does not pass a law to prohibit adultery and punish it by fine and imprisonment, on what grounds of consistency is a law kept on the statue books to punish the man who by plural marriage could not commit a greater violation of the moral law? Apart from religion, if a man must be confined by law to one wife, consistency demands that the law should extend to sexual communion with that wife alone, and should extend its penalty to every infringement of that requirement. But this might prove too hard on some honorable members, as it assuredly would on those who are loudest in their denunciations of the plurality of the "Mormons." We are not believers in, and practicers of, plural marriage for lustful purposes, nor because of sexual desires. We believe it, sacredly, solemnly, and religiously, to be of God. The doctrine is incorporated in our faith; and the law against it should be repealed, because of its unconstitutionality, and for the sake of consistency.

It seems that members of Congress are impressed with some vague idea that women are compulsory agents in plurality of wives here; that they are in some sort of a condition of involuntary bondage. Such an idea has been set forth by those precious "witnesses" who testified before the Congressional Committee last July; and has been declared by others like them. There is not a man or woman in the Territory of Utah but knows it to be false. And we can assure Congress, with a certain knowledge of facts in the premises, that the ladies of Utah are neither bound, forced, nor coerced in their actions or choice as to who they accept for husbands. They have learned the laws of life sufficiently to pity their sisters elsewhere who yield to unhallowed embraces, and have accepted a doctrine which elevates the mind, purifies the heart, and gives a healthier and nobler physiological organization to their offspring.

The absence here of those dens of depravity which cry shame on civilization in every nation of Christendom, is one great cause why self-styled "virtuous regenerators" declaim against the immorality of Utah. They could not enjoy indiscriminate intercourse with the opposite sex here, and it was painful. They found that our ladies preferred the society of good men, and it made them bitter. So they had to travel eastward and vent their spleen in bitter accusations of a people who would not patronize their corrupt institutions, and repudiated their efforts to introduce infamy in our midst.

We trust Congress will show its respect for consistency and the Constitution, by acquiescing in the Memorial for a repeal of the Act.

MEMORIAL

To Congress to repeal an Act, entitled "An Act to punish and prevent the Practice of Polygamy in the Territories of the United States and other places."

TO THE HONORABLE THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES IN CONGRESS ASSEMBLED:

Your Memorialists, the Legislative Assembly of the Territory of Utah, respectfully represent that

Whereas, upwards of fourteen years ago, the Church of Jesus Christ of Latter-day Saints did publicly avow and proclaim its belief in the doctrine of plurality of wives as being of divine origin, and

Whereas, this doctrine has been adopted not for lustful purposes, but from conscientious motives, and as a portion of religious faith, and

Whereas, great prejudice has been created in the public mind against the people of this Territory, by the continued misrepresentations to which they have been subject, because of the unpopularity of this doctrine of their faith, the existence of which prejudice the people of the Territory have deplored and exerted themselves to the uttermost to remove, and

Whereas, under the influences of these prejudices and misrepresentations, as we believe, Congress, in the year eighteen hundred and sixty-two, did pass an Act, entitled "An Act to punish and prevent the Practice of Polygamy in the Territories of the United States," &c., expressly designing to restrict said Church in its religious rights, and

Whereas, the Judiciary of this Territory has not, up to the present time, tried any case under said law, though repeatedly urged to do so by those who have been anxious to test its constitutionality, and

Whereas, the Judges of the District Courts of this Territory have felt themselves obliged by said act to refuse naturalization papers to certain applicants, and

Whereas, your Memorialists having ever been the firm and loyal supporters of the Constitution of the United States, and profoundly valuing its provisions and guarantees, and believing, moreover, that the said Law is contrary to the spirit of the Constitution, and directly in conflict with the first Amendment, which states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and

Whereas, plurality of wives as an article of religious belief, was believed and practiced upwards of ten years before the passage of the Act of Congress, prohibiting Polygamy, and

Whereas, our Territory, as the fruit of plural marriage, has enjoyed an unexampled immunity from the vice of prostitution and its kindred evils, and

Whereas, said Act, beside being a direct invasion of the people's rights, and in confiict with the first Amendment to the Constitution, is *ex post facto;*

Therefore, We, your Memorialists, respectfully ask your Honorable Body, for the reasons briefly stated, to repeal the prohibitory provisions of said Act, and to leave the people of this Territory free to exercise their religion and its ordinances as guaranteed by the Constitution, believing that in so doing, you will best promote the peace and welfare of the country, and frown down the insidious attempts which are being made to array the inhabitants of one section against those of another, because of differences in religious belief. And your Memorialists, as in duty bound, will ever pray.

AMERICAN LIBERTY.—It was the intention of the founders of the American government to give religious freedom to all people who should seek protection and shelter under the broad expanded wings of the American eagle: but alas! how quickly religious bigotry and fanaticism infused themselves into the State Legislatures, aiming a deadly blow at the priceless treasure of religious liberty, by the enforcement of monogamic laws, to the exclusion of that great, holy, and divine institution of polygamy, so abundantly taught and practiced by the inspired writers: thus violating the dearest and most desirable rights

so richly vouchsafed in their cherished Constitution, and so dearly purchased by the heart's blood of their venerable ancestors.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 2, 1867.

REASONS WHY CONGRESS SHOULD REPEAL THE ANTI-POLYGAMIC ACT.

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THIS No. of the STAR contains an important document, namely, a Memorial of the Legislature of the Territory of Utah, to the Congress of the United States, asking for the repeal of an Act, entitled "An Act to punish and prevent the Practice of Polygamy in the Territories of the United States," &c., which was passed by a former Congress, in the year 1862. We propose to set forth a few reasons, why the said Act should be repealed.

1st.—The Anti-polygamic law should be repealed, because it was enacted in violation of all former precedents, in relation to Territorial governments. By this Act, Congress has assumed the power to make all the local laws, civil and criminal, binding on any Territory. Prior to this stretch of power, it was supposed that the Legislature of each Territory was the only legal law-making department. It is true that Congress has assumed the right to create such governments, and has granted to the people the right to elect their own Legislatures, and make their own laws, subject to the approval or disapproval of the respective Federal Governors and the national Legislature. Each Territory has always enjoyed this right. But it seems that Congress, not satisfied with assuming the unlimited veto power over all Territorial laws,—not satisfied with the unlimited control of the executive and judicial departments, claims the right to the Legislative also. If Congress can make criminal and civil codes, adapted to the wants of the people in all the Territories, of what use are their respective Legislatures? They are a sham, a mere form without power, a pretence of republican institutions, without the reality.

That Congress has the Constitutional right to make all needful rules to regulate its Territorial property, is not for a moment disputed; but that it has the Constitutional right to usurp all Legislative functions in regard to the people, is quite another thing. Under such despotic rule, the people would have no voice, either in the making of the laws or in their administrations. If Congress can assume the making of the laws, it can assume the power to appoint the local judges and justices of the peace, and every other Territorial officer; it can assume the right of selecting jurors, or abolishing them altogether; and finally, there is no end to the usurpations and tyranny which it can enforce upon its Territorial slaves. The people of a Territory have no

voice in Congress—no voice in the election of Representatives and Senators in that body, why then should they have enforced upon them laws, cruel and oppressive in the extreme? Why should American citizens be disfranchised, and lose all the privileges of a republican form of government, because they have had the noble, enterprising, courageous spirit, to overstep the boundary line of States, and convert a dreary, frightful desert into a fruitful field? Why should not Congress permit them to be governed by laws of their own making, only restricted by the vetoing power of the Governor and the national Legislature?

Again we ask, of what use or benefit is a Territorial Legislature, if Congress can perform all its functions? If a Territorial Legislature is impotent or incompetent to satisfy the wants of the people, why has Congress imposed upon the Territories such bodies? Or does Congress wish two Legislative departments, one in each Territory, and one several thousand miles distant, entirely ignorant of the wants of the people? Dual Legislatures are curious phenomena, unknown to the Territories, until the Anti-polygamic law was enacted, some five years ago. It is not to be supposed that the national Legislature intends to entirely supersede the local: the latter may be permitted legislative functions in minor matters, while the former assumes the higher prerogative of determining what Bible doctrines are criminal, of enacting inquisitorial laws against the same, with heavy penalties to be inflicted upon all heretics, whose consciences will not allow them to reject such Bible institutions. Such unjust, unconstitutional tyranny in legislation, enforced upon Territories, is without precedent, and therefore, the Memorial should be granted, and the act repealed.

2nd.—The Anti-polygamic law should be repealed, because it interferes with the domestic institutions of every Territory who may wish to adopt this sacred Bible institution. The people, under a republican form of government, have guaranteed to them every right, not inconsistent with, nor contrary to the Constitution of the United States. No one pretends that there is anything in that great Charter of American liberty, prohibiting either States or Territories from adopting either monogamy or polygamy, according as the people may desire. Both of these family orders were practiced, under the divine sanction, anciently: both are Scriptural, and not criminal; and therefore, a law of Congress against these dearest and most sacred Scriptural rights, is not only unconstitutional, but extremely cruel.

If Congress has the right to limit the number of wives which a man may have, they have the right to go further, and limit, under heavy penalties, the people of the Territories from having any wives at all. If Bible plurality can be abolished by law, why not Bible monogamy also? Why make a distinction? Why not also pass a law, under heavy penalties, against parents having a plurality of children? Why not limit them to one child? Congress, in answer to these questions, may say that one wife and many children are a blessing to society, but that plurality of wives and many children are a curse. But in what respect is the former a blessing and the latter a curse? If two or more women wish voluntarily to enter into wedlock with one man, whose rights have they infringed? What harm have they done to the people of the Territory among whom they peaceably reside? Have they, by this plural marriage,

acted in opposition to some neighbor's religious tenets? Very likely: but must every man conform to his neighbor's religious fancies? And should Congress pass a law, compelling him to do so? Must the Presbyterian conform to the Baptist, and immerse his converts, or the Baptist conform to the Presbyterian in the sprinkling ceremony? If the Jew wishes to circumcise his male child, according to the Bible, has Congress the right to meddle with his domestic institutions, and fine or imprison him, because he obeys a command of the Old Testament? If a Jew wishes still further, to marry his deceased brothers' widows, as he is expressly commanded to do, in the Old Testament, or else subject himself to the divine displeasure, as it is written, "Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen," has Congress the power to interfere with his conscientious religious views, and compel him to desist from this domestic institution, and say that he shall not marry those widows? What harm, we ask again, would the Jew, or the "Mormon," or any other person, do to society, in peaceably following out these Bible institutions? We answer, none at all. A family believing in and practicing plural marriage would be as highly respected, and their children as highly honored, by all liberal minded people, as if they were monogamists. Therefore, nothing could be more unjust, and more opposed to the spirit and letter of the Constitution, than for Congress to undertake, in this cruel manner, to destroy the domestic liberties of the people of the Territories. It is virtually reviving the inquisitorial institutions of persecution, and thrusting into dungeons those who happen to be so unfortunate as to adopt the whole Bible order of domestic economy, instead of that portion which may be selected by Congress. The people of the Territories have the right to be protected in their family relations: they do not ask it as a gift, as a boon from Congress, but they ask it as a restoration of an undoubted Constitutional right,—a right belonging to every American citizen. The present Congress, therefore, for the sake of their own honor, and for the honor of the country which has been so flagrantly abused, by the passage of an Act so cruel in its nature, should immediately seek to repeal the same, and wipe away the stain from the great palladium of American liberty.

3rd.—The Anti-polygamic law should be repealed, because it is a direct violation of the liberty of conscience, and of that most sacred of all rights, guaranteed by the Constitution to every individual, and Territory and State, namely, the right to worship Almighty God with perfect freedom. Many years before Congress passed this law, against the religious rights of Territories, it was known far and wide, both in the Western and Eastern hemispheres, that the Latter-day Saints, in one of the American Territories, had embraced, as a fundamental and essential part of their faith, the divine institution of Bible polygamy. A Revelation from heaven, commanding the restoration and practice of this part of the Bible, made it a matter of necessity with the people. Congress, and all other well informed people, fully understood that we could not renounce this divine institution, without we virtually renounced the whole system of our religious faith. Indeed, with our conscientious views upon the subject, it would be the same as if we renounced God and his Son, Jesus Christ, and heaven, and eternal life. To reject that which we most fervently believe God has revealed, would be equivalent to a complete rejection of all our hopes of future happiness. And yet, with all this before them, Congress gave us the liberty of renouncing our faith, or of being subjected to a heavy

fine or imprisonment if we acted in accordance therewith. We chose to obey God, rather than Congress; and what is still more, we have not the least intention of ever forsaking our religion in regard to polygamy, or any other Bible principle.

Congress may violate the freedom of religious worship, may pass laws with greater penalties still, yet no true Latter-day Saint will deviate from the commands of heaven, or from Bible institutions, to save themselves from dungeons, tortures, or death. Our religion is irrevocable with us. Congress may imprison fifty or a hundred thousand people, may rob them of all their possessions to pay the fines affixed to their inquisitorial persecuting act; they may reduce us to beggary and degraded slavery; they may hunt our lives, as the Spanish did the poor Jews, or as the Roman power did the Protestant heretics, yet the Saints will never renounce their faith in the great Revelation establishing polygamy. The "Mormon" problem is with us forever solved, so far as our undeviating, everlasting faith in Plurality of Wives is concerned. This faith with us never will be altered, worlds without end.

Why should Congress wish to enforce us to reject any part of the Bible? Why suffer so unjust a law to remain on the statute books? Why trample upon the sacred rights of conscience? Why deprive a hundred thousand American citizens of the dearest blessings in the Constitution? Why should a whole people, loyal to the Constitution, and to a great and free government, plead in vain before the highest Councils of our nation, for religious freedom and the rights of conscience? Does Congress wish to re-enact the bloody persecutions of Missouri and Illinois? Does that illustrious body wish to trample in the dust, and shed the innocent blood of a poor, helpless people, who have already been expelled five times from their sacred homes and firesides, and finally driven fifteen hundred miles into a frightful wilderness? Is there no resting place for this exiled people, short of the grave? We appeal to the patriotism of Congress; for the sake of suffering humanity,—for the sake of the free institutions of our great common country,—for the sake of the rising generations of free America, save, O save the great, the holy, the sacred principles of civil and religious liberty;—save unborn millions from the chains of religious slavery, forged by priestcraft and bigoted zealots, to bind the consciences of mankind. Repeal the cruel act, now disgracing the statute books of our nation, and set the religious captive free.

O. P.

CORRESPONDENCE.

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AMERICA.

Vine Cottage, Tooele City,
Dec. 28, 1866.

Dear brother Richards,—Your kind and welcome letter, dated Nov. 16th, came safely to hand a few days ago, and will be laid up, among many others of your penning, in the archives of my house, as mementoes of times past and times present.

How great are the blessings of wife, children, and friends, especially so, when enriched with the assurance that those who will embrace, and live according to the truth, as revealed in the Gospel of the Son of God, shall

continue to enjoy them in a constantly increasing ratio, throughout all ages to come.

Your graphic exposition of the condition of the work in several of the European Missions is not only instructive, but suggestive also,—suggestive, as it brings forcibly to mind the declaration of Scripture, that God's Spirit will not always strive with man, and that, how small must be the number of those most noble spirits who, despite the potent influences of priestcraft, tradition, and worldly pride, do successfully burst the bands that have bound them, and come forth into the light, to the comprehension of the truth; then again, it brings to mind the mournful fact, that even of those few, many who run well for a season, eventually become weary of well-doing, and fall away. How true it is, that "Straight is the gate and narrow the way that leadeth to life." (*the power of lives.*)

I can appreciate what you say of the increased experience of the Saints in the Old World, and that together with the *milk* of the word, *meat* can be given. How great must be your joy when teaching the Saints in their assemblies, that you are to them the bearer of glad tidings—tidings that give joy, and, as you say, seem to kindle the fire anew. It is a solace for the loss of wife, children, and friends in Utah. While the sea is raging, and statesmen and diplomatists are scratching their heads to find ways and means of staving off the evil day, all is quiet in Utah, all that our enemies may say to the contrary notwithstanding. "Deseret" is, indeed, as a city set upon a hill. Although, from our hitherto isolated situation, and the difficulties of travel across a desert and inhospitable belt of country intervening between us and the frontiers of the United States, none but the hardy pioneer, stimulated by the desire of the sudden accumulation of wealth in the newly discovered gold fields, have had the hardihood to face the difficulties and perils of the way, unless moved by the religious impulse of the Latter-day Saints. All who are in the least acquainted with the leading proclivities of that class of coon skin democracy, who, for an age, have acted as the advanced guard of civilization, in the opening up and settling of the great west and north west, can judge how small are their endowments in all that pertains to advancement, in either civil or religious refinement; this class, with a few honorable exceptions, have been the expositors of all that relates to our Territorial history past and present, that has been at all received or listened to by the civilized world, save it be the few who have received the testimony of the servants of God. Hereafter, with the increase for travel, present and prospective, the characters of the migratory horde will change.

The increasing importance of Utah, in her religious, civil, and political progress, will arrest the attention of thousands of high-minded and intelligent men,—men of thought and deep reflection,—men who have been awakened to the glaring insufficiency of the various systems of religion recognized and sustained by the Christian world,—their utter failure either to sustain or improve the social status of society,—systems of religion springing from a fountain that enjoins celibacy upon all who are called to administer its ordinances, teaching that to obtain increased sanctity, men and women must utterly withdraw themselves from the society of their kind, thus making them unlike anything on the earth—man, beast, fowl, or fish—as if the great command to multiply and replenish the earth, and subdue "it," was calculated to corrupt the fountain of truth. Radiating from this currupt fountain, springs all that is practiced in all religious societies—the ministers of the word to them, according to their ideas, must be free from all temporal responsibility and care,—must not mix themselves with the world in its struggle with the stern realities of life. I say, from the increased importance of Utah—or as it will be, DESERET—will the attention of the noblest men of the earth be drawn to her; they will desire to witness the solution of the (to them) religious problem, as demonstrated in the life and social condition of the Latter-day Saints, at the head of whom is a man who, under God, is the architect of his own fortune,—who, in place of receiving, gives,—a man, who, in place

of shrinking from contact with the difficulties of life, always has been, and still is, in the front of the front rank, battling with them,—who, in place of shrinking from the responsibilities of the conjugal and paternal relations of life, is willing they should be multiplied upon him, followed by a priesthood and people who incorporate in their religious faith every known truth, whether political, civil, scientific, or mechanical. I do not pen anything in this paragraph to you as information, for upon all those points I am aware you are better instructed than myself; but my pen has followed the flow of my thoughts: and there is a spirit in a man's writing, as well as in his speech, and you can thus judge of the nature and form of the reflections of my mind.

Matters move on here pretty much as they did when you left. Our geographical situation is not favorable to rapid changes. You are aware that a certain *junta*, made up of fire-eating Gentiles and apostates, sometime early last summer, sent a couple of delegates to Washington, loaded down with charges of disloyalty, &c., against the "Mormons." One of them, our chief justice,—a man well skilled in the letter of the law, but entirely innocent of its spirit, richly endowed with a stubbornness and intractability that effectually precluded all possibility of political or judicial preferment elsewhere, than in those political old clothes shops—the Territories. This man is a tall, lean, and angular specimen of humanity, facætiously styled by the boys, as "SLAB-SIDE-A-BUS-OVER—SIX-FEET-A-BUS." The other is a Scotch divine, of the name of McLeod, of Glasgow, Scotland, who, having failed in converting souls to Calvinism, concluded he would try and destroy them. The boys have given him the cognomen of "FRIAR TUCK." This fellow would have made an excellent inquisitor, in the days of Jesuitical supremacy, for then he could have roasted all whom he could not convert. The crowning denouement you will understand by the enclosed "card," together with President Young's "reply." (See the last No. of the STAR.—ED.) I have concluded that brains must be at a premium in the *junta*; for a thimblefull of that valuable commodity would have taught them better, than to thus publish their own shame. How dangerous, how critical, indeed, must be the situation of the "Gentiles" in Utah, when the most obnoxious among them feel like offering such terms as conditional for their exodus from the Territory.

The Territorial telegraph is approaching rapidly to completion, thus bringing all parts of the Territory in speedy communication with head quarters. The harvests of the past season have been abundant, and plenty reigns. The thousands of this year's emigration are abundantly provided for. I was in Salt Lake City at the time of the arrival of the main portion of this season's emigration: comfortable sheds had been erected in the tithing yard, for the accommodation of all who were not immediately provided for by friends or relatives, with abundant provisions for their comfort. It was gratifiying in the extreme to witness the joyful greeting of relatives and friends, with the practical hospitality evinced in the ready offers of assistance to all who needed it.

I am pleased to hear from you, that I am kindly remembered by many of the older Saints in the British Isles: for this I feel grateful. The testimony I bore to them, while on my mission to Europe, I bear to them now, backed by all the experience of the past fifteen years. Please bear to them my kindest remembrances, as you have opportunity. I am in rather poor health at present, confined to the house by the effects of a severe cold, and troubled with that most besetting of all my bodily infirmities—a bad cough. My family are all well. The winter has, thus far, been very warm and open. Last week we had a rain of fourteen hours duration, the weather clearing up without a snow storm—something new in this latitude. The accumulation of snow in the mountains equals the general average of seasons. The grasshoppers are *en route* from the north, overran Cache Valley last fall, located, laid their eggs, and departed this life. What the next year may bring it is hard to tell, for if the unnumbered millions of grasshoppers that will hatch out in Cache Valley next spring,

take the line of settlements on their way southward, we may look for hard times for a while.

Nothing more occurring to my mind that would be of interest to you, I will bring my letter to a close. Give my love to brother Pratt; his family are well, and doing well, and were pleased to hear from him. We await his return home with anticipations of pleasure. As for yourself, brother Franklin, the confidential intercourse of many years has made you aware of the depth of the love and esteem I have for you. With prayers for your welfare and prosperity, in all your labors, and ultimate safe return to your mountain home, I subcribe myself your brother in the covenant of peace,

ELI B. KELSEY.

LONGITUDE BY THE ATLANTIC CABLE.

The difference of longitude between England and America has hitherto rested upon the chronometric expeditions instituted by the Coast Survey during the years 1849-51 and 1855. Fifty chronometers were transported three times in each direction across the Atlantic. The probable error of the result of these expeditions was 19-100ths of a second. The value thus obtained, though for all practical purposes sufficiently precise, is not so for the necessities of astronomical science in its present refined state. When, therefore, the success of the cable provided telegraphic transatlantic connection with England, parties of the Coast Survey were formed, under the direction of Dr. B. A. Gould, to take advantage of this means of obtaining a value more precise than that furnished by the chronometric expeditions, allusion to which has been made. The peculiarities in the methods and apparatus employed in working the cable, render the process of determining the longitude by its means different in many respects from that by the land telegraph lines. New obstacles, which made success exceedingly doubtful, were to be surmounted, and new sources of error eliminated; but, thanks to the genius, experience, and perseverance of Dr. Gould, these have been overcome, and results of remarkable precision elicited. The probable error of the resulting longitude is about four hundredths of a second. Perhaps it will give the reader a clearer idea of the nicety implied in this, by stating that a distance of about 1900 miles has been measured, and that the measure is not probably more than 40 feet from the truth. The time required for a signal to pass through the cable, has been discovered with still greater precision, to be 31-100ths of a second, which is probably not in error by 100th of a second. This is equivalent to a velocity of 6020 miles a second, and is notably less than the velocity of the electric fluid upon land lines, which numerous observations have shown to average 16,000 miles a second.—*Boston Transcript.*

DR. CUMMING ON PROPHECY.

In an address delivered at Birmingham, the Rev. Dr. Cumming said that 1866 had been a very remarkable year in many respects. It had witnessed the greatest display of astral phenomena, and it also seemed to have had the most striking and impressive display of social, sanitary, moral, religious, and spiritual phenomena. The astral phenomena were matters of mathematical calculation, and of no significance whatever. The social, moral, religious, and spiritual, seemed to him, as one who studied the pro-

phetic record, very suggestive. He had been charged with making prophecies, but he had never done anything of the kind. It was one thing to prophesy, but it was a totally different and very subordinate thing to explain prophecy. He often found in the newspapers, the most marvellous productions attached to his name, by people who assumed him to have been prophesying; but he never had. Never in his life had he pretended to be clothed with a prophet's mantle, or to have a prophet's inspiration, but simply and humbly, along with many other living men, he had tried prayerfully and earnestly, though not infallibly, to interpret the written record. They had all read in their Bibles of certain dates in connection with prophecy relating to the present dispensation in which they lived—its consummation and end. It was a singular fact that all the dates mentioned in the Book of Daniel united in the autumn of 1867. He had never said this world would be annihilated in 1866 or 1867. For 20 years he had thought precisely the reverse, and asserted, on the authority of Scripture, that nothing the devil had corrupted would be handed over to the devil's possession, but that the world would be purified, reconsecrated, and be made a paradise, fairer, nobler, and vastly more lasting than the one with which the world began. Some would, perhaps, ask what was made by the exhaustion of these dates. He would remind them that the antediluvian, the patriarchal, and the Levitical economies all had their end; and the times of the Gentiles would have an end likewise. If the calculations that had been made were just, the times of the Gentiles were on the very eve of their exhaustion. After that they might expect the Jew to return to his own land; Jerusalem would be restored; and some time—when, no man could say—His return, who would come to reign and to glorify the world with a splendor which should have no suspension, and a sunshine that would have no cloud and no end.

SUMMARY OF NEWS.

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America.—New York, Feb. 21.—A steamer has exploded on the Mississippi. Sixty-five persons were killed.

New York, Feb. 21, noon.—Congress has finally passed a bill for the military government of the South, pending reconstruction on the basis of negro suffrage and the disfranchisement of prominent rebels.

Indian Atrocities.—Fifty-nine White Men Massacred.—Junction City, Kansas, Feb. 2.—A man came into Salina, about fifty miles west from here, yesterday, and reported that another frightful massacre of white men by the Cheyenne Indians, had occurred near the head of Smoky Hill river a few days since, under the following circumstances:—Wallace's train, with sixty men, were in camp, when a party of fourteen Indians came begging of the teamsters, who refused to give them anything. The Indians then fired upon them without effect; the teamsters returning the fire, killed eight of the aggressors. About eight o'clock that night, the camp was surrounded by some 200 Indians, who massacred 59 out of 63 men. The man who brought the news had an arrow head through his shoulder, and was also wounded in the hip. He claims to be one of the four men who escaped. A party of Omahas and Kaws subsequently made a raid on the Cheyennes, and captured several head of their stock. One Kaw was killed. William Comstock, a famous interpreter, Government scout and guide, says the Cheyennes and Arrapahoes of Arkansas and Smoky Hill appear friendly; but part of the Northern Indians were now moving southward, and have already committed many murders and other outrages. Comstock believes they mean war.

NEW YORK, FEB. 9 EVENING.—A bill has been introduced into the House of Representatives to prevent the transportation of criminals to the United States. Mr. George Peabody has made a donation of $1,000,000 in cash and $1,000,000 in Mississippi bonds, for educating the youth of the South without distinction of colour. The Negro Testimony Bill has been defeated in the Kentucky Senate. The Tennessee Legislature has advanced the Negro Suffrage Bill to its third stage.

The number of shipwrecks, reported during the first seven weeks of the present year, amounts to 569 : the wrath of God is upon the waters.

DIED:

OBITUARY.—Died, at the residence of her son, brother John Welch, in Willard City, Box Elder county, Utah, sister Elizabeth Welch, aged 67 years. Deceased was baptised near Chesterfield, Derbyshire, England, in 1841, emigrated to Nauvoo in 1842, accompanied the Saints to Council Bluffs, in the exodus of 1846, and arrived in Zion in 1852. Sister Welch was a member of the Council of Health, a strong advocate of truth, a firm supporter of the authorities and a true Saint from first to last.

HARRISON.—February 6th, 1867, at Derby, John Robert, son of Isaac and Hannah Harrison, aged 5 years, 10 months and 24 days.—DESERET NEWS, please copy.

POETRY.

See those orphans, hand in hand,
Shivering 'neath yon archway stand,
Shivering in a christian land ;—
God help them in their need.

All who have a home complete—
High or humble, both are "sweet"—
For the homeless of the street
With you I intercede.

Ye who have the lion's share,
Ye who've but a mite to spare,
Ye with nothing but a prayer—
All, all may give or plead,

Pounds are best, and pence are good ;
Sweet the will that "would if could;"
All in heaven are understood.
And will obtain their meed.

Dives lives in purpled state;
But, should he the helpless hate,
Lazarus' curse is at his gate—
Not for his *gold*, but *greed*.

Brother, have you coat that's warm
Snugly buttoned round your form?
For the coatless in the storm
Send that that's past your heed

Sister, by the fire that glows
Brighter for the frost and snows,
Warm the cold bleak heart of those
That must on bounty feed.

Feed the hungry, warm the chill ;
Though 'tis but for robin's bill,
Scatter crumbs upon the sill,
And God will bless the deed.

Liverpool, Jan. 6. DINGLE PRATT.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Arise ye, and let us go up to Zion, unto the Lord our God.*"—JEREMIAH.

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HAVE FAITH IN GOD.

BY ELDER WILLIAM GIBSON.

Have faith in God was the counsel given by Jesus Christ to his disciples, as it is recorded in Mark 11 : 22. How needful to the poor Saints in these lands is this counsel now! Being surrounded by evil and abomination on every hand, and many of them draining to its very dregs the bitter cup of poverty, longing to leave and gather to Zion, and no earthly prospect of ever getting there, how necessary it is to have that faith that gave man power with God to ask and obtain that needed blessing.

And how needful for us, whom God has sent to teach them, to try by every means to infuse and cultivate that faith towards God, in them, which now they most need. God has not sent us to tell them they are poor, and to bewail their poverty, but to remind them that the God of Abraham lives, and tell them to have faith in him. But to do so effectually, we must show faith in God ourselves, by devoting our time to our duties here, trusting all we have left behind confidingly to His care, and willingly wait here until those who sent us call us home again: for if we cannot trust in the care of God all we have left behind, we will be but ill fitted to infuse that faith in others which we want ourselves. Trust in God all ye his Saints, and you will find that the God who brought Abraham from the land of his fathers, and Israel from the land of Egypt, is the same who has caused you to leave these lands; and he never yet has asked of man to do that which was impossible to perform, and he will not do it now.

But if we want Abraham's God to bless us, we must show to him by something more than words, that we partake of Abraham's faith: but how much of that faith has any man who would not forego his extra Sunday dinner, his ale, or his tobacco, to help to deliver himself and family from wretchedness and Babylon? How much faith has he who goes on from month to month and year to year, as if he had never heard the Gospel, or the command to gather, hoping that some one will send means to bring him and his family to the Saints in Zion, but never doing anything for his own deliverance? or if he should by some means get a little in the fund, the first little trouble that comes he draws it out again.

How many are disappointed every year, because they have put their faith in man instead of God? There are many now whose whole faith is placed on some one in the Valley, who has promised to send for them, and no doubt many of them are doomed to disappointment, because, even if all were willing to fulfil their promises, adverse circumstances often thwart the best intentions; then trust less in man, and have faith in God, for the just shall live by faith.

God often takes the most unlikely ways to bless his people, and to prove their faith. We read in 1 Kings (17 : 9,) that in the midst of a famine, he sent the Prophet Elijah to a poor widow to be sustained by her; and when the Prophet found her, she was gathering a few sticks to bake her last cake for herself and her son, that they might eat it and then die. The Lord apparently had two objects in view in sending the Prophet to the widow; one to sustain the Prophet, the other to bless the widow. But she had first to prove her faith in God and his servant, ere the blessing came. Elijah said to her, (after she told him that she had only one handful of meal left, just enough for one last cake for her and her son,) "Make thereof a little cake first, and bring it to me, and after make for thee and thy son; for thus saith the Lord God of Israel, the meal shall not waste, nor the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah, and she and he and her house did eat many days."

The wages of the working class in England and other lands, appear often about as inadequate to sustain them long, as did the widow's handful of meal or cruse of oil; and yet these are the people, God, by his servants and Prophets now, has called to gather; but how is it to be done? Have the same faith in God as the widow had. His Prophets have called you now, and told you how to prove your faith in God, and to obtain his blessing, as plainly as ever Elijah told the widow. Cease to trust so much in man; trust in God, and his blessing on your own endeavors to prove your faith in him, and in the word of his servants; and although God may not multiply your pence in the very same way he did the widow's meal, it will, in the end, come to the same thing—your deliverance.

When you receive your wages, and take the little sum to market, it goes but a little way to purchase all your family would need, especially if something extra has to be got for Sunday; and when you come home with what little you have purchased, your money is all gone, and yet you have not been extravagant; but there is nothing left for your emigration; and thus it has been perhaps for years, and your prospects of ever getting away, grow every year more dark and gloomy.

Suppose you now should try the way the widow had to do: to prove your faith, instead of taking all you have earned to market with you, take a little of the money first, and put it aside to be used for your emigration, and no other purpose, and trust in God to bless the remainder for present use, and help you to add to your little store put in the fund to take you home to Zion. By doing so, you would prove your faith in God, as the widow did, and then if danger comes and your own means fail, rest assured that God will deliver you.

Men and women can prove to God, how much faith they have in him and the word of his servants, by the amount they preserve, according to the wages they receive, and the number to be maintained; and though the amount with some be small in comparison with that of others, yet God will judge you as he did another poor widow, when she cast her farthing into the treasury, not by the sum you give, but by the amount remaining after the sum is given.

The Saints have now more than a year in which to prove their faith in God. How many will prove God, and put their trust in him, and how many will still put their faith and confidence in man, time will tell. The more we prove God, the more we can trust him. All the great and good actions that have been done by man, have been accomplished through this faith. Paul (Heb. 11th chap.) enumerates a few things done in ages past by this faith. Suppose we look at a few done in our own day. If it required faith in Noah

to come out and proclaim the Gospel to the antideluvian world, and warn them to escape from impending judgments, it certainly took as great faith in Joseph Smith to do the same. And if it called for faith in Moses to lead Israel through the wilderness, it required as great faith in Brigham to lead God's people now.

And by the same faith we have been upheld and prospered in our mountain home. The more we have proved our God, the greater is our faith and confidence in him. We have trusted him in poverty and distress, in hunger and nakedness, in hardships and sorrow, by sea and by land, on the mighty ocean, on the railway car, among Gentile mobs, and alone among the Rocky Mountains, surrounded by armies sent for our destruction.

At home with our families, by faith in God and his servants, we have tilled the barren soil, brought the water from the mountains to irrigate the land, destroyed the crickets, fought the Indians, endured the famine; and then again left the homes we had made, ready to offer them as a testimony, by fire, to God, that we loved him better than houses or lands; and now we leave those loved ones and come to you, to prove to God our Father, that we love him and his work, better than wife or child, and to tell you to have faith in God; for we have proven him, and found his word and promise as sure and stable as his own eternal throne. And though, when we are far away the destroyer may enter our homes and take our loved ones from us, yet our faith and hope enter within the vail: we even then can smile at death, and say, O death, where is thy victory! those loved ones we will meet again, when thy boasted power is gone forever! then we expect to receive the full reward of our faith, even eternal life with them in the kingdom of God our Father.

GIFTS AND GRACES.

BY ELDER A. N. MACFARLANE.

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It is very evident that in the present day men do not covet earnestly the best gifts; at least, there are a great many who do not scruple to despise some of the greatest blessings ever promised by our Father to his children. We might mention, as an instance, the gift of healing, and ask, at what time did the world ever stand more in need of a power sufficient to arrest the work of the destroyer in his deadly course, than at the present? When, since the creation, has there been a period in which men were more liable to disease, and the many afflictions consequent thereon? Then why, we ask, do men who make profession of Christianity, cheat themselves out of that which, had they "living faith," would prove to suffering mortals a pearl of the greatest price?

"They shall lay hands on the sick and they shall recover," were the words of Him who, the religious world believe, spake as no man ever spoke before. Is it not then strange, that the very persons who make choice of these words, and venerate the very name of Him who gave them utterance, should stand aloof, in the spirit of cold indifferance, when called upon to "do the Father's will?"

Men cherish and hold most sacred the precept and example of the Savior, quote his sayings, and build the fabric of their most profound discourses on the sentiments which he expressed, and yet will stand aghast when told that that same Jesus still has power to save, not only so, but that he still desires to reward the diligence of the faithful, by giving them his *choice* gifts, as imparted to the Saints in former ages.

Let us for a moment glance at the world in the hour of its necessity. The progress which has been made in almost every science developed in

modern times, puts to shame the numerous sects who flood the earth with what they term Christianity. In the pursuits of men the watchward has been "onward," and the results have been all that the most sanguine could desire. Progress has been visible in everything, and with every one, except with those who have imagined that the knowledge of the "living God" could be bought with human wisdom. God's blessings have been withheld, not because his love for mankind was less, but because man, on his part, had departed from the "true and living way."

The divines of modern times declare, that such gifts as we have named are "no longer needed," and "are all done away." Is it really so? or have men in the frenzy of their misapplied zeal, deceived themselves? There is but one answer which can be given, namely, the world have forsaken God. What, then, should be done? By what means can men be freed from the consequences of their disobedience? Thanks be to God, there is a remedy. The Gospel has been revealed; the ordinances and all the other blessings are within the reach of men upon the earth. "The Lord has spoken, and who can disanull." Let those who would receive of Heaven's favors, lay aside their earthly wisdom and imaginary greatness, repent of all their sins, and seek forgiveness through the holy ordinance which God has said shall "wash away their sins." If this course is taken, the happiest results may be expected; the advice of the Apostle will then be estimated at its proper value. They will then seek earnestly the best gifts, and will take delight in observing the injunction given by the Apostle James: "Is any among you afflicted? let him pray. Is any merry? let him sing Psalms. Is any sick among you? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick." Let the Gospel, as it has been restored in these last days, be sought after by the sons of men, and a mighty change would soon take place. Under the sweet influence of truth, men's lives would be to them more than a *mere existence* — real blessings would soon take the place of doubt and uncertainty. By the aid of the Holy Spirit, given without measure to the recipients of the principles of truth, the present condition of the religious world could be comprehended in a clear and simple manner. The gifts that we have named, and many others, would follow as a consequence of obedience to the Gospel. "These signs shall follow them that believe," said the Son of God when about to send forth his Apostles to an ungodly world to preach the Gospel. And in the latter-days, the messengers of mercy promise, in the name of the same Master, that the arm of Jehovah is not shortened now that it cannot save, but that "in every nation he that feareth him and worketh righteousness, will be accepted of him." God is truly "no respecter of persons," but is willing to save even to the uttermost. The gifts may be enjoyed now as heretofore, and all the graces that adorn and beautify the Christian character, be visible among the children of that kingdom, which will eventually become the "glory and adoration of the whole earth."

Let the honest hearted who believe the Scriptures, search that sacred volume with a prayerful desire to know the truth; if they do so, they will have no difficulty in discerning that the foregoing is in accordance with the Gospel as the ancients taught it, which, having come from Him whose ways are "one eternal round," is, as it always has been, fraught with blessings to the sons of men.

INDUSTRY.—If industry is no more than a habit, it is at least an excellent one. If you ask me which is the real hereditary sin of human nature, do you imagine I shall answer pride, or luxury, or ambition, or egotism? No; I shall say indolence. Who conquers indolence will conquer all the rest. Indeed, all good principles must stagnate without mental activity.—ZIMMERMAN.

LATTER-DAY SAINTS' CONFERENCE.

(*From the Birmingham Daily Gazette, Monday, Feb.* 25*th*, 1867.

Yesterday the Latter-day Saints, or Mormons, held their Semi-Annual Conference for the Birmingham District, in the Oddfellows' Hall, Temple Street. The first meeting opened at half-past ten, when the hall was nearly filled. Mr. A. HATCH, president of the district, ruled the meeting, and there were several of "the brethren" present from the territory of Utah. After a few introductory remarks, which were preceded by singing and prayer, the PRESIDENT called upon the presidents of the local conferences of the district to present their reports.—Mr. FRANCIS PLATT, president of the Birmingham Conference, having "expressed his gratitude to the Most High and Eternal God for being permitted to occupy the place which he held amongst the Saints," reported that they had not increased so much this year as during the last. It appeared to be the experience of the Elders in that conference, that some years were periods of sowing, and other years periods of reaping. Some 74 had been baptized; their meetings had been well attended, and the Spirit of the Lord had been manifested through the testimony of some of the Saints. At Stourbridge progress had been made since the opening of the mission there; and the brethren were manifesting great individual life, fire, and vivacity. There were twelve branches in the conference of Birmingham; since last year one had to be disorganized in consequence of the brethren having been scattered by emigration. In its room, however, one branch had been organized in a distant part of the county.—Mr. GEORGE HUNTER, President of the Warwickshire Conference, reported that the people over whom he was placed were sincere and active; and in general the Saints were trying to do their duty before they left this land for Zion. In conclusion, he said he was perfectly at home with the Saints in Warwickshire.—Mr. SOUTHWICK, President of the Staffordshire Conference, reported that he could say that the people in Staffordshire were good people, and were trying to build up the kingdom of God so far as lay in their power. There were not many of their people down in Staffordshire—about 120 or 130—but they were extending their borders, and were desirous of leaving England and going to Zion, because they thought God was approaching with his judgments upon the nations.—The PRESIDENT said, the various presidents having reported, he would place a few figures before the congregation, to show the financial and numerical strength of the Conferences of Birmingham, Warwickshire, and Staffordshire. The three Conferences were divided into 29 branches—12 in Birmingham, 11 in Warwickshire, and 6 in Staffordshire. During last year there emigrated from Birmingham 134 persons—that was, 134 people had gone to a land at the other end of the earth, and they had been advertised as "more fresh fish for the Salt Lake"—(laughter). Well, there was plenty of room in the Salt Lake for all the fresh fish that were sent—(laughter). Forty had emigrated from the Warwickshire Conference, and 28 from Staffordshire—making a total of 202. In the three districts 137 had been baptized into the Church in 1866—thus through emigration they had lost 65 during the year. The total strength in Birmingham was 848; in Warwickshire, 282; in Staffordshire, 128; total, 1,258; and if these all did their duty as they ought to do, they would revolutionise this part of the country—that was certain—revolutionise it, as they meant to do. This was a great country, a free country, a wealthy country—of course it was! although perhaps such a disagreeable spectacle as a beggar might be found in it—(laughter)—and being a wealthy country, little could be done without money. The total amount received during the year in the conferences composing the district, was £1,066 12s. 7d. He explained how a portion of this money was expended,

and suggested modes by which the contributions of the Saints to the emigration fund—worked at Liverpool—might be increased, and thus the means for the more speedy emigration of the Saints to Zion be placed at their disposal. The speaker next referred to his approaching visit to Utah, eulogised America, and particularly Utah, urged the Latter-day Saints to make all haste in emigrating, and said that although he had no fault to find with the way in which he had been received in this country, the new country was beyond all doubt far ahead of, and superior to the old.

The mid-day conference was equally well attended, and the principal business was the presentation of the authorities of the church, and the granting of sanction to the district Saints. It had been announced at the morning meeting that a collection—and only one collection—would be taken up at the mid-day meeting, it being expected that £30 would be contributed; and as the most convenient way, we may here mention that at the evening conference the President announced that the collection had been a success. Short addresses were delivered at the mid-day meeting by Messrs. ORSON PRATT, WM. GIBSON, and W. B. PRESTON. The former speaker, a venerable looking man from Utah, dwelt with force on the truthfulness of the work called Mormonism, and invited all strangers to investigate and know for themselves.

At the evening conference, which commenced at six o'clock, the hall was crowded in every part, it being announced that Mr. Franklin D. Richards, "one of the twelve apostles" from Utah, would deliver an address. —Mr. RICHARDS expressed his pleasure, after an absence of ten years, at again meeting the brethren of Birmingham, and also his wish to convey to every man, woman, and child, the great and glorious principles of the religion over which their prophet, under the Most High God, presided. He first testified to the wonderful progress of Mormonism. From three or four towns in the State of Illinois, the Mormons had increased until now they had something like 105 towns throughout the territory of Utah. This was the work of twenty years—only a mere span—and he could well remember, in the month of February, 1848, going out in the first ship (whose passengers were destined for Utah). It was a credit which all gave to their prophet Brigham Young, that he was well posted in all matters concerning the territory and government, and he most zealously guarded and watched over the interests of the society. It made them sorrow to look upon the children of men, because they persisted in turning away from the truth, or scorning it when offered. He could not understand this feeling, unless it was due to the fact that they—the Mormons—were polygamists, and because of this they were followed with a vindictive feeling, that was not worthy of the time or the people. Did not father Abraham—did not the ancient prophets practice it in all righteousness before God? Yes. And now it was practiced by the Latter-day Saints, who had surrounded it with more rigid rules of domestic virtue than had been in force in times long gone past. He wished to speak to them, without hurting their feelings, upon this subject, but there was a time coming, if it had not already arrived, when things done in secret would have to undergo the ordeal of being investigated in the broad light of day, and when it would be found necessary to throw off a false delicacy in dealing with a great evil which afflicted all the cities of this and other countries. They found everywhere in the great cities what was called the social evil; and people had talked about that, unable to find a remedy, until now it was looked at passively—there being as it was thought no real remedy. But there was a perfect cure for it, and the Latter-day Saints were convinced that this was true. After a lengthy and very plain reference to the subject, he asked what had been the testimony of travellers in Utah on the matter? Mr. Hepworth Dixon had advertised the world that a house of ill-repute did not exist in the territory. From 10,000 to 50,000 of the neglected and outcast—once the darlings of fathers and mothers and brothers—were wandering in the great cities of the country; but in Utah they

had something better, purer, nobler, higher. What was the beginning—the great origin of the Church of England? Who was that monarch who, having one wife, and being desirous of having others, was refused by the Pope? King Henry VIII. did not consider that he was bound to one woman, therefore he took other wives. But (asked the speaker) why did he not go the whole length? why did he not come out a whole man? and who knew but that if he had then established the religion of the Latter-day Saints, God would have bestowed upon him great prosperity? God was now about to call the nations to account for the great sin to which he had alluded, and he (the speaker) asked "how far short are the sins of the present time of the sins of Sodom and Gomorrah?" In a few concluding phrases, characteristic of the members of the class to which he belonged, Mr. Richards "testified that the Church of the Saints was building up the kingdom of God."—Mr. O. PRATT next spoke in continuation of the subject, and prophesied the great growth of the Mormon faith, the return of the believers to build up a temple in the land from which they had been driven by the United States to Utah. He also prophesied utter annihilation, if not something worse, to Great Britain, America, and all other nations, if they did not awaken in time to the truth, and embrace the doctrine of the Saints. In support of his remarks, he quoted portions of the 29th chapter of Isaiah, and also referred to the Book of Mormon.—The proceedings were brought to a close by the singing of a hymn by an efficient choir, placed under Mr. Cook. It was announced that several other meetings will be held during the week.

ANCIENT ECLIPSES.

(*From The Athenæum, Feb. 9th*, 1867.

A short time before his decease, the late Dr. Hincks communicated to the Royal Academy of Sciences at Berlin, a paper 'On a newly-discovered Record of Ancient Lunar Eclipses,' which has just been published in the *Monatsbericht* of the Academy. He made the discovery in the last volume of the 'Cuneiform Inscriptions of Western Asia,' published by the British Museum, during a particular search for all the inscriptions that appeared to have an astronomical character. Among a great deal which he confesses he does not understand in plate 39, No. V., described as part of an astronomical tablet, he met with three statements, "the meaning of which appeared to him absolutely certain." They are as follows:—"In the month Nisan, on the fourteenth day, the moon was eclipsed." "In the month Tisri the moon was eclipsed." "In the month Sabat the moon was eclipsed." To the second of these statements a sentence is added in the original, explaining that "the moon emerged from the shadow while the sun was rising." Having published in the *Transactions of the Royal Irish Academy* a table, by which the commencement of each Assyrian year might be ascertained, Dr. Hincks set himself to a careful investigation of these eclipses, with a view to fix the date of their occurrence. If that could be done, highly valuable conclusions would be obtained, of which astronomers would be only too glad to avail themselves. After an elaborate calculation, the details of which are given in the paper, he satisfied himself that the three eclipses had been seen as described, that the second occurred about the time of sunrise, on the 13th of September, 701, at the beginning of the reign of Sennacherib. Such an eclipse is so very unusual that, if seen, Dr. Hincks assumes it would certainly be recorded, and he asserts that at the date above given, "this phenomenon was visible *somewhere* under the parallel of Nineveh." And he continues, "According to Hansen's Tables, the moon would be very far, perhaps half a degree, beyond the place which would allow the phenome-

non to appear in the longitude of Nineveh. If, then, it be a fact that it was observed there, it furnishes astronomers with a most important datum for correcting the lunar tables." Dr. Hincks expresses his belief that professed astronomers will find it possible to reduce all the observations of the eclipses which he has mentioned, to harmony with calculations, by adopting the values of certain specified coefficients of Prof. Adams; and by computing all the elements of the eclipse for a time later than that of the actual time of observation by a small fraction of a day, multiplied by the square of the number of centuries from A.D. 1800. He points out that this last correction, which acts in the opposite direction to Adam's, is due to the retardation of the diurnal motion caused by the tides. These are the leading facts of this interesting communication; for the profound technical arguments by which the author's views are supported, we must refer the reader to the paper itself. Who would have expected when Mr. Layard began his excavations at Nineveh, that they would give up particulars of eclipses which happened 700 years before the Christian era, and supply to astronomers of our day a means of rectifying one of the most important questions in their favorite science?

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 9, 1867.

A WORD TO THE MISSIONARIES,

THE servants of God are sent forth to save men and women, and not to destroy them by evil examples. Missionaries are called by the Prophets of God, and sent forth by the voice of the General Conferences of the Saints: they are set apart for their respective missions, under the most solemn charges, and by the laying on of the hands of an inspired Priesthood. Great and inestimable blessings are pronounced upon them, on conditions of strict obedience to the word of God, and to the counsels of heaven. The great majority of these missionaries engage in the holy work of the ministry, with fervency of spirit, with purity of thought and desire, with earnestness of purpose, and unwearied zeal, with continued prayer and watchfulness, lest in the hour of temptation they fail. Such are abundantly blessed; the same good Spirit which so richly imbues their own hearts, infuses itself into every Branch, and Conference, and District, where they labor. The Saints partake joyfully of the ministrations of the Spirit, as well as of the word; they are fed, strengthened, comforted, are full of joy, full of heavenly life: vigor, animation, faith, hope, good works, zeal in attending meetings, confidence and love towards each other, reign triumphantly in their midst. And it may truly be said, as is the faithful

shepherd among them, so are his numerous flocks: he knows his sheep and feeds them; they know his voice and follow him.

On the other hand, there are some who do not so strictly remember their covenants: they yield, little by little, to the voice of the tempter: they lose a portion of the Spirit: darkness by degrees creeps over their understandings; barrenness and unfruitfulness enter their minds; their preachings and ministrations, though perhaps accompanied by a multitude of words, are still in a measure lifeless. The result is, like throwing cold water upon their congregations: the animating, life giving power of the Spirit is not there; God is not there to bless; division, strife, lust, or some kind of iniquity, usurp the place of the good Spirit of the Gospel. Deadness, want of faith, carelessness about meetings, and a score of other evils are manifest. What is the cause of all this? We answer, in too many instances, it is the want of a good spiritually minded shepherd. The shepherd has gone astray, some of the sheep follow him; the shepherd is in transgression, the simple minded are encouraged to do evil also; the shepherd is in darkness, and the influence pervades some of the sheep. There is an evil in the camp, and the whole people feel it, and scarcely know the cause thereof.

God has sent his servants to preach righteousness, not by their own wisdom, but by the gift and power of the Holy Ghost, sent down from heaven, as saith the Book of Mormon, "Blessed are they who shall seek to bring forth and establish my Zion, in that day, for they shall have the gift and power of the Holy Ghost." If the missionaries live as they have been taught, and as they have covenanted to do, this great promise, which I have just quoted, is certain to be verified upon their heads; and they will have great joy in their labors; for the Lord of the vineyard will most assuredly labor with them, and the power of the Holy Ghost will attend their ministrations both of the word and of ordinances; and the honest in heart, both among the Saints and the strangers who may, from time to time, be present, will feel this power, and it will do them good, and the great work of God will abundantly prosper, if not among the wicked, yet in their own hearts and in the hearts of the Saints.

But when an Elder of Israel, either high or low, so far forgets his covenants, as to place an undue affection upon this, that, or the other sister, and suffers his mind to be, in the least degree, drawn aside by beauty or other graces, to court or woo her affections, or to exhibit an unwarrantable familiarity in words, or in kisses, or in embraces, or in any other manner, calculated to weaken, in the smallest degree, those great safeguards of heavenly virtue, so pleasing to God,—he is on dangerous ground, and the sooner he forms an irrevocable resolution to resist the dangerous temptation, the better it will be for his future peace and happiness, and for the faithful prosecution of the great work unto which he is called.

This country is not the place for the Elders of Israel to seek or woo the affections of women, with the intention of making them their future wives. God has not called you into this foreign country, for any such purpose; you have a work of vast magnitude before you—the salvation of the Lord's elect—you are sent to preach repentance, and the acceptable year of the Lord —you are sent before the face of the Lord to prepare the way before him, to warn the people, and to prophesy of coming judgments, to be examples of the

strictest virtue and righteousness, among all Saints, to check every species of vice, to sternly rebuke all unbecoming familiarities between the sexes, and to teach unsullied purity and virtue. Can you indulge in sin, and rebuke others for sin? Can you teach the strictest virtue and chastity among the sisters, and indulge in imprudence yourselves? If an Elder of Israel encourages a sister to accompany him from Branch to Branch, or from Conference to Conference, does he suppose that his brethren are so blind, that they cannot see the impending danger that threatens him? Is such an example praiseworthy, or calculated to strengthen other missionaries in resisting similar temptations? O brethren, remember Zion, remember your endowments in the house of the Lord, remember the sacred covenants of virtue that were intended to govern you, not only in Zion, but in all the earth. And when you remember, pause and reflect, reform and shun, not only evil, but its appearance. He who will do these things will be far more abundantly blessed; and God will reward him with wives and children in their time, and with the rich abundance of his Spirit, and with the gifts and power of the Holy Ghost.

This very mission, upon which you are now engaged, will have a bearing, either for good or evil, throughout all your future lives: let it then be a blessing upon your heads, a seal of good things upon your households forever: let it be a diadem of beauty upon your foreheads,—a gem of light upon your hearts,—and a star of glory in your crowns of rejoicing, henceforth, worlds without end.

O. P.

RELEASES.—Elder William R. Smith, President of the District, comprising Manchester, Liverpool, and Preston Conferences, has been, on account of ill health, released, with permission to return home. Brother Smith has labored in this country, with unceasing diligence, for nearly two years, and is highly esteemed among the Saints of his District.

Elder Brigham W. Kimball, President of the Nottingham Conference, has been released to return home, on account of a dangerous affliction upon the lungs. Brother Kimball has been about three years in the Mission, and has labored with great zeal; his ministrations have undoubtedly been a blessing to many, and will prove a great source of consolation to him through life.

DEPARTURE.—Elders William R. Smith and Brigham W. Kimball, took passage on the steamer *City of Boston*, which left Liverpool on the 27th of February for New York. It is the intention of these brethren, if health permits, to visit their relatives in the States, prior to crossing the Plains to their mountain home. May God bless them, and preserve them from the raging elements, and from the destroyer, and return them in safety to their relatives and friends in Zion.

APPOINTMENT.—Elder Nicholas Groesbeck, now laboring in the Derbyshire Conference, is appointed to preside over the Nottingham Conference, under the direction of the President of the District.

CORRESPONDENCE.

—o—

AMERICA.

Great Salt Lake City, Utah }
Territory, Jan 22, 1867. }

Dear brother Franklin, — Since writing you last, events of notoriety have been few with us. Much wet and stormy weather has rather been productive of a gloomy and unsocial season, great inconvenience in getting about, the mud almost preventing travel for any purpose. The snow has fallen deep in the mountains, and the valleys have had an unusual supply of rain, all which promises well for crops another season, and all agricultural interests.

The Legislature has closed its Session with great unanimity of action with Governor, Secretary, and all parties concerned. The Message of Governor B. Young to the Assembly of the "State," on the 21st inst., indicates very plainly what may be the result of oppressive legislation by Congress towards this people. The virtue of "Home Government" has so far commended itself to this people, in the history of their past experience, that a return to it would be hailed by every lover of civil and religious liberty in the community. The Lord hasten the day.

Before the close of the Territorial Legislature, a commission was appointed to draft a Militia Law, for the militia of the Territory. The Acts, Resolutions, and Memorials, will no doubt all be forwarded to you as fast as possible.

The Twelve, and members of the Legislature generally, spending the winter in the city, have been improving the time in visiting, attending parties, theatre, &c., and preaching to the people as opportunity offered.

A very fine meeting room in the Eighth Ward, built under the superintendence of Bishop Sheets, is to be dedicated to-morrow. The condition of the people for social and religious enjoyment, is constantly improving, and a great degree of energy is manifested by them.

Many extensive public improvements are in contemplation for the coming season. The completion of the Cottonwood Canal is looked for at an early day. An expensive ditch is to be cut through the south-west part of the city, at a cost of several thousand dollars, for the purpose of draining the land in that section, and thereby bringing it into use. Some thousand acres or more will be improved by this movement. It is also contemplated laying out farms on the bench south of Emigration Kanyon, for the benefit of citizens needing farms to cultivate. When the Cottonwood water is brought to the city, the streams nearer can be turned out to water the bench lands, and bring many thousands of acres into cultivation. The city limits are to be extended over Jordan, so as to include about one miles west of the river, in view of future extensive improvements necessary to satisfy the rapidly growing demands of our citizens.

It has been contemplated making the State road between the city and Cottonwood south, a toll road, to assist in improving it. Funds will probably be appropriated for its improvement, rather than adopt this policy. It has been almost impassable most of the winter.

Military schools are quite prevalent in the city: both brigade, regimental, and battalion schools. A manifestly increasing interest is felt in acquiring a knowledge of military tactics, and efficiency in discipline.

One of the most important items under consideration by this community, is the propriety of withholding patronage from those who are known to be their avowed enemies.

Heretofore this city has been a great point of attraction to such adventurers and speculators as were anxious to make a fortune in a very short time. The whole trade of the Territory centring here, has enabled the few engaged in trade to control the markets to their particular advantage, and fortunes have been accumulated at almost fabulous rates. Now trade and merchandising have become so generally distributed among the settle-

ments, and associations formed for the purpose of importing their own goods, that they are no longer under the necessity of hauling their products one and two hundred miles to this city, and giving them away to merchants for less than half what it cost to haul them, in exchange for a little clothing.

The people have formerly been sadly in the hands of the merchants, who have always fixed the prices on both sides of the trade; but now the people are becoming a party in business, and can with propriety begin to dictate the class, character, and terms of trade. Indeed, the old maxim that "it takes two to make a bargain," is again coming into use.

Under these circumstances, the people now propose to trade and do business with those who are citizens and honorable men of the Territory, who will pay their taxes, assist in building school houses, and use an influence both at home and abroad favorable to the interest of the Territory. I need not say that this has made an awful quaking among those merchants who have used the money obtained by them from the people, for the support of slanderous and libelous prints; paying our worst enemies for going to Washington, and endeavoring to prejudice committees, and thereby obtain Congressional action against Utah, and involve us in difficulties with the General Government; sustaining clubs organized for the express purpose of operating against our laws, and opposing our city authorities, &c., with ought else that would serve to fill up the catalogue of diabolical deeds.

This "let alone policy" on the part of the people, will have a wonderful tendency to hurt deep some of those who have succeeded here far too well for the good of the innocent and industrious poor of this Territory. The state of things here already reminds one of that beautiful passage of Scripture, which predicts the time when "no man buyeth their merchandise any more," and when the weeping and mourning should be done by merchants.

There are now quite a large number of the class above referred to, not doing business enough to pay their expenses, and will no doubt early seek a more healthful climate to their finances.

Our political prospects, I believe, are quite as flattering as they have been for many years, so much so, that those who understand them, are more than ever convinced that the Lord will make a great and powerful people of Israel, and that the day is *hastening*. To those who know the purposes of the Most High, the present disturbed condition of our Government at Washington, is very suggestive. A little time will develop wonderful and marvellous demonstrations, that cannot be mistaken.

My sheet is getting full, and I have neglected the object I had in writing, in part, which was to say that I had only received one letter from you since you left here last August.

My love and best wishes to you, and all the Elders engaged with you, many of whom I am acquainted with; also to all good Saints. God bless you, I ever pray. Your brother.

S. W. RICHARDS.

ENGLAND.

No 2, River Street, Ardwick,
Manchester, Feb. 2, 1867.

Elder Pratt.

Dear Brother,—As I have not, previously to this time, given any report of my labors in this District, I will now appropriate a little time in so doing. At the last General Council held at Birmingham, a little over one year ago, I was appointed to preside over the Manchester District, in which place I have labored until the present time; and I can truly say, that I have had much joy in my labors, in endeavoring to instruct the Saints in the principles of righteousness and truth, and in bearing a faithful, but humble testimony of the Gospel to many people; and I know that the Lord has blessed me with every blessing that I have lived for, and has poured out upon me the spirit of testimony, by which I have been enabled to stand forth in boldness in the midst of the wicked and unbelieving, and declare, without fear, the plain and untarnished truths revealed from heaven in these last days—which testimony I expect to meet in the judgment day.

In several localities, during the past

summer, we have done considerable out-door preaching, and apparently some good has been the result of our labors, for a number have been added to the Church in those places. We have formed smaller districts, composed of from three to four Branches, and have held a district meeting, nearly every Sunday, in some one of these smaller districts, giving publicity of each meeting, by posting up handbills in the towns and places where the meetings have been held. In some places we have had many strangers attend our meetings; but the greatest portion of the people here have rejected, in years past, the testimony of the Elders of Israel, and the message of salvation, and thus have been delivered over to the hardness of their own hearts, and apparently the Spirit of the Lord has ceased to strive with them.

The brethren who have been associated with me in laboring in this District, have been unceasing in their labors among the people, in instructing and counselling the Saints, and in bearing a faithful testimony of the truth. Last year, 168 persons emigrated from this District. Nearly half that number have been baptized in that period of time.

The Saints have been very kind in administering to our wants and necessities, for which I pray the Lord to bless them. The Saints here are a very kind and warm-hearted people, and the majority of them are very desirous to do right, and to give heed to the instructions given them by the Elders, yet there is much room for improvement in very many respects. There is not that prudence and strict economy, reduced to practice by many of the Saints, that should be, in the denying themselves of all unnecessary luxuries, such as the use of tobacco, ale, and occasionally a little too much beer. They have been counselled to purchase the real necessary articles of clothing, of such quality as will give the greatest amount of service for the least cost. By pursuing this course, they would save a great amount of means which are worse than thrown away. There are a great many articles of clothing which are purchased and worn by the Saints, that neither add to their comfort, to their appearance, nor to their faith. These cost a great amount of means which might be saved to assist them in their emancipation from the midst of the wicked, to the home of the Saints, where they would not have to labor unceasingly to make a scanty subsistence. Here the Saints bequeath to their children the boon of unceasing servitude and oppression, and all the evils and vices of false Christianity. There are many of our sisters, especially in the manufacturing district, from the age of sixteen to twenty-five, who have not the remotest idea how to cut and make their own articles of clothing, nor to cook a good common meal, so that it would be agreeable to the taste. This shows a great carelessness and neglect on the part of the parents, and a lack of energy and forethought on the part of the children. Under those circumstances, they pay others for doing that which would be of great advantage to understand and do themselves, and thus qualify themselves to be prudent and intelligent wives and mothers in Israel. Under the present circumstances, there is ample time to acquire all the qualifications that I have mentioned, and many more, for there is a great deal of lost time, or short time, with nearly all the factories in each year, which, if properly used by all of both sexes, would qualify them, to a great extent, for all the duties and responsibilities of life, and thereby put them in possession of that knowledge which is so indispensible to each one's individual happiness and prosperity in the kingdom of God.

I will conclude, praying the Lord to bless you with much of his Holy Spirit, as he has hitherto done, that you may continue a firm and impregnable pillar in the kingdom of God.

From a humble servant of the Lord,

WILLIAM R. SMITH.

SCANDINAVIAN MISSION.

Copenhagen, Feb. 19, 1867.

Elder Pratt.

Dear Brother,—I improve the present opportunity of writing you these lines, in order to express my gratitude for the recent visit of brother F. D. Richards, whom I had the pleasure of

meeting at Hamburg the 11th ult., *en route* for this place. Indeed I felt very happy to greet and welcome brother Richards, and to have the privilege in his company to travel through some part of this Mission, as it is over twelve years ago since he paid us a visit. We arrived at this place the 12th ult., and on the following day, being Sabbath, brother Richards attended the Branch meeting, where a goodly lot of Saints and strangers were assembled, who listened with great attention to the excellent and suitable remarks given by him through the inspiration of the Holy Spirit, which also assisted me in the translation of the same. The roads being in several places blocked up by snow, we had to wait until the 26th, when we set out for Sweden by rail for Elsinore, crossed the Sound by steamer to Helsingborg on the Swedish coast, continued by rail from there to the city of Malmö, in the Scona Conference, arrived there in the evening, and were met at the station by Elder N. Wilhelmsen. The next day we had a lively and well attended meeting, arranged by the presiding Elder, John Fagerberg, who, together with the Saints, were happy to welcome brother Richards on Swedish ground. Having learned that the railroad to Stockholm was passable, we took train the 28th for the city of Jönköping, our next place of destination, where there is a Branch belonging to the Gothenburg Conference, and were joined there by Elder N. Wilhelmsen, and held a good meeting on the 29th with the Saints, who felt well in having the opportunity of seeing and hearing an Apostle for the first time; the strangers present were also very attentive. Early the next morning we continued our journey through the snow-covered country, the layers of snow being deeper as we advanced northward, yet the iron horse pulled us through, and we reached the city of Norrköping in the evening. This being the head place of the Conference of the same name, the presiding Elder, G. Ohlsson, had advised the Saints to convene a meeting the next day, we found the hall well filled at the appointed time both with Saints and peaceable outsiders, eager to receive the word of God which was dispensed to the joy and satisfaction of all present. The 1st inst. we took cars for Stockholm, and arrived at the old capital of Sweden the same day in the evening, and were met and welcomed at the station by the President of the Conference, J. B. Hesse. The following day being very stormy and unpleasant, we kept mostly in-doors, enjoying ourselves by reading, writing, and conversing. On Sunday the 3rd, in the forenoon, we stepped into the Palace Church, and listened to the Lutheran service, which sounded cold and lifeless, and I wondered how in the world so many people could be induced to attend such seemingly unprofitable service, though I myself had in former days done so through the force of habit and tradition. It was a pleasant and striking contrast to meet with the Saints in the afternoon at their assembly room, where I felt the difference of the living Spirit warming the hearts, as the words emanated from an authorized servant of the Lord, causing me to thank God with my whole heart for the knowledge of the true Gospel, and the enjoyment of its blessings. On the 2nd we had a pleasant sleigh ride through the town, and took a view over the same and the surrounding country, from two of the most elevated points, though the panorama was not at all satisfactory at this time of the year, the snow covering the landscape, and hiding the beauty of the scenery, which in the summer time is very picturesque and romantic. In the evening we had the opportunity of seeing the Royal family at the opera house, (the great theatre,) which was filled with a very respectable-looking and well dressed crowd of spectators, who all rose to their feet when the royalty entered; and after the king had bowed to all sides, he remained standing while the orchestra played a favorite national song. The present king, Charles XV., seems to be very popular among his people, and is favorably inclined to the advancement of political and religious liberty, and I hope the time will come, when the Saints here will enjoy the same freedom as in Denmark, being at present limited to hold their meetings in the evenings, after the services of the state church are closed. We held an-

other meeting on the 5th, when brother Richards and myself confirmed four members who had been baptized the same evening. The work is advancing in all parts of Sweden, confirming my belief in a prophetic expression of brother Richards', while preaching in one of the meetings in Sweden, that thousands of believers will yet be gathered out from that country to increase the strength of Zion.

On the 7th we left Stockholm by rail for Malmö, recrossed the Baltic by steamer, and landed at Copenhagen the next day at 4 o'clock p.m., and found all well at 14, Lorentzensgade. The following Sunday, the 10th, the Saints and a goodly lot of strangers assembled in a large hall rented for the occasion: a meeting was held, the remembrance of which is sweet and heavenly, and will not be forgotten by those present who enjoyed the influence of the Holy Spirit which was poured out in great abundance, fixing upon the hearts of the hearers the conviction of the truths advanced. It was a glorious time, long to be remembered. As the season was not convenient for travelling in other parts of the Mission, brother Richards concluded not to prolong his stay among us, hence he took leave on the 12th to return to England, *via* Rotterdam. I accompanied him as far as Hamburg, where we parted on the 13th, at 6 o'clock in the evening, he taking the train for Rotterdam, and I returned the next day to Copenhagen to resume my labors. The time brother Richards spent among us, was very beneficial to us all, as he was untiring on all occasions to impart good words and instructions, seasoned by the spirit and influence of the holy Priesthood vested in him. He carried with him the spirit of Zion, causing our hearts to rejoice, and imparting as it were renewed life and vigor in all with whom he came in contact. Our best wishes follow him, and may God bless him, and all the leaders of Israel, in promoting the cause of Zion upon the earth.

Fearing that this communication has already grown too lengthy and tedious, I will conclude with love and respect to yourself and all in the office, in which the brethren and sisters here join. I subscribe myself your brother in Christ,

C. WIDERBORG.

SUMMARY OF NEWS.

—o—

It appears that the earthquake at Cephalonia has been far more destructive to human life, than was at first supposed. The commander of the French steamer Sentinelli gives the following:—

CORFU, Feb. 10.—Oryostoli is completely destroyed. The whole lower part of the town, which was the finest and the richest, has disappeared; not a single house remains standing, and those which had been able to resist the first shocks are now thrown down. In the centre of the town the houses have also suffered to a great extent; most of them will require to be built again. The only part spared was the one lying against the mountain; but it is doubtful if that town, so flourishing a few days ago, will ever rise from its ruins. The full extent of the disasters in the interior of the island is not yet known, but it is certain that they are considerable. A great number of villages are in ruins, and two of them have been ingulfed. The victims belonging to those two villages are said to outnumber 500. In the town of Lixuri only more than 100 bodies have been discovered up to this time, and the search is far from being finished. In the whole island 50,000 persons at least are without home and without food.

NEW YORK, Feb. 28.—A resolution has been introduced in the House of Representatives, asking the President for information respecting the establishment of a Canadian kingdom, which it declares would be hostile to the safety and peace of the republic of the United States. The resolution was referred to the committee on foreign affairs.

From the Liverpool Mercury, March 1st, we learn that Mr. Brown, "Artemus Ward," is so ill that no hope of his recovery is entertained. It is a fearful thing to write lies and make sport of sacred things. The judgment and curse of heaven are upon all such: they will lie down in sorrow, and reap the reward of the unrighteous.

NEW YORK, FEB. 28, NOON.—President Johnson, has laid before the Cabinet a veto upon the bill passed by Congress for the military government of the South.

IMPORTANT NEWS FROM MEXICO.—New York, Feb. 28, Five p. m Intelligence received here from Vera Cruz, dated the 24th February, announces that the Liberals have cut off communication with the capital, and that they hold all the important lines to that city.

DIED:

JENSON.—Dec. 23th, 1866, at Alpine City, Utah, of diptheria, after an illness of six days, Jane Maria Jenson, daughter of Lars R. and Jane Maria Jenson. Deceased was born Nov. 2nd, 1862.

POETRY.

—o—

THE HAPPY VALLEY.

Ho ye Gentiles, look and wonder,
See the Saints in Utah fair,
Don't you hear their songs of gladness,
Sounding through the distant air.

Long and dreary was their exile,
In the lands that gave them birth,
Oft they sigh'd for Zion's freedom,
Where the Saints possess the earth.

Where away among the mountains,
Lies the Valley of the free,
Where beside the sparkling fountains,
Dwell the sons of liberty.

Where from distant lands are gathered
Saints of every tribe and tongue
Who have heard the "law of Heaven,"
There to join the happy throng.

Leaving darkness far behind them,
Trouble, death, and misery,
They have found a habitation,
Where in peace and unity,

They can worship "God their Father,"
As his sons and daughters true,
Learn to know his will and do it,
Is the practice they pursue.

See the efforts they are making
To subdue the desert land,
See the temple they are rearing,
To fulfil the Lord's command.

Oft our thoughts in silence wander,
To that Valley in the west
Oft we speak to one another,
Of that happy day of rest.

When we with other Saints will gather
To that place of safe retreat,
Meet our friends, and in our gladness
Shout aloud, with joy complete.

Dundee. A. N. MACFARLANE.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Arise ye, and let us go up to Zion, unto the Lord our God."—JEREMIAH.

No. 11. Vol. XXIX. Saturday, March 16, 1867. Price One Penny.

MESSAGE OF THE GOVERNOR OF THE STATE OF DESERET.

Executive Office, G. S. L. City, }
State of Deseret, Jan. 21, 1867. }

To the Senate nnd House of Representatives convened in General Assembly:

GENTLEMEN,—It is with feelings of profound gratitude unto Almighty God for all the kindnesses that we have received from his hand, that I again salute your honorable body. Another year has passed, and through the mercy and infinite wisdom of our great Creator, we yet live and enjoy the privileges and immunities vouchsafed the people of this Government by a liberal Constitution.

A plenteous harvest has crowned the labors of the husbandman during the past year; fruits, cereals, and vegetables, have been produced in great abundance. Several thousands have been added to our population by immigration, yet, through the munificent blessings which have been bestowed upon us by a kind Providence, the wants of the people have been supplied, as well as those of the strangers who have visited our State. Thousands who have partaken of our hospitality, have cause to bless the people by whose indefatigable exertions and indomitable perseverance, an oasis has been created in the midst of these sterile and thirsty deserts.

During the past year large sums have been expended by the people in opening roads, building bridges, erecting public buildings, improving farms, constructing canals, and in the varied works of improvement which have been necessary throughout the State. Many improvements have been made by the authorities of this city, one of which especially deserves mention—the construction of a paved canal for safely conducting the waters of City Creek down North Temple Street. This admirable work will undoubtedly be of great worth to the people of that vicinity, and will greatly enhance the value of neighboring property.

The completion of the Deseret Telegraph Line is a cause of much gratulation throughout the State. By its aid the city of Logan, Cache county, in the north, and the city of St. George, Washington county, in the south, with all the intermediate settlements, are brought into instant communication. The distance between these two

points is about four hundred and fifty miles. Besides the main line, there is a branch line running from Nephi, Juab county, through the settlements of San Pete county to Manti—a distance of about sixty miles. Wherever this discovery is known and used, it is prized; but by none should it be more highly valued than by the people of our State, for to none does it come laden with more advantages. Though only completed a few days, already are the benefits which result from this great enterprise making themselves apparent. It is difficult to conceive at the present, of the wonderful changes that will be wrought out by the potent agency of this marvellous invention in our State. Having an extensive frontier, and being surrounded on all sides by the restless and predatory tribes of Indians, whose plundering habits are not easily conquered, the State Telegraph Line will be found peculiarly useful in connecting our widely spread cities and villages, and in transmitting intelligence to exposed settlements, that will enable the people to guard against sudden surprise or attack. By another season it is hoped that telegraphic connection will be formed with the settlements of Bear Lake Valley, whose people, shut in, as they are, by snow-clad mountains during the winter season, feel the want severely of some quicker and safer mode of communication with the outer world, than the usual one of snow shoes. There are other settlements in our State, as well as Prescott, the capital of the neighboring Territory of Arizona, with which it will be desirable to connect by means of the telegraph wire, and the necessary steps to accomplish this, will doubtless ere long be taken.

The manufacturing of staple articles is a matter of such importance to us in our position, so isolated and so far removed as we are from the great centres of commerce, that I cannot forbear from alluding to this subject again. In every part of the State we can raise a good article of flax, and for sheep raising there is no better country in the world than this, and with proper encouragement, a superior quality of wool can be produced. The counties of Washington and Kane yield a fair quality of cotton. The importance of machinery for the manufacture of these raw materials should engage the attention of our capitalists. Too much importance cannot be attached to these branches of home manufacture. The making of woollen goods specially deserves particular attention. A number of factories might be profitably employed in this branch, and the increased facilities which these would afford, would encourage the growth of wool. I would recommend that you take such measures as you, in your wisdom, may deem appropriate to encourage the importation of machinery.

A considerable amount of capital has been expended in the development of gold and silver mines in this Territory; but up to the present writing, I have not heard of a single company which has been successful enough to declare a dividend, while many of them have totally failed. The true wealth of Deseret is not to be found in her mines of precious metals; but in the development of her agricultural and industrial resources. Capital, judiciously expended in this direction, besides being a benefit to the country at large, is remunerative to those who make the investment.

For years after our entrance into these valleys, our settlements could only be reached from the east and west by long and tedious travelling. Months were spent in traversing the unsettled plains and deserts which stretched between the fronties of the States and Territories lying eastward of us and our frontiers. Even now, with greatly improved means of travelling, the journey is not an easy one; but the rapid rate at which the Union Pacific railroad has been pushed forward from the east and from the west during the past season, gives us the assurance that at no distant day the journey from this city to the eastern or westward seaboard will be performed with ease, and occupy but comparatively little time. The completion of this gigantic work will increase intercourse, and, it is to be hoped, soften prejudices, and bind the country together.

During the past year our settlements in Sanpete, Sevier, Piute, and Kane counties, have suffered considerably from marauding Indians. These bands

have been principally composed of renegade Indians from the neighboring tribes, who have been drawn together by the hope of plunder. The loss of life and stock through their depredations has been considerable. The United States troops camped here both last year and the year previous, were called upon by the proper officers to render their aid in putting a stop to these depredations and attacks; but this they declined doing. Calls, therefore, had to be made upon the militia of other counties, to volunteer in the defence of those settlements. In every instance these requirements met with a prompt response. In the busiest season of the year our citizens left their counting rooms, stores, work shops, and fields, and marched to the relief of their fellow citizens. With rare patriotism all the operations of a campaign with its attendant expenses, which were very heavy, were entered upon and endured in the most cheerful manner. The energy and vigilance of the militia in guarding the exposed points, had their effect upon the wily foe. They saw that they could not make attacks with any safety or prospect of success, and they withdrew. Some few depredations have recently been made, but they have been of an unimportant character, and in the most of instances have not been attended with success on the part of the red men. It is to be hoped that such measures have now been taken by the settlers in forting and in guarding their stock, that a recurrence of those scenes will be prevented. Should the State have to bear the expenses of these campaigns, I would respectfully recommend that they be as equally distributed as possible by taxation.

The question of admittance into the Union as a State, is one that has occupied a large share of the attention and thought of our citizens for some years. It is now upwards of nineteen years since we came to this region. For nearly three years after our arrival here, our only government was that of the provisional government of the State of Deseret. A Constitution was formed and adopted, and a petition was also drawn up praying for our admission into the Union as a State. These documents were forwarded to Washington by the hands of a deputation selected for that purpose; and in 1850 we obtained a Territorial government. Thus early did we manifest a desire to assume the cost of government, by paying our own officers and other expenses, instead of depending upon the general government to do so for us. Since that time, and especially during the past ten years, we have made repeated applications for admission into the Union as a State; but, up to the present time, no action has been taken upon our petitions. So far from granting to us this right—to which by every principle of justice we are fully entitled—there seems to be a disposition manifested by some few members of our Federal Legislature, to take from us the rights we already enjoy. I allude to a bill which was introduced to Congress at the last session, and which has again been revived during this present session. The passage of this bill would virtually disfranchise our citizens, and annul the principal features of our Organic Act. Indeed, there are a few who advocate the entire repeal of the Organic Act of the Territory, with the hope to deprive us of every form of civil government. But those who urge these plans appear to be ignorant of the fact, that before Congress had passed the Organic Act, and given us a Territorial government, the provisional government of the State of Deseret was in active operation, and an acknowledged form of government. Should such measures prevail, the alternative would therefore be left us of falling back upon our provisional government.

In order, gentlemen, that we may not lack in any duty devolving upon us, I would suggest that our State Constitution be so modified as to meet the expressed political views of the present Congress. A memorial also to the Honorable Senate and House of Representatives in Congress assembled, should be drawn up, asking for our admission into the Union as a State, and, with the Constitution, be forwarded to the Hon. W. H. Hooper, our Delegate at Washington, to be by him presented at the earliest practicable date.

In view of our admission into the Union as a State, I would recommend

that you elect at your present session, two United States Senators, and such State officers as may be needed to maintain the State organization intact. That confusion and trouble may be saved, I would respectfully suggest that you enact that the laws now in force in the Territory of Utah, and those enacted by the late Territorial Legislature, be in full force and virtue in law in the State of Deseret. You may find it necessary to pass an Act changing the time of election of Representative to Congress, in accordance with the arrangement of Congress to commence its next session on the 4th day of March next, and in agreement also with the Act passed by the late Territorial Legislature for the election of Delegate.

I pray your Honorable Body to so legislate, as to have the Spirit of the Lord rest upon you in all your deliberations.

BRIGHAM YOUNG.

MISSIONARY LABOR.

(From Hepworth Dixon's New America.)

The spirit of the "Mormon" Church may best be read in the missionary labors of these Saints. It is their boast, that when they go out to convert the Gentiles, they carry with them no purse, no scrip; that they go forth, naked and alone, to do the Lord's work in the Lord's way; trusting in no arm of flesh, in no power of gold; taking no thought of what they shall eat and where they shall lie down; but putting their lives and fortunes wholly into the hands of God.

The way in which an Elder may be called to such missionary work has, in this age of dollars, an air of primitive romance. Young (say) is walking down Main Street; he sees a young fellow driving a team, galloping a horse, riding in a cart; a thought comes into his prophetic mind; and, calling that young Elder to his side, he tells him that the Lord has chosen him to go forth and preach, mentioning, perhaps, the period and the place; the time may be for one year, for three years, for ten years; the locality may be in Liverpool, in Damascus, in Delhi, in Pekin. Asking only a few hours' time to put his house in order, to take leave of his friends, to kiss his wives and children, that young Elder, chosen from the street, will start on his errand of grace.

I have talked with a dozen of such missionaries; young men who have been called from the ranch, from the saw-mill, from the peach-garden, at a moment's notice, to depart without purse or scrip, to go forth, naked and alone, into the ends of the earth. Elder Stenhouse had been sent to labor in France and Switzerland, Elder Riter in Austria, Elder Naisbit in England, Elder Dewey in India and Ceylon. Their method was the same.

Without money and without food, the missionary starts on his journey; hiring himself as a driver, a guard, a carpenter, to some train of merchandise going either towards the river or towards the sea, as the case may be. If his sphere is Europe, the young Elder works as a laborer to New York, where he hires himself out either as a clerk, or as a mechanic, according to his gifts, until he can save his passage-money; if this course is inconvenient to him, either as to his person or his mission, he agrees with some skipper to serve before the mast, on which he will take his place humbly with the poor sailors, to whom, as the ship heaves onward, he finds many opportunities for preaching the glad tidings of a "Mormon's" rest in the Valley of the Mountains. He is not a man of books. "We have no colleges here," said Young, "to train our young men to be fools; we just take a fellow from the hills, who has been felling wood, killing bears and catching wild colts; we send him out on a mission, and he comes back to us a man." Arrived in Europe, without a penny, without a home, the missionary finds, if he can,

a lodging in the house of some local Saint. If he cannot find such lodging, he sleeps on a bench, on a stone step, under a tree, among the litter of a dock. "I landed in Southampton," said Elder Stenhouse, when relating his many victories of the spirit, without a farthing in my purse, and I sold the boots from my feet to buy a plank from which I could preach." Elder Dewey told me he had travelled from Salt Lake to San Francisco, from San Francisco to Ceylon, from Ceylon to Poonah, toiling, preaching, begging, never fearing for the flesh, but confiding everywhere and always in the protection of God; laboring among Californian miners, among Chinese sailors, among Cingalese farmers, among Bombay teamsters and muleteers, seldom wanting for a shelter, never wanting for a meal. Such is the spirit of the young "Mormon" Elder. Sometimes he is helped forward by a Saint, oftentimes by a stranger and a Gentile; at the worse, he gets employment as a tailor, as a carpenter, as a dockyard laborer. Living on crusts of bread, sleeping beneath lowly roofs, he toils and preaches from town to town, ardent in the doing of his daily task; patient, abstinent, obscure; courting no notice, rousing no debates; living the poor man's life; offering himself everywhere as the poor man's friend. When his task is done, he will preach his way back from the scene of his labor to his pleasant home, to his thriving farm, to his busy mill, in the valley of the Great Salt Lake.

In this "Mormon" city, where every man is an Elder, almost every man is a Priest. Any Saint, therefore, may be called to these missionary toils; and no Eastern slave obeys his master with such swift alacrity as that which is shown by the Saint who is called by Young to start for a distant land.

The glad tidings which men like Dewey and Stenhouse scatter among deck-passengers, dock-men, street-porters, farm-servants, and their fellows, are of a kind which the desolate and the discontented long to hear. They pronounce against the world and the world's ways. They declare the need for a great change; they promise the poor man merrier times and a brighter home. They offer the starving bread, the houseless roofs, the naked clothes. To the craftsman they promise mills, to the peasant farms. The heaven of which they tell is not placed by them wholly beyond the grave; earth itself is, in their opinion, a part of heaven; and as the earth and all that is in it are the Lord's, they announce that these riches of the earth are the true inheritance of his Saints. The rich, they say, have corrupted the faith of Christ, and the churches of the rich are engaged in the devil's work. They represent Joseph as a pastor of the poor. They suggest that ignorance is a saving virtue, and that lowly people are the favorites of God.

Other churches besides that of the Saints hold some of these gospels; but the "Mormon" preacher is seen to act as though he believed them to be true. Show the young missionary a beggar, an outcast, a thief,—one who is in despair and ready to perish, —and he will act as though he considered himself chosen of God to save that miserable wretch. With men who appear in fine clothes, who dwell in great houses, who dine off silver plate, he has no concern. His task lies in Five Points, not in Madison Square; in Seven Dials, not in Park Lane. The rich, the learned, the polite, have their own creeds and rituals, beyond his power to either mend or mar. They have no need of him, and he never seeks them in their pride. What could he say to them? Would they listen to his promise of a brighter day? Would they care for his paradise of farms and pastures? Passing these worldlings by, as men to whom he has not been sent, the Saint goes lower in the scale of life; seeking out those victims of the world for whom no one but himself appears to care. In the wants and cravings of the poor, he finds an opening for his message. But he does not praise the lowly for being poor; he does not lead them to infer that a state of pauperism is a state of grace; his doctrine is, that riches are good things; and he holds out a promise, which he can back by a thousand examples, that the Saints will become rich by the toil of their

hands and by the blessing of God. To men hungering after lands and houses, the prosperity which he can truly describe as existing in Deseret, and which he warmly invites them to come and share, is a great and potential fact.

Care of the poor is written down strongly in the "Mormon" code of sacred duties. A Bishop's main function is to see that no man in his ward, in his county, is in want of food and raiment; when he finds that a poor family is in need, he goes to his more prosperous neighbor, and in the Lord's name demands from him a sack of wheat, a can of tea, a loaf of sugar, a blanket, a bed; knowing that his requisition will be promptly met. The whole earth is the Lord's, and must be rendered up to him. Elder Jennings, the richest merchant in Salt Lake City, told me of many such requisitions being made upon himself; in bad times, they may come upon him twice or thrice a-day. In case of need, the Bishop goes up to the Tithing Office and obtains the succor of which his parishioners stands in need; for the wants of the poor take precedence of the wants of the Church; but the appeal from personal benevolence to the public fund has seldom to be made. For if a Saint has any kind of store, he must share it with his fellow; if he has bread, he must feed the hungry; if he has raiment, he must clothe the naked. No excuse avails him for neglect of this great duty. The command to sell what we have and give the money to the poor, is to most of us an empty rule; but the "Mormon," like the Arab and the Jew, whose spirit he has had breathed into him, knows nothing of such pious fictions. "Feed my flock," is to him an injunction that admits of no denial, and of no delay.

A special fund is raised for the relief of necessitous Saints; and Young himself, the servant of all, discharges in person the troublesome duties of this trust. I went with Bishop Hunter, a good and merry old man, full of work and humor, to the emigrants' corral, to see the rank and file of the new English arrivals; six hundred people from the Welsh hills and Midland shires; men, women, and children; all poor and uncomely, weary, dirty, freckled with the sun, scorbutic from privation; when I was struck by the tender tones of his voice, the wisdom of his counsel, the fatherly solicitude of his manner in dealing with these poor people. Some of the women were ill and querulous; they wanted butter, they wanted tea; they wanted many things not to be got in the corral. Hunter sent for a doctor from the city, and gave orders for tea and butter on the Tithing Office. Never shall I forget the yearning thankfulness of expression which beamed from some of these sufferers' eyes. The poor creatures felt that in this aged Bishop they had found a wise and watchful friend.

Yet the Saints, as a rule, are not poor in the sense in which the Irish are poor; not needy as a race, a body, and a Church; indeed, for a new society, starting with nothing, and having its fortunes to make by labor, they are rich. Utah is sprinkled with farms and gardens; the hill-sides are pictured with flocks and herds; and the capital city, the New Jerusalem, is finely laid out and nobly built. Every man labors with his hand and brain; the people are frugal; their fields cost them nothing; and the wealth created by their industry is great. To multiply flocks and herds, to lay up corn and wheat, is with them to obey the commands of God.

RARE WORKMANSHIP.

(*From the Salt Lake Semi-Weekly Telegraph, Jan. 24th*, 1867.)

One of the most curious and rare specimens of pen painting we have ever seen, is that just completed by brother Daniel Graves, of Provo, and intended for the Paris Exhibition. It is a painting entirely executed by the pen, and measures 4 feet 7 inches in length, by 3 feet 7 inches in breadth. It is a re-

presentation of the blessings of the Twelve Tribes, with the two sons of Joseph, and their signs of heraldry. The inscriptions are written in twenty-one different languages, languages in use for time immemorial before the dawn of the Christian era. They are the Dalmatian, Egyptian (first invented), Doric, Gothic, Franks, Chaldean (said to be the oldest alphabet in existence, and the one from which was inscribed on stone the Ten Commandments—called Mosheim by the Jews), Tien, Irish or Japthean, Heberth XII, Coptic II, Syriac, Norman, alphabet of Julian the Great or Greek XIX, Attic or Greek IV, Armenian IV, Chaldean V, Illyrian, Greek XXII—first small letters ever invented, Nubian, Welch, Armenian, Maeso Gothic, Franco Gallio and Jacobite. Within the border of this remarkable painting, are representations of vases of the most various and fancifully grotesque styles, and throughout the body of the painting are over sixty different designs, which for ingenuity of execution are really marvellous. The vignette is appropriately the representation of a "Mormon" family engaged in domestic duties and intellectual culture; the women spinning and otherwise employed, the children teaching each other, and the father looking down with protecting eye upon the whole. In the centre is the "Mormon" coat of arms, splendidly executed. The painting will be immediately forwarded to the Paris Exhibition by President Young, as a beautiful specimen of art from Utah. The painting was commenced on the 20th of Dec. 1866, and finished on the 4th instant.

At the London Exhibition, Professor Graves took the prize in pen painting for the Life of Christ Illustrated, in which was represented thirty-eight nations and 109 different languages used in its chirographic execution. This valuable painting is now the property of President Young.

MINUTES OF A CONFERENCE HELD IN LEICESTER, JANUARY 20TH, 1867.

Meeting opened by singing, at 10.30 a.m.

Prayer by Elder Groesbeck.

The Branch Presidents reported their fields of labor to be in a fair condition.

Elder Groesbeck expressed the joy he felt in his labors among the Saints.

After a few remarks from Elder William Gibson, the morning meeting closed.

Benediction by Elder J. Mellor.

2.30 p.m.

Meeting opened by singing. Prayer by Elder J. Mellor.

After partaking of the Sacrament, Elder Stephen Hales testified to his knowledge of Joseph Smith being a Prophet of God, and of the joy he felt in this work.

Elder Groesbeck also testified to the work, and exhorted the Saints to diligence and faithfulness, and to live their religion.

Elder William Gibson showed that the preaching of the word, unaccompanied by the Spirit of God, is ineffectual in bringing men to a knowledge of the truth.

The Authorities of the Church were then presented before the people, and were sustained unanimously.

Elder William Gibson then exhorted the Saints to uphold each other in their various positions.

The meeting closed with bendiction by Elder William Gibson.

6.30 p.m.

Meeting opened by singing. Prayer by Elder Groesbeck.

The time was then occupied by Elder William Gibson, in showing forth the signs that should usher in the second advent of Christ, who was listened to with great attention by the Saints and many strangers who were present. All seemed well satisfied. Benediction by Elder S. Hales.

STEPHEN HALES, President.
J. F. MELLOR, Secretary.

MEMORIAL

(*From the Salt Lake Semi-Weekly Telegraph, Jan. 28th*, 1867.)

To the Honorable the Senate and House of Representatives of the United States of America, in Congress Assembled:

GENTLEMEN,—We, your Memorialists, the Members of the General Assembly of the "State of Deseret," respectfully state that our peculiarly isolated position, the well-proven inadequacy of a Territorial organization to meet the wants of a numerous and rapidly increasing population, a disposition to lessen governmental expenditures, and an earnest desire to enjoy those inherent, inalienable and Constitutional rights guaranteed to every American citizen, have induced the citizens of Utah to unanimously and Constitutionally organize a State Government, preparatory to their admission into the Union, as the "State of Deseret."

Wherefore, your Memorialists most respectfully solicit your Honorable Body to favorably consider this our Petition, and, at as early a day as other important duties will permit, take action admitting the "State of Deseret" into the Union on an equal footing with the original States. And as in duty bound your Memorialists will ever pray.

Adopted by the General Assembly of the "State of Deseret," on the 22nd day of January, A.D. 1867.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 16, 1867.

REASONS WHY UTAH SHOULD BECOME A STATE.

UTAH is fully entitled to a State government, and should be immediately admitted into the Union on an equal footing with the other States.

In support of this proposition, we offer the following reasons:—

1st.—Utah has the requisite number of population, to entitle her to a representative in the national Congress. Many years ago, her estimated population reached nearly one hundred thousand. During the last few years, she has received an accession of many thousands by emigration from the States, and from the old world. Plural marriages, combined with the healthiness of the climate, have augmented the excess of births, over that of deaths, by many thousands annually. While the unparalleled sobriety, peace, good order, good morals, good government, and unexampled contentment, prevailing throughout the Territory, have so won the affections and love of the inhabitants, that but very few, indeed, have migrated to other parts. All these causes, combined, have produced a remarkable increase of population. Most of the

Territories which have been admitted into the Union as States, had less population, at the time of their admission, than Utah. Nebraska, which received a State government, but a few weeks since, has probably not more than one-third of the population of Utah. Want of population, therefore, can no longer be urged, by any member of Congress, as an objection against receiving Utah as a State.

2nd.—Utah should become a State, because she has, by her convention, formed, and by the unanimous voice of the people, adopted a Constitution, republican in form, guaranteeing the right of suffrage to all citizens, irrespective of race or color, and also all other constitutional rights, enjoyed in any of the States. Hence, the form of government, proposed for the future State of Utah, is unobjectional to Congress. Indeed, no one, for a moment, can believe, that the national Legislature would require the loyal citizens of Utah, to adopt a Constitution, or a government, differing from that of the other States. Utah asks for no such peculiarities : she believes, that the civil and religious rights, guaranteed to the already existing States, are abundantly sufficient to satisfy the most ambitious desires of all future States. While Utah seeks no expansion of powers, she is unwilling to accept of any retrenchment of constitutional rights : she claims admission upon terms of perfect equality with the other members of the Union, and has no desire to enter the Union on any other basis. Such being the indisputable facts, if she is debarred of a State government, it will not be, because there is anything lacking in her proposed form of future government.

3rd.—Utah should be admitted into the Union, because the voice of the people is unanimous for admission. At the election, a few years since, in regard to this subject, there was no minority in favor of continuing in a Territorial capacity. When Nebraska polled her 9000 votes in favor of and against a State government, she only had about 100 majority, favoring a change. If so small a majority were sufficient to obtain admission, surely Congress ought not to refuse the unanimous vote of a Territory, containing three times the population of Nebraska.

4th.—Utah is entitled to a State government, because of her age and experience in governmental matters. For the last twenty years, she has been thoroughly drilled, first, in the administration of a provisional State government ; and secondly, in all the forms of a government in a Territorial capacity. The proverbial peace, and most excellent order, which have so universally prevailed throughout the Territory, testify loudly in praise of the wisdom of her Legislators and administrators of the law. In no Territory or State have there been so few crimes, and so little disturbance of the public peace. Taxation has been very light, and yet great public improvements have been made. Roads, bridges, public ferries, public buildings, canals, telegraph lines, great numbers of school houses, and a vast number of other public works, have been completed, and yet the finances of the Territory have not been exhausted, nor the treasury emptied. Other Territories around her are deeply in debt, but Utah is solvent, with a surplus on hand for future use. Under good and wholesome laws, and wise and just administrators, over a hundred towns and villages have sprung up, unbounded prosperity has everywhere prevailed, and a dreary desert has been made to blossom as the rose. When a hundred thou-

sand poor people have made themselves comfortable, if not rich, under the most trying and adverse circumstances; when they have penetrated a savage howling wilderness, upwards of a thousand miles from the abodes of civilized man; when they have prospered in the midst of untold hardships and privations, and planted the standard of American liberty, upon the very back-bone of the continent; when their youthful and brave patriots, over 500 in number, have shown their unbounded fidelity to their country's flag, and traversed thousands of miles of deserts, to fight the Mexican foe, and conquer for the American government, the soil of Utah, in addition to an area of country larger than all the northern States; when they have unflinchingly maintained the possession thereof, for twenty years, and braved the dangers of the tomahawk and scalping knife of the red man, and have established in an immense desert, the most frightful in appearance, a line of permanent settlements some 400 miles in extent, they certainly have manifested, a degree of wisdom and skill in government, far in advance of anything known in modern times. If a people who have accomplished all this, in the incredible short time of twenty years, are not prepared for self-government in a State capacity, then manhood never was ordained for self-government.

5th.—Utah should be admitted as a State, because she has maintained the most unflinching loyalty to the general government and to the Constitution, during the late rebellion. When States were dividing against States, and were withdrawing from the national compact, Utah, instead of receding, earnestly petitioned Congress to be admitted into the Union, that she might bear her share both in soldiers and expense in suppressing the rebellion: but her petition was unheeded, although she voluntarily assumed to pay her proportion of taxes. When James Buchanan was stirred up by two or three corrupt lying demagogues, to send an army against Utah, for the sake of filling the pockets of some unprincipled speculators, did not the Federal Governor of Utah, and hosts of others, undeceive the nation, and prove beyond all controversy that the people of Utah were, in every respect, loyal to the government, and that there was not even a shadow of difficulty, nor the least foundation for the false rumors which had so violently prejudiced the chief Magistrate of the nation? Indeed, from first to last, there has not been a moment, when the people of that mountain Territory have deviated in the least degree from that perfect loyalty which every American citizen owes to his country and government. While other Territories have organized vigilance committees, carrying terror and anarchy throughout the country, involving the lives of both the innocent and the guilty, without law, judge, or jury, Utah has most scrupulously regarded the laws and administered legal justice to all classes or parties, without partiality. While political demagogues and the press have vilified every officer of government, and published falsehoods and slanderous reports by the wholesale, Utah has quietly attended to her own business, and sought to set good and worthy examples of loyalty to the whole nation. The unanimous wishes of a unanimously loyal people should not be disregarded by Congress, but they should be rewarded for their inflexible fidelity with a State government.

6th.—One of the most important reasons why Utah should be rewarded with a State government, is the high degree of elevation to which she has attained in her social relations. Every American State and Territory is, at the present time, cursed with an overflowing flood of prostitution. This great social evil

is a foul loathsome ulcer, eating at the very vitals of the nation. Females, not by thousands merely, but by hundreds of thousands, are being plunged recklessly into this fearful whirlpool of physical and moral death. Religious ministers, moralists, statesmen, and Legislatures, have sought in vain for a remedy: they have given up in despair: they see no possible barrier for the protection of the civilized world from this crying pestilential plague: for generations and ages its victims annually have been millions. The grave has opened its yawning vortex, and swallowed up its myriads of infected putrid carcases, slain in the prime of life; and yet, as if unsatisfied, every village, town, city, country, and nation, is yearly ravaged by this insatiate monster; all remedies have failed to put a stop to these wholesale murders. But Utah has found a remedy, not merely in theory, but in actual practice. She has revived the divine order of plural marriage, as recorded in the Bible. Every woman in the Territory can have, if she chooses, a chance of an honorable marriage. And what woman would not infinitely prefer marriage to prostitution, or to the loneliness of a single life? If the nations of Christendom had not abolished this Bible institution, and adopted the heathenish practice of Pagan Rome, and forbade men by anti-Scriptural laws, from practicing this most virtuous order, there would have been a chance for every woman to have had a lawful husband and a lawful father for her children; and rare, indeed, would have been the cases, where a woman would prefer a life of infamy and death, to that of marriage. Rigid laws, restricting men to one wife, have left millions of unprotected homeless females without hope.

In London alone there are over two hundred thousand more females than males. The monogamic laws of the land compel this number to remain single or be plunged into all the miseries of the social evil: while the Bible institution would have provided for them all to be happy wives and honored mothers; and thus they would have honorably fulfilled the end of their creation. An excess of females exists in many of the American cities, and States; and prostitution is proportionately on the increase: and yet there are millions of men whose wealth and circumstances would permit them to support large families of wives and children, if this part of the Bible had not been suppressed by unjust and unconstitutional laws.

Utah has assumed her constitutional right to return in practice to the divine oracles, and already the rich fruits resulting therefrom are abundantly manifest. Prostitution and houses of ill-repute are unknown in the Territory. Every female who wishes marriage can enjoy that high and elevated position. Utah has admirably succeeded in suppressing the social evil, by placing marriage within the reach of all. In this noble, heavenly work, she has exalted the virtue and morals of the people, far above the surrounding Territories and States, and thus won for herself everlasting honors, and should be entitled to the praise and thanks of all Christendom. If the American nation had practiced this divine institution, how many millions of homeless females would now be rejoicing as happy wives and mothers! how many millions would have been rescued from a life of infamy and premature death! Will not the nation be accountable for the millions murdered by those most dangerous wholesale poisoning institutions, when it was within their power to have prevented and rescued the fair sex from this dreadful, suicidal, obnoxious evil? When a remedy, fraught with such beneficial and infinitely important consequences, has been successfully carried into happy operation, the nation should testify

its gratitude by immediately granting the reward of a State government, and recommending the speedy adoption of the same high state of morals and unsullied virtue, in all the sister States of the Union.

A few questions here will not be out of place. Who was it that conquered from Mexico, the vast regions of California, Nevada, Utah, Arizona, the western portions of New Mexico and Colorado? They were the brave patriotic citizens of Utah, in the service of the United States. Who first discovered the golden treasures of California, and turned the key to the rich mines and inexhaustible resources of the great Pacific slope? They were the people of Utah —the conquerors of the soil. Who led the van and pioneered the way into the trackless deserts of the great interior, and laid a broad and permanent foundation for the settlement of a vast region, hitherto unexplored by civilized man? They were the hardy, resolute, and enterprising people of Utah. Who founded a vast store-house—an immense granery, on the arid soil of the Rocky mountain district, from which Idaho, Montana, Arizona, and all the inland mining regions, draw their most important elements of existence, and without which these vast regions would still have been uninhabitable solitudes? They were the peaceable agriculturists of Utah? Who have established the greatest number of common schools in proportion to their population, of all the States and Territories of the American Union? They are the people of Utah—the lovers of education and science. Who established the first printing press to disseminate news and intelligence among the extensive settlements of the Great Basin? They were the Utonians—first and foremost in all useful enterprises for the enlightenment of the people. If Utah, then, has so nobly distinguished herself, in patriotism, in loyalty to the government, in developing the agricultural resources of the great interior, in extending her settlements and succoring the dependant populations of the mining regions, in laying a broad foundation for general education, in exalting the virtues and morals of the people,—if she has, at the same time, manifested a superior skill in statesmanship and wise legislation, promoted peace by a judicious administration of the laws, exercised governmental powers to the entire satisfaction of law-abiding citizens, and preserved a whole Territory from the deathly influence of the social evil,—she is most undeniably worthy to take her place in the great constellation of stars which illuminate the political heavens of our great western hemisphere.

O. P.

Elder F. D. Richards tenders his grateful acknowledgments to Hon. W. H. Hooper, Dalegate to Congress from Utah, for Public Documents, Congressional Globe, &c., and desires to assure the Hon. Delegate, that numbers of his personal friends, this side the Atlantic, entertain a deep interest in his welfare, and wish him every reasonable success in his very trying and difficult situation.

We are happy to learn, by letter from Chicago, under date of Feb. 18th, that President Brigham Young, jun., had arrived safely at that place. He expects to secure a passage on one of the steamers of the Cunard line for Liverpool, and will most probably arrive within a few days.

CORRESPONDENCE.

WALES.

CARMARTHEN CONFERENCE.

Carmarthen, Feb. 7, 1867.

Elder Pratt.

Dear Brother,—I think it my duty to give you a brief report of the Carmarthen Conference, of my own feelings, of the Saints, and of the prospects of the future, in this part of the world. First, I will give a brief account of my labors in the ministry, since I arrived in Liverpool on the 28th of July, 1865. On the evening of the next day, at the Liverpool Office, I was appointed by President Daniel H. Wells to labor in South Wales, under the direction of Elder William D. Williams. On my arrival in Merthyr Tydfil, the 5th of August, I was appointed to labor in that Conference, under the direction of Elder William S. Phillips, that being my former residence. I was received with warm feelings by the Saints, relatives, and old friends. I labored there, in company with Elder Barry Wride, until the 20th of February, 1866. At this date, the late Elder Abel Evans sent me to labor in this Conference, with Elder John Evans, who emigrated to Zion last spring. On the 11th of March, at the Swansea Conference, Elder Abel Evans sent me, in company with Elder Elias Morris, through Swansea and Merthyr Conferences, to be at the Merthyr District Conference on the 25th of the same month, at which place President B. Young, jun., and yourself were present, when I was appointed to take the Presidency of this Conference. Since that time, I have preached and counselled among the people, with all the wisdom that I could command; and I am happy to say, that I have been blessed with the good Spirit of the Lord, and with the confidence of the Saints, for which I feel thankful, hoping that I will be able to finish my mission satisfactorily to the Lord and his servants, and to the Saints among whom I have labored.

We emigrated from this Conference last year, 27 adults and 10 children, all of whom arrived at their destined home, except one little girl, two years old, who died in the States; this I have learned by letters sent back to their relatives and friends. Since that time we have baptized thirty-two, two of whom were in the Church years ago, and were cut off: the most of these will be ready to emigrate in 1868, and I think one-half of this Conference will, by that time, be ready. Some of the brethren sold out last fall, ready for 1867, but now they intend to deposit their money in the Liverpool Office ready for the following year. As you have already got the Statistical Report of the Conference for last year, I will not add any remarks respecting it. The majority of the Saints are feeling well, and are determined to work their way from this land of oppression, where they have to labor almost day and night for their living; and a poor living at that. There is quite a number of people, through this Conference, who believe the testimony of the Saints of God; but they are afraid of their tyrannical masters, or if they join the Saints, of being turned out of employment; others are afraid of losing their good name with the noble of this world; for the want of faith in the God of heaven, I find many people having such frivolous excuses to keep them out of this Church, exposing themselves to perish with the wicked; while if they would rely on the promises of God, they would have strength according to their day, and wisdom as they need it; for there is nothing more plain to the honest truth-seeker, than the wonderful work which God revealed to the earth through Joseph Smith, the Prophet. I often hear people talking about the unity of feeling there is among the Latter-day Saints, and how willing they are to obey Brigham Young, and to go even to the ends of the earth to preach, and assist each other to gather, &c.

There has been much preaching through these parts, and many hundreds have been baptized and gathered to Zion. We still do our best to enlighten the people, and warn them of

the judgments of God that are, and which will come upon the nations of the earth.

With love and regards to yourself and all the Elders in the Office, and ever praying for your happiness and comfort, I remain your brother in the Gospel,

R. J. DAVIS.

NORTH WALES CONFERENCE.

Bagillt, Feb. 25, 1867.

Elder Pratt.

Dear Brother,—I embrace with much pleasure the present opportunity of giving you a brief account of this Conference, where I have had the honor to labor and preside since the last General Council in Birmingham. This Conference is very extensive, as you are aware that the Carnarvonshire, Denbighshire, and Flintshire Conferences were united, and called North Wales Conference, under the presidency of Elder Griffith Roberts, from the Valley. As regards the Priesthood, we are united in all things, and are trying, to the best of our abilities, to carry out his instructions among the Saints. The majority of the Saints are a good people, and are willing to do the best they can for the advancement of the work of God. We baptized three adult persons last week.

Last Sunday we had our Council meeting at this place, (Bagillt,) and had the pleasure of having the presence of our worthy brethren from the Valley with us, namely, John Parry and Griffith Roberts. Many good and interesting instructions were given by them, to the full satisfaction of all the Saints. These men of God have done much good in Wales, since they came from Zion, in preaching, visiting, and awakening the Saints and Priesthood to their duties, and have brought many into the Church who had gone astray. We feel thankful to the Lord and his servants, for sending such good men to teach us the way of salvation. All the Saints are highly gratified with these men, and often say that God has placed the right men in the right places.

Brother G. Roberts has over-exerted himself in travelling and preaching, and I am sorry to tell you that he has been very ill for four weeks, being confined to his bed for three weeks. Through the blessing of God and the prayer of faith, he is now much better: he was able to preach, and to sing to us last Sunday at our meetings. President John Parry has taken him with him to Merthyr this morning, for a change of air, and to stay there with him, for a time, until he further recovers.

I am glad to say that many of the Saints who emigrated last spring, have sent good letters from Utah to their relations and friends. We are preaching in houses in different places, and in some places we get full houses. Many died about this country last year, by cholera, the majority of them having been opposers and bitter enemies of the work of God.

May the Lord bless us, that we may be faithful to the end, and keep us and our children from the powers of darkness; and may the time soon come for us to be gathered to the land of Zion, is the wish of my heart.

Ever praying the Lord to bless you, and all in the cause of truth, I remain your brother in the Church of God,

THOMAS P. GREEN.

Elder John Parry, President of the Welsh District, in a letter addressed to President F. D. Richards, dated Feb. 21st, writes as follows:—

"I counselled the brethren to visit their neighbors; one old brother, by so doing, told a lady that belonged to some of the sects, that if she would ask the Lord for wisdom and knowledge, that he would reveal unto her whether we were the right Church or not. She did so; and in a night vision an angel of the Lord appeared to her, dressed in white robes, and told her that this was the Church of Jesus Christ, and commanded her and her family to be baptized for the remission of their sins. She asked him were any of the other sects right? No, not one of them, said he, and the vision was closed. She came four miles to meeting, when I was there at Christmas, and her husband with her. She told some of the Saints that she and her family would come into the Church."

SUMMARY OF NEWS.

—o—

REPORTED MURDER OF DR. LIVINGSTONE.—Sir Roderick L. Murchison makes the following sad communication to a contemporary:—"Sir,—With profound grief, which I am sure will be shared in by the nation at large, I transmit to you the following letter from Dr. Kirk, the former companion of Livingstone, and now Vice-Consul at Zanzibar, addressed to the assistant secretary of the Royal Geographical Society. If the detailed accounts which are on the way to myself should arrive before Monday, they will be communicated to the society on the evening of that day. It appears that my lamented friend had crossed the Lake Nyassa to its western side, and was there attacked by the same treacherous people, the Mazite, a branch of the Kaffir race, described by him in his last book of travels. It may be as well to state that the nine Johanna-men who escaped, and on whose evidence alone we at present have to rely, are natives of the Comoro Islands. If this cruel intelligence should be substantiated, the civilized world will mourn the loss of as noble and lion-hearted an explorer as ever lived. —I am, sir, your obedient servant,

Royal Geographical Society, 15, Whitehall-place. RODERICK L. MURCHISON."

HURRICANE IN THE GULF OF TOULON.—Toulon, March 2.—A very violent hurricane has swept over the Gulf of Lyons, causing the loss of the iron-clad Couronne on the Hyeres Isles. Several of her crew perished.

DREADFUL STEAMSHIP CASUALTIES.—GREAT LOSS OF LIFE.—The steamer City of Bath, from Boston for Savannah, was burned at sea, off Cape Hatteras, on Sunday the 17th of February. Four of the crew arrived at Charleston on Thursday, and it is believed that 22 persons were lost, being all on board but the four known to have been rescued.—The Mississippi steamer David White, plying between New Orleans and Louisville, was blown up near Columbia, Arkansas, on the same day, and 38 persons are known to have been killed, and 19 wounded. There are 65 passengers missing, whose names are unknown, as the books were lost.

MEXICO.—VICTORY BY THE EMPEROR MAXIMILIAN.—New York, March 3.—Intelligence received here from Mexico, announces that the Emperor Maximilian took the field on the 19th ultimo. He moved northward with 6000 men, and routed Carvajal, killing or capturing the whole of the latter's forces.

DREADFUL CALAMITY AT ACCRINGTON.—NINE LIVES LOST.—A fire broke out on March 2, at Accrington, in a reed maker's shop, over which was an infant school. The rapidity of the flames was such, that it became impossible to rescue all the children. Nine perished by the devouring element, and a few others were injured, though but slightly. This sad calamity has cast a sorrowful gloom over the inhabitants of that vicinity.

THE CAPTIVES IN ABYSSINIA.—The *Pall Mall Gazette* says that letters have been received from Massowah up to the 14th of January. Mr. Flad, who had been there since the end of the preceding October, had made several attempts to communicate with King Theodorus, but all his messengers had been intercepted. Intelligence, however, had arrived from the interior, reporting that the royal army was hard pressed by the rebels on all sides, and that the captives had been so utterly neglected, that had it not been for the timely assistance of the artisans at Gaffat, who sent them a supply of money to procure the necessaries of life, they must have died of starvation. Whether this neglect was wilful or not on the part of the king, does not appear to be well ascertained, although it was apprehended that his majesty was preparing some new kind of torture for the unfortunate victims.

The American House of Representatives, after a warm debate concerning the suppression of Protestant worship in Rome, has decided to discontinue the American legation in that city, and will hereafter be represented there only by a consul.

NEW YORK, MARCH 3.—Congress has passed the bill for the military government the South and the tenure of office bill over the President's veto.

DEATH OF ARTEMUS WARD.—Southampton, March 6. Mr. Browne, "Artemus Ward," the American author and humorist, died this evening, at Radley's Hotel, where he had been staying for some time. Although Mr. Browne had no relatives in this country, he had made hosts of friends in London, who manifested the greatest anxiety for his recovery, and will mourn his loss.

DIED:

ELLIS.—In Paris, Richland Co., Utah, Charles Ellis, formerly of Bristol, England, aged 55 years.

SIM.—March 6th, 1867, at Liverpool, Samuel W. Richards, son of William and Janet Sim, aged 14 years.—DESERET NEWS, please copy.

HALL—Feb. 5th, 1867, at Radcliffe, Elder Charles Hall, son of Samuel and Catharine Hall, of consumption, aged 18 years and 4 months.—DESERET NEWS, please copy.

SOUTHWORTH.—Feb, 27th, 1867, at Leyland Moss, Silvester Southworth, aged 77 years. He was baptized under the hands of President H. C. Kimball, while on his first mission to this land.

POETRY.

On the death of Albert W. Giles, formerly of Southampton, England, late of Springville, Utah county. Died Dec. 17th, 1866.

As when the vivid lightning streaks
Its fiery pathway from on high,
Or when the crashing thunder breaks
With startling terrors through the sky;

So was the stroke which lately laid
Our good and youthful brother low,
Cast o'er his friends a gloomy shade,
And fill'd his parents hearts with woe.

E'en though the storm-clouds gather'd o'er,
In terrible and dark array,
'Twas fondly hoped the threatening shower
Would only frown and pass away.

But no, the flood of sorrow fell,
And many a cherished hope was drown'd;
And anguish, more than tongue can tell,
Still lacerates the cureless wound.

"The cureless wound!" No, 'tis not so!
Behold the "Bow of Promise" high,
That all who keep the Gospel law,
Though dead shall never truly die.

He is but gone behind the vail,
Where myriads like himself have passed,
But who o'er death will soon prevail,
And reap a rich reward at last.

Then let his parents check their grief,
He is but gone awhile before;
His friends in this find sweet relief,—
They'll meet him where death comes no more

Then what pure triumphant joy,
Will pervade the ransom'd throng!
What happiness without alloy,
Where all can sing the victor's song!

Springville, Dec. 23rd, 1866. WILLIAM CLEGG.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Arise ye, and let us go up to Zion, unto the Lord our God."—JEREMIAH.

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THE PRIESTHOOD OF GOD.

BY ELDER C. W. PENROSE.

—o—

No person has any right to administer in the name of God, unless he holds the Priesthood of God. The term Priesthood conveys the idea both of power and authority. Authority conferred by God upon man to act in his name, power to exercise that authority effectually.

Without revelation and inspiration there can be no true Priesthood. Revelation is necessary for the calling of proper persons to hold divine authority, and inspiration is necessary to qualify them for the proper performance of their duties in that authority. One man cannot act legally in the name of another, except he receive from him a legal appointment; neither can any man act legally and acceptably in the name of the Lord, without authority communicated from the Lord. But without revelation there can be no communication from the Lord, and consequently no true Priesthood. In order that a man may act efficiently for, and in behalf of God, he must understand his mind and wishes, and his administrations must be accompanied with divine power, and this cannot be without he possesses the divine spirit; therefore, there can be no true Priesthood without inspiration.

A man who holds the true Priesthood, is, as far as his calling extends, a representative of God. If he holds the fulness of the keys of that Priesthood, he is as full a representative of Deity as mortal men are able to receive; and every man that holds any portion of that Priesthood, is a representative of Deity in proportion to the keys of power and authority conferred upon him, and the faithful exercise of his priestly functions.

Mortal beings are not naturally able to endure the presence of immortal beings; hence the necessity for men to act in the place of God. When Moses went up into the mount and communed with the Lord, one brief glance at the dimmer rays of the eternal glory made his face so bright and shining, that when he came down he had to cover it with a veil, for the children of Israel could not endure to look upon him. When angels have ministered unto men, they have been compelled to veil their glory, lest mortality should be consumed before them; and even when, in vision, they

have appeared in their heavenly state, the favored mortal has fallen at their feet, as though he were dead, and had to say "there remained no strength in me." God, therefore, whenever he wished to communicate his will to mankind, called certain men to stand in his place, and to act in his stead unto their fellow mortals. Upon them he conferred what was called the holy Priesthood.

In ancient days, there were two branches, or divisions of that Priesthood: one called the Melchisedec Priesthood, after Melchisedec, king of Salem, who obtained high keys and great power therein, so that it became identified with his name; and the other called the Aaronic, or Levitical Priesthood, which, during a certain period, was confined to the lineal descendants of the family of Levi, and therefore became identified with his name, and with the name of Aaron, the firstborn sons of whose house held the highest keys in this lesser branch of the Priesthood.

The holy Priesthood was conferred upon Adam, and the leading men of what is now called the Patriarchal age; and by virtue of their calling they offered sacrifices, drew nigh unto the Lord, obtained great knowledge of him and of his works, terrestrial and celestial, became powerful preachers of righteousness, received a testimony that they were accepted of God, obtained important promises for their posterity, and prepared themselves for that higher development that awaited them, when they passed from their mortal state. They held that high Priesthood which came to be known by the name of Melchisedec, and which held the keys of communion with the Highest, and authority to administer the higher ordinances of God, and power to guide and govern mankind, and lead them to the greatest glory, even the celestial. They obtained knowledge concerning the promised Savior, and of the commandments and ordinances of eternal life, and enjoyed great and glorious blessings and manifestations from on high.

But some who held this great power and authority, corrupted themselves and departed from the Lord, and were led astray by seducing spirits into idolatry; and thus priestcraft was established among men. Such was the order of Priesthood among the Egyptians, when God called Moses, and spake to him out of "the burning bush." He afterwards gave him the true Priesthood, by virtue of which he obtained such power over the false Priesthood of the Egyptians, approached nigh unto the Lord, and received commandments and ordinances for the house of Israel. Now, it was under the power and ordinances of this higher Priesthood, that the children of Israel were brought forth from the bondage of Egypt, "with a mighty hand and a stretched out arm," and were "baptized unto Moses in the cloud and in the sea," and "drank of that spiritual Rock that followed them which was Christ." And if they had hearkened unto Moses, who was the full representation of Deity unto them, *they* would have been brought nigh unto the Lord, and have become "a nation of kings and priests;" but, although Moses sought diligently to sanctify them before the Lord, yet, because of their want of faith, and their "hardness of heart," he was not able to accomplish what his soul desired, and what the Lord designed for them if they would have received it. Therefore, the lesser law of carnal commandments was added because of transgression, and the lesser Priesthood administered to them, and God took away Moses from their midst, and with him the fulness of the keys of the holy Melchisedec Priesthood which he held.

When Jesus came, to whom Moses and Elias administered on the mount of transfiguration, the holy Priesthood, after the order of Melchisedec, was restored. The Father calling Jesus to that holy calling, as it is written of him, "called of God a Priest after the order of Melchisedec," and he conferred it upon his Apostles, saying, "As my Father hath sent me, even so send I you." By virtue of that Priesthood, they became the true representatives of God to man, for Jesus said to them, "Whoso receiveth you receiveth me, and he that receiveth me receiveth him that sent me." By that Priesthood they received the word of the Lord, and imparted it to the Church,

"for the perfecting of the Saints." By revelation they were able to call and ordain others to the same High Priesthood, to assist them in their ministrations, and some to the lesser Priesthood to administer in the lesser ordinances of the Gospel, that lesser Priesthood then being confined no longer to the members of one family, for as Paul said (Heb. vii, 12) there was a change of the Priesthood as well as a change of the law.

Now, while the holy Priesthood remained on earth, the Saints of God were guided to "the unity of the faith;" they enjoyed "the knowledge of the truth;" the power of God was manifested among them; the signs and gifts which were promised to believers were exercised, and they rejoiced in a full comprehension of things "kept hid from the wise and prudent." But when, through the wickedness of mankind, the Apostles and others who held the holy Priesthood were slain, and, as in former times, the world was left without the true Priesthood to guide and enlighten, thick clouds of spiritual darkness again gathered round, and shut out the pure rays of "the sun of righteousness," which for a season had dispersed them.

Since then, many persons have impiously stepped forth from among their fellows, and have arrogated to themselves the right to administer in the name of the Lord. They have placed human calling and ordination in the place of divine revelation, and human learning in the place of inspiration; therefore, there is no knowledge of divine things among the people. Their ordinances are mere "forms of godliness without the power thereof;" their teachings are only private interpretations of uninspired translations of the writings of dead Prophets, and are almost as various as they are numerous; and the societies which have sprung into being from the spirit of such leaders, are, what might be expected from such a source, without union of sentiment, principle, or government,—an incongruous heap of discordant elements.

Some of the teachers of modern times have seen that there is no real Priesthood on the earth, and, feeling desirous of benefiting mankind by offering to them their views upon religious matters, have considered they had as good a right as anybody else to act in the position of Gospel ministers, and through their eloquence and earnestness, have made themselves a name among men. If they had confined themselves to ventilating their opinions, as such, with the desire for the enlightenment and progress of the masses, they would not have been under condemnation, but they also have dared to usurp the functions of the Priesthood, and to administer in the name of the Father, and of the Son, and of the Holy Ghost, thus taking "the name of the Lord in vain." For such acts they will have to answer in the great day of accounts.

For many hundred years the true Priesthood has not been upon the earth. By the admissions of modern teachers themselves, the two essentials for the existence of the true Priesthood, viz., revelation and inspiration, have ceased to be among men, therefore, all who act in the priestly office, are acting without right, and their administrations are entirely useless, and have no force of any kind in them except to lead the people from the way of truth.

But, it may be asked, "is it not right for good and sincere men, who have devoted their lives and talents to the cause of religion, and who feel in their hearts a vocation for the ministry, to administer in the name of the Lord?" Let the oft-quoted words of Paul in Heb. v, 4, be the answer, "No man taketh this honor unto himself, but he that is called of God as was Aaron." Look at Paul's own case. He had become converted; he had seen Jesus, and had "heard the voice of his mouth," had been healed of his blindness by a special manifestation of the power of God, had been baptized and "washed away his sins, calling on the name of the Lord," yet he had no right to administer a single ordinance in the name of the Lord, until called by the Holy Ghost, and ordained by competent authority. And he went forth in that Priesthood and preached, "not with the enticing words of man's wisdom, but in the demonstration and power of the Spirit." He was called by revelation,

and qualified by inspiration, without which there is no true Priesthood, and consequently no administration which God will acknowledge.

Oh in what a benighted condition the children of men have been for many centuries! And even now, while they are boasting of their superior light and great wisdom, they are lost in the fog of their own folly, guessing, hoping, feeling their way to heaven, quarrelling over vestments, candles, flowers, and smoke, disputing upon every vital principle, without a Prophet, Apostle, or a single inspired voice to guide them, "the blind leading the blind," and all falling in the ditch together.

But thanks be unto God, a new era is opening up to this fallen world. A new dispensation, the greatest of all, has commenced, even "the dispensation of the fulness of times." The holy Priesthood is again restored, and it will never be taken from the earth again. It may be asked, "how could men be called again to administer in the Priesthood, seeing that there was not a man in the world who had the authority thereof?" Reader, let me tell you in solemnity, and with gratitude to God, that John the Baptist, who held the keys of the Aaronic Priesthood, came to Joseph Smith and Oliver Cowdery, and by the revelation and commandment of God, ordained them to the power and authority of that Priesthood, by which, like him, they were authorized to baptize "for the remission of sins." But as he had not the power to lay on hands for the baptism of the Holy Ghost, he could not confer upon them that power. Therefore Peter, James and John, who, as before shown, held the holy Melchisedec Priesthood, afterwards came and ordained Joseph Smith to the Apostleship which they held, and conferred upon him the keys of this great latter-day dispensation. God inspired him with the gift and power of the Holy Ghost, so being called by revelation, and qualified by inspiration, he was able to stand as the mouthpiece and representative of God, and to administer in all the ordinances of his house. By revelation he also called others to the ministry, and the Lord inspired them for the work, so that light and power, and the knowledge of the truth, are again within the reach of all who desire them.

When Joseph Smith was martyred for the word of God and the testimony of Jesus, his mantle fell upon Brigham Young, the chief of the Twelve Apostles, who now leads the Church, and is the representative of God to man by virtue of his calling in the Priesthood, and the inspiration of the Holy Ghost. With him are the Apostles, High Priests, Seventies, Elders, &c., of this great and last dispensation, upon whom rests the ancient Priesthood, with the same authority, power, and spirit, as in days of old. All the ancient ordinances, keys, and gifts, are being restored, for these are "the times of restitution spoken of by all the holy Prophets since the world began."

Therefore, let all the people come unto them as unto the living oracles of God, that they may learn his ways, and walk in his paths, and prepare themselves for his presence; and let all those who have been called unto the least portion of this Priesthood, count it as a holy thing. "Be ye clean that bear the vessels of the Lord." Strive to be truly God's representatives to man; seek constantly for inspiration from on high, and diligently prepare for higher keys, and further advancement in this holy Priesthood, that peradventure, in holy places, you may yet be prepared to become kings and priests unto God, and advancing step by step, may ultimately receive the fulness of the keys thereof, enter the sacred presence of the Highest, and be clothed with the power of endless lives.

A world without a living, divinely inspired Priesthood, is like a ship which has lost both compass and rudder, befogged in an unknown ocean, driven about with fierce winds in the midst of breakers, and rocks, and unknown perils, subject to be dashed in pieces, and engulphed in the unknown depths below.

PROPHECY FULFILLED.

(*From the Deseret News, Feb. 6th*, 1867.)

Over thirty-three years ago the Church of Jesus Christ of Latter-day Saints received a commandment from the Lord to seek redress at the hands of the legally constituted authorities, for the wrongs which they had suffered. They were then few in number, compared with the present time. But the same spirit of persecution which afterwards drove them mercilessly from the eastern States to this wild region of country, had even then made them suffer bitterly by mob violence. To recount the persecutions which they endured, would be to relate the most barbarous and unprecedented acts ever perpetrated in any country claiming to be civilized.

Statements of their sufferings and the outrages committed upon them, were submitted to the constituted authorities, sustained by the strongest and most unimpeachable testimony; but their petitions were treated with neglect, and contemptuously cast aside. In accordance with the commandment which they had received, judges, governors, State legislatures, the Congress of the nation, and the President, were severally appealed to, as redress failed to be obtained from each; while the persecutions increased in virulence in proportion with the increasing numbers of those who composed the Church.

Judges disgraced their judicial position, refused to the injured Saints even the shadow of justice, leagued themselves with the mobocrats and ruffians to destroy the "Mormons," and harassed them and their leaders with the most unjust accusations and vexatious lawsuits, denying them the privilege of calling witnesses by trumping up charges against those whom they thus called and having them arrested, while men were suborned to swear anything and everything which might secure a conviction; yet in that they were foiled through the providences of the Almighty. Governors, instead of hearkening to their importunities, winked at their enemies, to whom no crime was sufficiently enormous to prevent its perpetration; and one of those governors issued an order to have the "Mormons" exterminated, or driven from the State. A State legislature, where noted mobocrats sat as representative of the people, threw out the petition of the Saints, and would not permit a committee to investigate their case, as the evidence would have revealed their own turpitude. Congress referred back the memorial forwarded to them to the same legislature; and the then President of the nation, after treating the deputation which waited on him almost with contempt, said, "Gentlemen, *your cause is just*, but *I can do nothing for you;*" and, "If I take up for you I shall *lose the vote of Missouri!*"

The Lord, in the revelation referred to, declared what would be the result if these repeated appeals were unheeded, and if the importunings of his persecuted Saints did not obtain redress for them:—"And if the President heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation, and in his hot displeasure, and in his fierce anger, in his time, will cut off those wicked, unfaithful and unjust stewards, and appoint them their portion among hypocrites and unbelievers." (Doc. & Cov., page 283, 3rd European edition.) From the time when the commandment was given, until the first appeal was made to the President by the Prophet Joseph Smith in person, something like six years had elapsed, during which petition after petition, and memorial after memorial, had been presented to various authorities, and supported by immense numbers of affidavits from the outraged and oppressed, and from friends of law and order who were not members of the Church. But redress was not obtained, and the appeal was carried to the Lord of Hosts, whose commandment had been thus strictly obeyed. Have the words of the Lord been thus far fulfilled, when he declared the consequences of refusing

redress to his people? Has not the nation been vexed with a sore vexation? Have those wicked, unfaithful and unjust stewards been removed from their places? Let facts bear witness.

One great reason why the cry of disloyalty has been raised against us, as a people, has been because we have honestly told the nation of the troubles and distress which were coming upon it. In doing this, we but declared what the Almighty had revealed. But with all the threatened evils, there were conditions expressed, obedience to which would have warded off the day of tribulation, as Nineveh was saved through repentance on the preaching of Jonah. But it is unfashionable now to believe in God, or to admit that he has anything to do with nations, their governments, their greatness, and their downfall. Yet He lives; and men fulfil his purposes while they deny his power and sneer at his threatenings.

The dark and bloody wave which so lately rolled over the nation, was not only a consequence of the rejection of the revelations of the Almighty to its inhabitants, but was a natural and inevitable result of the manner in which the Saints were treated, in being cruelly wronged, and redress refused when importuned for. The government which can look calmly on while thirty thousand citizens of the nation are robbed of every right, by mob violence, and forced to seek shelter with the beasts of the wilderness, and with scarcely less savage beings in the form of men, is simply watching in quietness the growth of a monster which, when fully developed, will seize it by the throat and strangle it. If our government had been in the hands of wise and far-seeing statesmen, they would have known that when they permitted the Constitution to be trampled on in the case of the "Mormons," the evil would grow until it became powerful enough to require the nation's might to grapple with it. Then was the time to have crushed the evil, in its infancy, which a few years after shook the nation with its accumulated and baleful power.

But where are those unjust stewards —they who refused redress and closed their ears against the wail of the orphan, the cry of the widow, and the importunity of outraged, robbed, and plundered citizens, at whose sufferings they carelessly looked, and to whom they refused justice? Wiped out! to employ an expressive though not very elegant phrase. As a party, they have lost the power which they held so long. They are "cut off," and to-day they are impotent in the Councils of the nation. Can they see the fulfilment of that prophecy uttered more than thirty-three years ago, by Joseph the Prophet? They feel it, but do not even yet see it, though it has been fulfilled upon them to the very letter. We are not speaking of principles, but of acts and their results.

The party at whose hands we sought for redress so long, and that refused it to us, has already felt the chastening hand of the Lord. What is man that he should dash himself against the buckler of the Almighty! The reins of power are in other hands. Will they pursue the course of their predecessors, and refuse us our Constitutional rights? Or will they be nobler, more generous, and better friends of the nation than those whose places they occupy? Time will show.

We feel very humble in reflecting upon this matter. It is a fearful thing to fall into the hands of the living God. He has decreed that justice, righteousness, liberty and freedom, shall have control over this favored land; and he holds those who sway the sceptre of power on it responsible for their acts; and the results of those acts he will make visible among the people. He inspired our fathers to frame the Constitution which has been our glory and pride, and the basis of our national greatness; and he requires of their children that its spirit be cherished, and its provisions honored.

The future of the American continent is very clearly portrayed in the Book of Mormon, every item of which will be literally fulfilled. Repentance and obedience to the mandates of that Book will save the nation; but impenitence and a rejection of the same, will bring desolation and an utter overthrow.

THE PROJECTED JEWISH COLONIZATION OF PALESTINE.

(*From the Jewish Chronicle, March 1st*, 1867.)

"As Messrs. Isidor and Cohn, even so have other pious men united with the Alliance for the colonization of Palestine. Among others, M. Blumenthal, the well known traveller in Palestine, M. Levy Bing, whose ardent zeal for our religion and people is likewise known to you, and, as a matter of course, your humble correspondent, who did not quit his honored friend, Rabbi Natonek, from the first day when he (the rabbi) surprised him (the correspondent) with his visit, until they took leave of each other at the railway station. The rabbi has returned to his home *via* Amsterdam, Cologne, Munich, and Vienna. As soon as he shall have recovered from the hardships of this his first journey, he intends to travel about in Hungary, Poland, and the Danubian Principalities, in order to preach on his colonization scheme from the pulpit, and to establish sub-committees in the name of the Alliance. He will then, if the Almighty gives him strength and health, go to Palestine himself, whither Rabbi Kalischer too is resolved to go, and whither probably some other gentlemen from France and Germany will repair with M. Albert Cohn, in order to labor on the spot with renewed vigor for the realisation of the colonization scheme. I conclude with the words of our revered chief rabbi, 'And the Lord will have mercy.'

"P.S.—As I learn, a meeting of the elders of the Cologne congregation took place on Sunday last, when it was resolved to solicit their pastor, Rabbi Schwarz, to form a sub-committee in connection with the Alliance for the colonization scheme.

"MORITZ HESS."

How attractive the idea of Jewish restoration proves to certain minds, and how busy their imagination is in magnifying and depicting in glowing colors every circumstance that can in any way promote their favorite idea, will appear from the following :—

It will be recollected that last year M. Henry Dunant, of Geneva, the philanthropic originator of the international convention in behalf of the wounded in time of war, published a programme of a scheme for the amelioration of Palestine, in which he assigned to the Jews a considerable part. This scheme for the "Organization of the International Society of the Orient," lately formed the theme of a lecture, delivered at Dublin, by the Rev. John Jones, of Kirkdala, in the course of which he remarked :—

A gentleman, writing from Basle, Switzerland, as correspondent of one of the American papers, states : "The society is being rapidly formed, with the strongest influences, financial and political, at his back. The Rothchilds, Sir Moses Montefiore, and other great capitalists among the Jews, are actively in sympathy with the undertaking. The plan has the favor of more than one crowned head in Europe, among them the Emperor Napoleon, of whose especial theories of nationalities it is a welcome development. Several noblemen of England, and the leading names of the Faubourg St. Germain, are also among its friends."

The scheme contemplates the obtaining from the Sultan of Turkey a concession of Palestine for a moneyed consideration. Such are the exigencies of the Sultan's exchequer, that money, come from where it may, is not to be refused. In this fact the society place their hopes of success, and that they will succeed is more than a mere surmise. Having obtained a concession of Palestine, the society will immediately construct a port at Jaffa, and a good road or railroad from that city to Jerusalem. At the same time, by the aid of special committees, Jews of Morocco, of Poland, of Moldavia, of Wallachia, of the East, of Africa, &c., would be forwarded to the newly conceded territory, their colonization there being facilitated by the well known religious sentiment of the Jews in reference to the Holy Land. These colonies of the Jews would then have distributions of land made to them at cost prices, while the city of Jerusalem

would be rebuilt in a style to rival the cities of the West. And while thus developing the resources of that magnificent country, and turning it into a financial success, it is intended at the same time to settle this portion of the Eastern question, and by an international act to neutralise Palestine, as has been done already in the case of the Lower Danube. Such is a brief outline of the scheme, of which more will be heard presently.

In Europe and the East it is computed that at the present time there are about 7,000,000 Jews—no insignificant number with which to recommence national life. While diplomacy is thus about to prepare the land for the Jews, the Jews are actively preparing for the land. From all quarters news is to the effect that the Jews are ready to emigrate, believing that the day of their restoration is at hand.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 23, 1867.

CONSANGUINEOUS MARRIAGES.

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CONSANGUINEOUS MARRIAGES, or marriages among blood relations, have sometimes been approbated, and at other times forbidden by the Almighty. The sons of Adam were obliged to marry their own sisters, or remain wifeless. It is true, some of his younger sons and daughters could have married neices and nephews, or the children of their older brothers and sisters. The great command to multiply and replenish the earth could not have been obeyed, if own brothers and sisters, and those of near blood, had not entered into marriage relations. If such marriages were wrong, the Lord could have easily remedied them, by creating wives and husbands for each of the children of Adam. But as divine wisdom considered it best to create only one pair, he must have considered consanguineous marriages as perfectly right and lawful, and made no provisions to the contrary.

Marriage among blood cousins was also sanctioned by the Lord in the days of Noah. The grand children of Noah, being brothers and sisters, and first cousins, were also commanded by the Lord, through Noah, Shem, Ham, and Japhet, to multiply and replenish the earth. (Gen. 9 : 1.) This they could not lawfully have done without marrying those very nearly related. Here, then, are two very conspicuous examples, where such marriages were, not only sanctioned, but absolutely commanded. Therefore, marriages between own brothers and sisters, and first cousins, and uncles and neices, could not have been wicked and evil before the Lord, nor in any manner displeasing in his sight. It cannot be argued that circumstances absolutely compelled such marriages; for God was abundantly able to have provided wives, either by

creation or otherwise, to have prevented sinful marriages ; but the very fact of his not providing any other way, and yet commanding them to multiply, proves, beyond all controversy, that marriage between blood relations was a divine institution both before and after the flood.

Under the law of Moses, however, consanguineous marriages were strictly forbidden, under heavy penalties. Indeed, this strict law, which Paul characterizes as a law of bondage, forbade the polygamist from marrying the sister of his wife, although of no blood relation. But the great Prophet and holy Patriarch Jacob married four wives, two of whom were own sisters, and God blessed him and his wives abundantly. Thus we see that what the law made sinful at one time, was counted a great blessing at another.

The law of Moses did not permit marriages with daughters-in-law, yet the Lion of the tribe of Judah, even Jesus Christ, and all the kings of Judah, descended from Pharez, the son of Judah, by his daughter-in-law Tamer.

The law of Moses prohibited marriages with daughters, yet righteous Lot, who was counted worthy to entertain angels over night, and to escape the destruction of Sodom, begat Moab and Ammon by his two daughters. To what extent Judah and Lot were condemned for their acts is not revealed ; but it is certain, that many things, interdicted by the law of Moses, were justifiable both before this law was given, and after it was fulfilled.

Sexual intercourse, without marriage, was, not only severely condemned by the law of Moses, but in every other dispensation. It was a heinious crime in the eyes of the Almighty, and generally subjected the guilty parties to death.

Polygamy, or the marriage of plural wives, was commanded under the law of Moses, and rules given to regulate the same : this institution was also approbated and greatly blessed many centuries before the Mosaic law was given. It was likewise greatly blessed in the days of the Prophets and judges of Israel, and during the reign of their kings, and was in full force among Israel at the advent of the Messiah, and during his ministry, and in no part of the New Testament was this divine domestic relation abrogated. It seems to have been a standing, permanent institution, sanctioned in all dispensations. And yet, under certain circumstances, it was not wisdom to be practiced. In the early days of Adam, and for a few generations after the flood, the people were few ; the number of males and females was about equal ; hence the practice of polygamy, at that time, would have deprived some of the male members of their small communities of having any wife : this would have been wrong—an act of injustice towards neighboring individuals. Such were also the circumstances among the early families of the children of Lehi who colonized, in ancient times, South America : they were but few in number—their males and females about equal ; hence, the males were expressly limited, for the time being, by the direct command of God, to one wife each : this was right, and gave them all an equal privilege, until in future generations they should grow into a nation, and by wars and other casualties, be reduced to inequalities in sexual numbers, and a preponderance of females be found in the land. Then, under a new set of circumstances, plurality by divine command would be justifiable, indeed, absolutely necessary, as an act of justice to the surplus female population, that all might become honored wives and mothers. It was for this reason, that the law given to the small colony of Nephites, limiting them to one

wife, contained provisions for polygamy. "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things." (Book of Mormon, p. 118.) This proves that the monogamic law, given to that small colony, could not be changed only by a new command; and until such command should be given, they were required to limit themselves to the one wife system.

The Latter-day Saints, from the rise of the Church in 1830, till the year 1843, had no authority to marry more than one wife each. Any person, during that time, violating the law of monogamy, would have been dealt with, and expelled from the Church, as having committed sin; but when the commandment came, in 1843, it entirely changed the responsibilities of the people. The Church were laid under a command and law of heaven, to adopt this ancient Bible institution, and could no more reject it, and be justified, than they could reject baptism or any other Bible ordinance. Many institutions, ordinances, commands, and laws which were lawful and right in one age, under one set of circumstances, are unlawful and wrong in another, when under entirely new circumstances. Each dispensation, as well as each age in the same dispensation, has its peculiarities, as prescribed by the divine law, through successive Prophets and inspired men, sent forth to inform the people. The divine commands, being adapted to the condition and wants of the people, are varied according to the will of God. The command to build the ark, was not intended or any other age than the one in which it was given. The command to offer up Isaac was not binding upon future generations. The command to the Apostles to preach and baptize, was incumbent on no other individuals. The command to Lehi, limiting the small colony of American Israelites to one wife, was not binding upon another people and another age, unless the command was renewed to the latter.

The law of Moses, including consanguineous marriages, was undoubtedly of no particular force after Christ. And since the Apostles' days, the world have been without divine law upon the subject of marriages, and likewise without divine authority to administer in marriage ceremonies. Without new revelation, and a new commission, and new laws, no people can know the mind of God in regard to intermarriages among blood relations. In the absence of divine law upon this subject, there is a wide range left open, and people may differ widely in their opinions. But in a free government, like the American republic, all people should be left perfectly free and untrammeled in choosing those of near kin or otherwise, as their own consciences may dictate. No law-making department should assume the right of forcing the consciences of men to any particular standard upon a subject, which cannot, in this day, be proved to be criminal. To marry, within certain degrees of consanguinity, must certainly be distasteful, if it is not in violation of any divine law; and but few can be found who would have any desire to form such relationships: but these few ought not to be restricted by human law, but enjoy perfect freedom of conscience, until the great Jehovah shall speak, and give a new code of laws upon the subject: then the Saints can conform to the same.

It is to be hoped that the Legislature of Utah will continue, as they have done, to leave this an open question, that all religious denominations in that Territory may be free to choose their own way of thinking, in regard to the particular degrees of kindred, entitled to be connected in the holy bonds of

matrimony. Human laws upon so sacred a subject, are unjust. With equal justice, man might undertake to bind the conscience of his fellow, in regard to the particular mode of baptism which he should adopt, and restrain him with heavy penalties from every other mode; or to legislate for him a creed, and compel him to adopt that or none. Although free by the laws of the Territory, yet, up to the present time, we know of no instances of marriage between own brothers and sisters. But if such had been the case, where is the divine law, now in force, which would condemn them? And shall poor weak man dare presume to condemn a practice which the divine law does not condemn? Wisdom would say, judge not thy brother by human judgment, but by the law of God; and if there is no law of God in force, and it is uncertain how we should proceed, leave every one free to act in these religious and domestic matters, according to the dictates of conscience: anything short of this is unworthy of the spirit and freedom of the age, and especially unworthy of the free institutions of the great American Republic.

O. P.

MINUTES OF A DISTRICT CONFERENCE

HELD IN THE ODD-FELLOWS' HALL, BIRMINGHAM, ON SUNDAY, FEB. 24, 1867.

(Reported by Elder Joseph Grainger.)

There were present on the Stand—Of the Twelve Apostles, Orson Pratt, and Franklin D. Richards. Presidents of Districts, Abram Hatch, Birmingham; James McGaw, Norwich; Archibald N. Hill, Southampton; William Gibson, Nottingham; William S. Warren, Sheffield. Presidents of Conferences, Francis Platt, Birmingham; Moses Thatcher, Cheltenham; George Hunter, Warwickshire; Anson V. Call, Sheffield; Richard Benson, Bedfordshire; Samuel Southwick, Staffordshire; R. N. Russell, Liverpool; E. Frost, Herefordshire. Travelling Elders, E. Taylor, I. Aldredge, and J. Stewart.

10½ a.m.

Singing by an excellent choir. Prayer by Elder Nicholas Groesbeck.

Elder A. Hatch, in a few introductory remarks, congratulated the Saints on the great blessings enjoyed in meeting in Conference with so many of the Elders from Zion, surrounded as they were with circumstances of so favorable a nature.

Elder Francis Platt said it was a source of pleasure to him, to be surrounded by God's ambassadors, engaged as they are in sowing the seeds of eternal truth in the hearts of the honest. He said, our meetings are well attended, and a good ingathering is shortly expected. His own feelings were good, and he could speak well of both Travelling Elders and Branch Presidents; he never wished to labor with better men, for they were always on hand to bear testimony to the world, or anything required of them by the servants of God.

Elder George Hunter said he thanked God for the privilege of meeting with the Saints and servants of God in that hall, and he desired to bear testimony that the Saints were a good peopeople, striving to live according to the will of God.

Elder S. Southwick said it was with feelings of joy that he met with the Saints in that place. The people in Staffordshire, he said, are a good people, striving to live their religion, and are longing to emigrate to Zion, so as to be able to do even better in the future.

Elder A. Hatch said, we have now heard from all the Conference Presidents composing this District. He then read the Financial and Statistical Report of the District, for the year

ending Dec. 31, 1867, which was accepted, and may be found in STAR No. 10. He then called the attention of the Saints to the subject, "how to emigrate," and said there was a number of persons in the habit of drinking beer and smoking tobacco. Suppose one hundred persons, in the 1258 composing this District, drank one pint of sixpenny each day, and smoked two pennyworth of tobacco each week, they would expend the sum of nearly five hundred pounds a year, which sum, if wisely used, would emigrate a number of persons each year, or would go a great way in meeting the expenses of the Branches, and in blessing the poor.

The meeting adjourned, after singing by the choir, and benediction by Elder William Gibson.

2½ p.m.

Apostle Orson Pratt presented the Authorities of the Church, who were unanimously sustained by the uplifted hands of the congregation. He then proceeded to say, that this being his last visit to this Conference for some time to come, he should take the liberty of saying a few words before sitting down. He thanked God for the privilege of meeting with the Saints, for he knew this to be the work of God; had it been otherwise, he could not have loved it, and the Saints connected with it, as fervently as he has done. This knowledge did not belong to him alone, but was shared by all that have been baptized into the family and covenant of our heavenly Father. He said, we should undoubtedly feel honored to be associated with the kings and queens of the earth, how much more glorious must it be, to be connected with the kingdom of God, as a son or daughter of the King of kings. He said, we all wish to, and believe we shall eventually become perfect in the kingdom of God, in heaven. What, then, is our duty, seeing that we cannot step from imperfection to perfection at one step? We must progress gradually in every thing that is good; if we would be perfect in heaven, we must learn to be perfect on earth; if we expect no strife in heaven, we must learn to live without it on the earth; and if we would be united in heaven, we must be so on earth, learning to be obedient to God's servants here below, so as to be entitled to a place among the sanctified of the hosts of heaven.

Elder William Gibson said he knew no greater honor than to teach mankind the truths of the Gospel, to help them to be better, and to escape the evils of sin, and to draw them to purity, and eventually to endless joy in the presence of God. He could bear testimony that God is our Father, the earth our country, and mankind our brethren, and in this work he desired to labor, until the prayer of our Savior be fulfilled, and the will of God be done on earth as it is done in heaven. He concluded with a few words to the strangers, exhorting them to carry out the principles of freedom, by thinking and acting for themselves in relation to the Gospel.

Elder W. B. Preston said he felt truly thankful for the knowledge he possessed relative to the work of God now preached by the Elders. He had often wished that he had lived in the days of the ancient Apostles and Prophets; but now he could bear testimony that Prophets and Apostles do live, and that we are associated with them in spreading the glorious truths of the Gospel to all the nations of the earth. He exhorted the Saints to be truly thankful, and to live according to the teachings of the servants of God.

After singing, and benediction by Apostle F. D. Richards, the meeting adjourned until 6 o'clock, p.m.

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6 p.m.

After singing, and prayer by Elder James McGaw,

Apostle F. D. Richards, after referring to his former visits to this Conference, and to the rapid growth of the Church, said the servants of God are going into every nation, sowing the seeds of goodness and purity; and notwithstanding this, the people look upon us with aversion, simply because we are polygamists. In this they are laboring under a false notion, for was not Abraham a polygamist, and at the same time a friend of God? and have not good and wise men practiced polygamy? Yes, even Prophets, Patriarchs, and lawgivers have

done so, and that with the direct sanction of the God of Israel. He said he did not wish to hurt the feelings of any one, but he could not help referring them to what is called the "social evil," which is the effect of the monogamic system. He wished to throw off false delicacy, and inform them that the Saints practiced polygamy, which would put an end to the practice of those sinful indulgences that man is so prone to, and that the Saints have surrounded this divine institution with more rigid rules of virtue, than had been enforced in times gone past In this and many other countries, the seducer leads away the innocent and unsuspecting from the homes of loving parents, to those of shame and infamy, and the wretch himself remains unpunished; while in Utah, virtue and honor are guarded as something too sacred to be tampered with, and the violater of female virtue finds a deserving punishment, even that of death. He then referred to Hepworth Dixon's work, wherein he states that not one house of ill-repute is to be found in all Utah, with its population of over one hundred thousand. After referring to king Henry VIII. as the founder of the Anglican Church, he concluded, by bearing testimony that the work in which we are engaged is the work of God.

After which, Apostle Orson Pratt said—To our friends this work is a strange work, and even to ourselves it is a wonder, and when compared with other dispensations, it is truly a marvellous work. When God sent Moses to gather Israel, he found them all located in one land, and even the distance to the land of promise was only eleven days' journey, if taken in a direct course. Not so with this Latter-day Work, for the servants of God are sent into all the world, and they go and make converts in strange lands; from thence they take them over three thousand miles across the sea, and about three thousand miles over the country; this they have been doing for about twenty years, and have succeeded in settling a tract of barren country, some 400 miles in length, with about 105 towns and villages, with a population of a hundred thousand souls. He then prophesied to the strangers, that should they live a few years longer, they would see the Saints return to their former possessions in Missouri; and the nations and people who fight against Zion, would pass away as a dream or a night vision, and eventually the kingdoms of this world would be given into the hands of the Saints, for an everlasting possession.

Benediction by Elder A. Hatch.

Large and attentive audiences attended throughout the day, an excellent spirit prevailed, and all felt it had been a day of great blessings to them.

On Monday evening, in the same hall, a vocal and instrumental concert was held, which reflected much credit on the performers, and committee of arrangements; and thus ended one of the best religious and social gatherings of the Latter-day Saints in Birmingham.

CORRESPONDENCE.

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AMERICA.

St. Louis, Mo., Feb. 6, 1867.

Elder Pratt.

Dear Brother,—Feeling a few words from me, in this Western country, would be acceptable to you, I proceed to give you a short sketch of my travels.

I arrived at New York, from Liverpool, on the 6th of Octobor, 1866, in time to attend the New York Conference, assembled on the 7th of that month. About 200 Saints were present, with many strangers. Elder E. W. Tullidge volunteered his services to travel with me in the ministry, through the States, or wheresover President Miles wished to send us. Our appointment was first to visit Philadelphia, and, if possible, to revive the

work there. In complying with this appointment, we delivered a course of lectures in Philadelpha, reorganized the Branch, and appointed Elder James May, President We remained there two weeks, had crowded meetings, and when we left, prospects were good for lively and interesting meetings to be continued. I took leave of brother Tullidge at Philadelphia, to go west and visit my relations in the States of Michigan and Iowa, expecting to meet him in a few weeks at St. Louis, as that was the place in which brother Miles wished us to labor principally through the winter, believing much good could be done in that city and vicinity.

From Philadelphia I took railroad to Buffalo, thence, by steamboat, to the northern part of Michigan, where I landed safely, although the lakes were very rough; while we were making the trip, several boats were driven on shore and wrecked. I found my sister and family glad to see me, but not willing to receive my testimony of the truth. Lying reports about Utah, and apostates innumerable, had full possession of their minds. I did all I could to disabuse their minds of the errors they had run into, but with little effect; I therefore bore a faithful testimony to them of what I knew was true. In a few days I took steamboat at North Port for Chicago, thence by railroad to Denizen, 60 miles north of Council Bluff city, Iowa, for the purpose of visiting three of my own brothers: they had learned by letter of my intended visit to them, hence were not much surprised to see me; they also had been preparing themselves, in their way, to turn me from the straight road I was in, to the apostate influences they were of: although I found them glad to receive me, as a brother, they soon manifested influences that were not congenial to me, and which I now hate, and hope I ever may, viz., a lying apostate spirit, the same that will receive falsehoods in preference to the truth, and make a man a traitor to the cause of God. I hate that spirit as I do the gates of hell. Well, brother Pratt, I found this spirit reigning triumphantly throughout western Iowa. I preached to them in private and in public, and in the midst of devils, spiritual mediums, and traitors to the cause of God, who are the worst of all. I bore testimony of the Church of God now gathering to Utah, with their leader. Some gnashed their teeth on me in rage; I am satisfied had they power, they would have killed me: but my time has not yet come to die. In all of my travels in the ministry, I never met with so much of the power of Satan manifested through man. I was obliged to fight those fallen spirits night and day, as long as I was there, which was not very long. I was really glad to get out of that hell, and go to the Missouri river bottoms, away from that influence, to cut cordwood, which I found I had to do to get money to go on to St. Louis. I cut wood for about three weeks, which I was well paid for, and as soon as possible made my way to St. Louis, where I still remain.

In a few more words, I will tell you further of the spirit of western Iowa. That country is principally settled by old "Mormons:" some have been to Utah, and returned ten times more in darkness than before the Holy Ghost first lit the lamp of their understandings. Through transgression the light of God has left them, and it seems to me, as the Book of Mormon declares, they are surrounded by demons, full of all manner of wickedness; truce breakers, false accusers of those that are good, &c. Every Latter-day Saint should ever pray, O Lord, deliver me from apostate influences.

I have had no success whatever with my relations, yet I have done my best to plant the seed of life in their hearts. I leave them in the hands of God.

On my coming to St. Louis, I found Elder Tullidge; he had been here two months, expecting me every week. If ever two "Mormon" Elders were glad to meet, it was we. When he had heard my story of the warfare I had been engaged in, and how I was obliged to work for money to pay my way to St. Louis, he did not blame me. He also had met many opposite influences. When our stories were both told, instead of chiding each other, we knelt in prayer and thanksgiving to God, for sparing us to meet again.

We immediately set to work to

revive the work of God in St. Louis, in addition to what Elder Tullidge had been doing. First, by virtue of my appointment by President Miles, the brethren in Council sustained me President of this Western Mission; I then chose Elder Tullidge my first counsellor and Travelling Elder, and George Dunford second counsellor. We immediately advertised a course of lectures in the Mo. *Republican*; from the first Sunday up to this time, 4 weeks, our meetings have been crowded; several old Saints have desired to be rebaptized. I also took a trip out into Illinois, 30 miles, where I preached 3 times: they pressed me very hard to come again; four gave in their names to be baptized. I think of soon going over there to organize a Branch. We have found brother George Dunford ready to assist us by his means, and to use his influence for our good in extending the work in this part. Truly there might be (were there Elders from Zion to labor in this part continually) a large Branch in St. Louis, and several small Branches organized in the vicinity. I live in joyful anticipation of the way being opened for my return home in the spring.

My kind love to all in the office. Elder Tullidge also joins in hearty good wishes. Farewell.

L. D. RUDD.

SUMMARY OF NEWS.

—o—

The deepest note which the human ear appears capable of perceiving as a continuous sound, is that produced by sixteen oscillations in a second: the acutest, that which is produced by about 48,000 in the same time.—*Eng. Mechanic.*

During the first ten weeks of the present year, there have been reported, 683 shipwrecks.

On the 11th inst., a great fire occurred in London. Six lives were lost.

The village of Charbonnier, Savoie, France, has been entirely destroyed by fire. Six persons lost their lives, and several others received injury.

On Saturday morning, Feb. 23, there was a slight shock of an earthquake at Westmoreland, England.

The latter part of December, five shocks of an earthquake happened at Erzeroum, in the vicinity of the river Euphrates.

During the early part of the present month, a terrible earthquake occurred at Mytilene, one of the Grecian isles of the Mediterranean, which laid the country in ruins, and caused the death of several hundred persons. It is feared that the whole island will be submerged.

TERRIBLE STORM.—Gibraltar, March 8.—A heavy storm occurred at Valencia on the 4th inst. There was an unusually large number of vessels in harbor, which sustained great damage. Several ships were lost, and 69 hands drowned. The British ships Bosphorus, Sultana, Legion of Honour, and the American ship George Washington, went ashore and became total wrecks. The British ship Western Ocean was saved by cutting away her masts.

NEW YORK, Feb. 25.—Advices received here from Mexico, state that a severe battle took place at San Luis Potosi on the 4th instant, in which the Republicans were utterly routed, losing all their artillery. Escobedo shot 190 foreign Imperialist prisoners, and ordered all foreign volunteers captured from Miramon to be shot for their depredations at Zacatecas. A force of 800 Imperialists, on their way to reinforce the capital, were entirely routed, and 500 captured. It was stated that the whole of the French force would have left Vera Cruz by the middle of March.

NEW YORK, March 12.—The Mexican consul at San Francisco reports that the Liberals hold the city of Mexico.

Both branches of the legislature of Kansas have adopted amendments to the state constitution, granting the right to vote to all persons, male or female, white or black.

INFORMATION is Wanted, of a person by the name of Ruth Perkins.

ADDRESS.

E. T. Williams,
C. P. Liston,
Wm. S. Grant. } White House Lane, Maldon, Essex.

DIED:

SCOTT.—March 10th, 1867, at Liverpool, Alexander, son of John and Margaret Scott, aged 12 years and 9 months.

POETRY.

THE DOMINION OF LAW.

"The law of the Lord is perfect, enduring for ever.—PSALMS."

How human wisdom pales its fires
  Before the light of law divine,
Which orb or atom moves, inspires,
  As heaven in council did design:
No jarring system e'er rebelled,
  No flower hath loomed on earthly sod,
Naught hath its tribute yet witheld
  Of honor to its law of God!

The sand that sweeps old Egypt's plain,
  The comet in yon fields of space,
The smoldering fires 'neath earth's domain,
  Each ray of light, this truth hath traced,
That law primeval ne'er hath changed;
  No whim, caprice, hath bid it stay;
Creative skill the end arranged,
  Before beginning had its day!

And as with matter, so with mind:
  In all its paths yet trod by man,
Each process had its end defined,
  And every step or thought but can
Develop that which God intends,
  For which he bid our race to be,
And all life's circumstance but tends
  From fallen man a King to free!

For this all trials, every phase
  On history's page, though writ in blood,
In all that men call evil days,
  There are concealed the germs of good.
No evil but its aid shall lend,
  No darkness but shall come to light,
And every selfish aim shall bend
  By force of law to bring the right!

Oh, had we that baptism of fire,
  Which Seer and Prophet had of yore,
What force of life we might inspire,
  And revelation's realms explore;
What Priesthood might we not enjoy,
  What wisdom knowledge for our rod,
And truth exultant might destroy
  Our race now dwarfed, for man as God!

G. S. L. City. N.

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'
MILLENNIAL STAR.

"Arise ye, and let us go up to Zion, unto the Lord our God."—JEREMIAH.

No. 13. Vol. XXIX. Saturday, March 30, 1867. Price One Penny.

THE OPEN POLAR SEA:

A NARRATIVE OF A VOYAGE OF DISCOVERY TOWARDS THE NORTH POLE, IN THE SCHOONER "UNITED STATES." BY DR. I. I. HAYES. (LOW & CO.)

(*From The Athenæum, March 2nd*, 1867.)

When we parted from Dr. Hayes on the occasion of reviewing his 'Arctic Boat Journey' in this journal (May, 1860), we felt sure that, unless barred by circumstances beyond his control, we should meet him again in the same waters. "On revient toujours à ses premiers amours," applies with peculiar force to adventurers; and those who love the excitement of wild travel, with its attendant perils, are generally found eager and ready to set forth again, even when the blood is no longer young, in quest of adventures by flood and field. So it was with poor Franklin, who, having early imbibed a passion for the sea, eagerly seized the opportunity of passing from the—to him—dull monotony of life at home to the dangers and hardships of Arctic exploration.

True to his early love, Dr. Hayes had no sooner returned from his adventurous voyage, which, as will be remembered, involved his little party and himself in extraordinary perils, than he commenced organizing an extensive scheme of Artic search. The main features were to pass up Smith Sound, complete the survey of the north coasts of Greenland and Grinnell Land, and make such explorations as might be found practicable in the direction of the North Pole. The United States Government manifested no inclination to equip an expedition for the above purpose, and Dr. Hayes was therefore under the necessity of appealing to his countrymen to contribute funds for the enterprise. These were at length forthcoming, and, in the early part of 1860, Dr. Hayes found himself master of a schooner of 133 tons burden, with a crew of fourteen persons. The second in command was Mr. A. Sonntag, who threw up a Government appointment of Associate-Director of the Dudley Astronomical Observatory to accompany Dr. Hayes. The small craft was sufficiently equipped, and nothing was wanting to make the expedition successful, except auxiliary steam-power, now found to be absolutely necessary for efficient Arctic exploration.

The expedition left Boston on the

6th of July, 1860, and returned to that port in October, 1861. The story of this last Arctic enterprise is most stirring, and it is well for Dr. Hayes's literary venture that this is the case, for it must be conceded that the great number of works on Arctic voyages has somewhat dulled the edge of curiosity with which they were formerly received by the public. But a spell of facination will ever cling to the narrative of brave and adventurous travel, and Dr. Hayes's heroism and endurance are of no common order.

After a not unprosperous voyage, the explorers reached Upernavik on the 12th of August, obtained six Esquimaux interpreters, hunters and dog-drivers, with a fine team of dogs, and then resumed their way north. The schooner battled gallantly with the middle ice, dodging enormous icebergs which continually threatened to crush her. One of these icy monsters was upwards of three-quarters of a mile long, nearly of the same breadth, and 315 feet above the water. It was calculated to contain twenty-seven thousand million cubic feet, and to weigh two thousand million tons. Difficulties now increased daily, and besides those arising from icebergs and the pack-ice, a current from the north set strongly against them, and the hours, if not minutes, of the schooner seemed numbered. "Off Cape Hatherton," says Dr. Hayes,

"the scene around us was as imposing as it was alarming. Except the earthquake and volcano, there is not in nature an exhibition of force comparable with that of the ice-fields of the Arctic Seas. They close together, when driven by the wind or by currents against the land or other resisting object, with the pressure of millions of moving tons, and the crash and noise and confusion are truly terrific. We were now in the midst of one of the most thrilling of these exhibitions of Polar dynamics, and we became uncomfortably conscious that the schooner was to become a sort of dynamometer. Vast ridges were thrown up wherever the floes came together, to be submerged again when the pressure was exerted in another quarter; and over the sea around us these pulsating lines of uplift, which in some cases reached an altitude of not less than sixty feet,—higher than our mast-head,—told of the strength and power of the enemy which was threatening us. We had worked ourselves into a triangular space formed by the contact of three fields. At first there was plenty of room to turn round, though no chance to escape. We were nicely docked, and vainly hoped that we were safe; but the corners of the protecting floes were slowly crushed off, the space narrowed little by little, and we listened to the crackling and crunching of the ice, and watched its progress with consternation. At length the ice touched the schooner, and it appeared as if her destiny was sealed. She groaned like a conscious thing in pain, and writhed and twisted as if to escape her adversary, trembling in every timber from truck to kelson. Her sides seemed to be giving way. Her deck timbers were bowed up, and the seams of the deck planks were opened. I gave up for lost the little craft which had gallantly carried us through so many scenes of peril; but her sides were solid and her ribs strong; and the ice on the port side, working gradually under the bilge, at length, with a jerk which sent us all reeling, lifted her out of the water; and the floes, still pressing on and breaking, as they were crowded together, a vast ridge was piling up beneath and around us; and, as if with the elevating power of a thousand jack-screws, we found ourselves going slowly up into the air."

The schooner escaped, though not without being seriously damaged. Under more favourable circumstances she was navigated into Hartstene Bay, and made snug for the winter in a harbour to which Dr. Hayes has given the name of Port Foulke. The huge cliffs of the west coast of Greenland rose behind them, broken in places by ravines in which the hunters found large herds of deer. In a single hour Dr. Hayes killed three, and men and dogs feasted on excellent venison. This abundant commissariat was most encouraging, and tends strongly to confirm the belief that the interior of Greenland is favourable for the support of animal life. An observatory was erected near the schooner; and

when the daily routine work had been organized, Dr. Hayes made an exploratory journey over the great Mer de Glace glacier which joins that of Humboldt. This was a formidable undertaking; the temperature had fallen to 34° below zero; and a fierce storm prevailed. In the teeth of this the party travelled seventy miles over the ice at an altitude of 5,000 feet above the level of the sea, and in the midst of a vast frozen sahara immeasurable to the human eye. Yet under these difficulties Dr. Hayes succeeded in taking angles and various measurements which, having been repeated in July, 1861, showed that the rate of progress of this tremendous glacier is upwards of 100 feet daily. Thus what is true of the Alpine valleys is true, also, of those in Greenland. A great frozen flood is pouring continuously down the west slopes of the Greenland continent, the law of supply and waste being the same in both cases.

The monotony of the long and dreary winter was diversified by a rise of temperature which set in early in November. The wind, says Dr. Hayes, writing on the 14th of this month, though blowing steadily for twenty-four hours from the north-east, is accompanied by remarkable warmth. The thermometer, which had gone down to 40° below zero, now marked 4½°. "I have done with speculation. This temperature makes mischief with my theories, as facts have heretofore done with the theories of wiser men." Of course this meteorological phenomenon favours the theory of an open polar sea, and filled Dr. Hayes with hope that he would soon navigate its waters. A far less pleasant incident was the breaking out of an epidemic among the dogs. The animals were attacked by the same disease which has been prevalent for some years among the dogs in South Greenland. Up to the 1st of December, they remained in perfect health; but after that date they were seized by fatal illness, which manifested itself by great restlessness, furious barking, and rushing violently to and fro, as if in mortal dread of some imaginary object from which they were endeavouring to fly. The terrible disease ran its course in a few hours, and by it the expedition was rendered nearly dogless. Under these circumstances, which threatened to be fatal to the expedition, Mr. Sonntag undertook to visit the Esquimaux on Northumberland Island for the purpose of procuring a fresh supply of these valuable animals. Unfortunately, this officer perished in the attempt, although the object of his journey was successful.

Reinforced by dogs and Esquimaux, Dr. Hayes now organized a sledge expedition, and on the 16th of March started up Smith Sound. The incidents of this journey are thrilling. After encountering innumerable difficulties, Dr. Hayes found himself half way across the Sound with his party nearly disabled. To continue the struggle in a body was out of the question,—

"The men are completely used up, broken down, dejected, to the last degree. Human nature cannot stand it. There is no let up to it. Cold, penetrating to the very sources of life, dangers from frost and dangers from heavy lifting, labours which have no end,—a heartless sticking in the mud, as it were, all the time; and then comes snow-blindness, cheerless nights, with imperfect rest in snow-huts, piercing storms, and unsatisfying food. This the daily experience, and this the daily prospect a-head; to-day closing upon us in the same vast ice-jungle as yesterday. My party have, I must own, good reason to be discouraged; for human beings were never before so beset with difficulties and so inextricably tangled in a wilderness. We got into a *cul-de-sac* to-day, and we had as much trouble to surmount the lofty barrier which bounded it as Jean Valjean to escape from the *cul de-sac Genrot* to the convent-yard. But our convent-yard was a hard old floe, scarce better than the hummocked barrier."

Under these adverse circumstances, the disabled men were sent back to the schooner, and Dr. Hayes, with three men and fourteen dogs, continued the exploration. From this point of departure to the return of the forlorn hope to the ship, Dr. Hayes's narrative reads like a wild romance. At length they reached Grinnell Land. As they proceeded

north they experienced, in even a greater degree than in Smith Sound, the immense force of ice-pressure resulting from the southerly set of the current. Every point of land exposed to the north was buried under massive ice. Many blocks, from thirty to sixty feet thick, and of much greater breadth, were lying high and dry upon the beach, pushed up by the pack even above the level of the highest tides. No glaciers were, however, met with on any portion of Grinnell Land.

Struggling on, amidst difficulties which would have arrested any one less bold or enduring than Dr. Hayes, the little party were at length stopped, precisely as Parry had been stopped on his expedition over the ice to the North Pole, viz., by the inability of the ice to bear them.—

"After a most profound and refreshing sleep, inspired by a weariness which I had rarely before experienced to an equal degree, I climbed the steep hill-side to the top of a ragged cliff, which I supposed to be about eight hundred feet above the level of the sea. The view which I had from this elevation furnished a solution of the cause of my progress being arrested on the previous day. The ice was everywhere in the same condition as in the mouth of the bay, across which I had endeavoured to pass. A broad crack, starting from the middle of the bay, stretched over the sea, and uniting with other cracks as it meandered to the eastward, it expanded as the delta of some mighty river discharging into the ocean, and under a water-sky, which hung upon the northern and eastern horizon, it was lost in the open sea. Standing against the dark sky at the north, there was seen in dim outline the white sloping summit of a noble headland,—the most northern known land upon the globe. I judged it to be in latitude 82° 30′, or 450 miles from the North Pole. Nearer, another bold cape stood forth; and nearer still the headland, for which I had been steering my course the day before, rose majestically from the sea, as if pushing up into the very skies a lofty mountain peak, upon which the winter had dropped its diadem of snows. There was no land visible except the coast upon which I stood. The sea beneath me was a mottled sheet of white and dark patches, these latter being either soft decaying ice or places where the ice had wholly disappeared. These spots were heightened in intensity of shade and multiplied in size as they receded, until the belt of the water-sky blended them all together into one uniform colour of dark blue. The old and solid floes (some a quarter of a mile and others miles across) and the massive ridges and wastes of hummocked ice which lay piled between them and around their margins, were the only parts of the sea which retained the whiteness and solidity of winter."

This was the crowning feat of Dr. Hayes's enterprise. He set up a cairn, within which he deposited a record, stating that after a toilsome march of forty-six days from his winter harbour, he stood on the shores of the Polar basin, on the most northerly land ever reached by man. The latitude attained was 81° 35′; that reached by Parry over the ice was 82° 45′.

Dr. Hayes regained the schooner on the 3rd of June, having travelled 1,600 miles. He was now desirous to navigate his small ship into the Polar Sea, but she was found to be far too much damaged for such an enterprise. He accordingly wisely resolved on returning home to refit and add steam-power to his resources. But when he put into Halifax for necessary repairs, he heard that his country was plunged into civil war; and instead of commanding another Arctic expedition, Dr. Hayes was placed at the head of a large army hospital, containing 5,000 inmates. This employment left him little leisure for literary work, and delayed the publication of his narrative. Now, however, he is most anxious to resume his Arctic explorations. His scheme is to found a colony at Port Foulke, which, he states, is admirably adapted for the purpose, provisions in the form of deer and other animals being abundant. This point he proposes making the centre of a widely extensive system of exploration, the great feature, of course, being the passing up Smith Sound into the Polar Sea. The theory that this is open, in consequence of a high temperature

induced by the flow of the Gulf Stream pouring northwards, and thus maintaining the waters of that sea at a temperature above the freezing-point, is strongly corroborated by Dr. Hayes's researches. How steadily this warm flood moves northward is well known. The curious discovery of glass bottles at the mouth of the Lena, which were supposed to have been thrown overboard from Franklin's ships, but which had floated with the Gulf Stream from the coasts of Norway, where they are used by fishermen as floats for their nets, shows the set of this current, and its consequent influence on the Polar Sea.

We have never supported rash Arctic expeditions; but we hold that the exploration of this unknown sea should be undertaken. And believing that it could be easily effected by a well-organized expedition in a summer, we regret that the enterprise, which has been warmly advocated by eminent scientific societies and individuals, does not find favour with the Government. There are many experienced Arctic navigators who would willingly volunteer for such a service, and we need hardly say that to carry the flag of England to the North Pole would render the leader of such an expedition eternally famous.

This apathy on the part of our Government is the more to be regretted, as such an expedition as that proposed might co-operate with that organized by the Russian Government under M. Lopatine, which has for its purpose the exploration of Northern Siberia, and particularly the district at the mouth of the Yenissei. Large quantities of cod and other fish are believed to exist further north than is generally supposed, and vast numbers of entire skeletons of mammoths have already been discovered by this expedition in very high latitudes.

What we have said of Dr. Hayes's book will, we trust, send many readers to its pages. The Doctor's heroism is remarkable, and he well deserves to be bracketed with the late Dr. Kane in Arctic honours. His present work is somewhat marred by fine writing. "The cold-faced regent of the darkness, treading her majestic circle through the solemn night,—her silver tresses sweeping the sea, while the wild waves are stilled like a laughing face touched by the hand of Death," may have been very beautiful, but does not figure well on paper. The maps, too, are far from being so clear and comprehensive as they should be to do justice to the text. Dr. Hayes apologizes for this shortcoming by stating that his Discovery Chart has been claimed by the Smithsonian Institution, by whom it will be published; but we cannot accept this as a valid excuse.

Notwithstanding these blemishes, Dr. Hayes's volume is a valuable contribution to the now large library of Arctic literature, and we cordially recommend it to our readers.

REMARKABLE DISCOVERY NEAR THE HEAD WATERS OF THE MISSISSIPPI.

(*From the New York Herald.*)

St. Anthony, (Minn.) Dec. 3, 1866.

The monotony of our quiet little town has been considerably disturbed of late by discoveries of a most curious and remarkable nature which have been made within a few days past in our midst. They are of so singular a character as to be beyond the pale of credence in the minds of almost every one who has not been a witness to the facts in the case; but they are vouched for by the citizens of such known respectability and veracity, that the genuineness of the statement in regard to them is placed beyond a doubt.

A Mr. Reuben Nesmith, who lives in a small house near the German Catholic Church, had occasion to go down into the cellar on the evening of the 1st instant, to arrange a place for his winter stock of potatoes, which he had been hauling that day from his

farm, about two miles beyond Manomin. While engaged in putting together a temporary bin, and while digging to make room for the timber used in constructing it, his shovel came in contact with a plate of iron, which, after been cleared of earth, proved to be a trap door, which was secured by a curiously wrought lock, with heavy bolts running into a stone beneath. It was so much corroded by rust, that a little pressure with a crowbar caused the plate to give way, and upon taking it up, an opening was discovered, beneath which a spiral stone staircase led down into the earth. Before venturing down this staircase, Mr. Nesmith communicated the fact of its discovery to his brother-in-law, Mr. Luther Chamberlain, and having procured a lantern the two proceeded to descend, and after going down one hundred and twenty-three steps, they found themselves in a narrow, horizontal passage, dug in the white sand, which, as every one familiar with the geographical formation of the banks of the Upper Mississippi knows, underlies a strata of limestone. Proceeding along the passage a distance of about seventy-five feet, they emerged into a spacious artificial cave, also excavated in this white sand. This cave was of an oblong form, and leading out of it were several smaller antechambers, all of which gave signs of having been at some former day occupied as depositories of some kind. Iron and copper implements, of a rough kind of workmanship, were found scattered about, some of them evidently having been used for excavating purposes, others for cooking utensils, the marks of fire being observable on the latter. On entering one of the small ante-chambers, a number of rude seats were found, and upon one side of the room an elevated platform, upon which stood a rough hewn stone, something like the reading desk of an episcopal church. On the wall behind this desk, on either side of a very colossal human figure, in bass relief, very curious hieroglyphics were found traced in the white sand, and an ornamental tracery of peculiar design covered the other three sides of the chamber. In the next apartment a sort of stone sarcophagus was found, upon the top of which was laid an immense rock, firmly cemented to the burial case, and which required the united exertions of four men to remove. This being done, a human skeleton was found underneath, the bones of which crumbled to powder immediately on exposure to the air. Several copper and iron rings were found in the sarcophagus, as also a curious silver ornament, octagonal in shape, and carved in unintelligible characters, some of which corresponded with those upon the wall of the apartment referred to.

A third chamber was much larger in extent than the others, and the ceiling was very much like an inverted funnel in shape, directly under the apex of which was a large cube-shaped stone, which was stained with marks of fire and some other dark substance, and a deposit of hardened ashes lay around it upon the ground. It was evidently used as a sacrifical altar, and this theory seems to be confirmed by the fact that an aperture large enough to admit the body of a man opens from this apartment to a smaller one, the floor of which is below that of the other rooms, and which is covered with a limy powder, apparently the ashes of bones; whether human or otherwise, cannot be ascertained. On continuing their explorations, the party found an iron plate door, which easily gave way upon a little pressure, and a passage way about three feet in height, and large enough for one person to pass in in a stooping posture, was discovered. Mr. Nesmith followed the passage way, which led in a somewhat circuitous direction to the vicinity of the river. This is proved by the sound of water washing upon the shores, which may be distinctly heard at the end of this passage way, the outer opening of which has apparently been filled up from the inside with broken rocks, and through the interstices, of which fresher air than that of the cave can be felt blowing at times.

The whole affair is a mystery; the relics found are not at all aboriginal in character, and may have been the work of a people existing long before even these prairies were the hunting grounds of the Indian. Copies of the

hieroglyphics have been carefully transferred and forwarded to some of the most learned archæologists of the Eastern States, and it is hoped that they may be able to obtain some clue to the origin of these remarkable relics. We understand that the State Horticultural Society has made Mr. Nesmith a liberal offer for them. In the meantime, our little town is all agog as to discoveries, and hundreds of people have visited the house of Mr. Nesmith to see these remarkable antiquities. We trust the Historical Society may be able to secure them as a most interesting addition to their small but valuable collection.

ANCIENT AMERICAN INSCRIPTIONS.

—o—

"We are informed that in making recent excavations in the upper part of Fauquier county, Va., very curious relics have been found in a mound, which proved to be, what had long been supposed, an Indian burial place—two skeletons, which evidently showed there were giants in those days, with spear-heads and the paraphernalia found in Indian graves. The great subject of interest shown is a tablet containing hieroglyphics of a very curious character. W. Norris, of that county, a gentleman who has travelled very extensively in the east (and who was with Gliddon in his celebrated journey across the desert,) is of the opinion that this discovery will prove the identity of the Indian tribes with some of the Asiatic tribes, and settle the question so long mooted as to their origin. We are further informed that Mr. Norris will now proceed to Washington city with this tablet, for the purpose of showing it to Professor Henri and other Savans. The result is looked forward to with no little interest."

TO THE LATTER-DAY SAINTS THROUGHOUT THE WORLD.

(*From the Deseret News, Jan. 30th, 1867.*)

Great Salt Lake City, Jan. 23, 1867.

I have sinned a grievous sin in teaching a doctrine which makes the death and atonement of Jesus Christ of no force, thus sapping the foundation of the Christian religion. The above-mentioned doctrine is found in a discourse which I preached on the "Nature of the Mission of Jesus," on the 16th of March, 1862, in Dundee, Scotland, and was published in the MILLENNIAL STAR, No. 14, Volume 24. The above preaching was done without submitting it to, or seeking the counsel of, those who bear the Priesthood with whom I am associated. In this I committed a great wrong, for which I most humbly crave and ask their forgiveness, as I do also of all the Saints who have heard my teaching on this subject. I will further say that it is my wish and desire that this confession of my errors shall also apply to all of my teachings of a similar kind among the people, and that the confession should be as widely circulated as my teachings have been. I do most honestly and firmly believe in the Sacrifice and Atonement made by Jesus Christ in opening up the way of salvation to mankind, and that without his death we would all have been lost. Everything that I have said that would deny this great truth is false, and has a tendency to destroy, in the minds of the people, the value of the plan of redemption.

AMASA M. LYMAN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 30, 1867.

WHERE ARE THE TEN TRIBES OF ISRAEL?

About seven hundred and twenty years before Christ, the nine and one-half tribes (generally called the ten tribes) were taken captive by the Assyrians, and led away from their own lands, into Assyria. The sacred historian records this event in the following language:—"Then the king of Assyria came up throughout all the land, and went up to Samaria, and beseiged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes." (II. Kings 17 : 5, 6.)

How long this numerous people remained in Assyria, is not exactly known. The Prophet Esdras who wrote his books, less than two centuries after the Assyrian captivity, records a wonderful event in the history of the ten tribes. A prophetic vision was unfolded to him in regard to the great events of the latter days, the coming of the Son of God, and the destruction of the wicked. In this vision he saw a great but peaceable multitude gathered to Mount Zion; and desiring to know who these peaceable people were, the Lord informs him as follows:—"And whereas thou sawest that he gathered another peaceable multitude unto him; those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea (Hoshea) the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half. Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace." (II. Esdras 13 : 39—47.)

During their captivity, the ten tribes dwelt in the region of the Euphrates, and when they departed, instead of returning westward to their own land, they crossed the great river Euphrates, from the west to the east bank, the river being miraculously divided for the purpose. They must have repented

of their sins, or this wonderful manifestation of the power of God would not have been exhibited in their behalf. After arriving upon the east side of this great river, in what direction were they led to the remote uninhabited land, said to have been, "a far country," at the great distance "of a year and a half's" journey? We are told by Jeremiah and other Jewish Prophets, that they will return from the north. (Jer. 16 : 15; also 31 : 8.) Consequently they must have been led in a northerly direction, and very probably passed between the Black and Caspian Seas, and continued through Russia to the extreme northern shore of Europe, which would bring them about 2500 miles to the north : but this could not be considered "a year and a half's" journey; indeed, it would not be an average of 5 miles a day. From many intimations of ancient prophecy, they evidently had a highway made for them in the midst of the Arctic ocean, and were led to a land in the neighborhood of the North Pole. This region would be about 4000 miles north of their Assyrian residence; and could be travelled in 18 months time at an average of a little less than 8 miles per day.

The expression, "then dwelt they there until the latter time," is an evidence that they were not only to preserve their existence, but their nationality, and were to return with a full knowledge of their Israelitish origin; and what is still more wonderful, they are not to be so amalgamated as to lose all distinction of tribes, but each family will know the particular tribe to which it belongs : and thus the whole nation will be able to classify themselves into ten distinct divisions, and each division, according to the Prophet Ezekiel, will receive its inheritance within the boundaries described in his prophecy.

The ten tribes cannot be among any of the known nations; for there is no one who is able to identify them; and there are no people who even profess or claim to be of such origin. Who among all the known nations would be able to point out the tribe of Dan—the tribe of Naphtali, the tribe of Zebulon, &c., &c.? If there is no nation yet discovered who are thus classified, then it is certain that the ten tribes, are not yet discovered. There is no possible chance of their being south of the Arctic circle; and the only remaining portion of the earth north of that circle with which we are unacquainted, is the polar region. This unknown region is upwards of 1000 miles in diameter, containing about 800,000 square miles of surface. This large area may be all land, or it may be of both land and water. Even if we suppose only one-half this surface to be land, namely, 400,000 square miles, and still further suppose its capabilities sufficient to sustain a population of 25 to a square mile, we should have the very large number of 10,000,000, or over one-third of the population of Great Britain. But without any exaggeration, there might be some 50,000,000 of polar inhabitants, now hidden up by impenetrable zones of ice. Enough to make quite a powerful nation, should they all return.

Some may suppose that a polar continent would be incapable of supporting human life, on account of the intensity of the cold; but bold and intrepid navigators have left their ships, and with sledges, drawn by dogs, have passed over several hundred miles of ice, and were only stopped by encountering an open, unfrozen sea. This proves the astonishing fact, that the greatest intensity of cold is from latitude 76 to 83 degrees north. The open sea, north of this zone, indicates a higher degree of temperature; and for aught we

know, this temperature may increase from the beginning of this unfrozen sea, until the pole is reached. If such should be the case, (and many substantial facts strongly indicate the unexpected phenomenon,) then a polar country might be comparatively pleasant, and the temperature during its long summer day be sufficiently high to bring to maturity grain and other vegetables.

There may be several causes, independently of the sun, to produce this higher temperature. It is generally admitted that the nearer we approach the centre of the earth, the higher is the temperature : this is ascertained by a vast number of experiments in deep pits and mines ; a certain number of feet in depth raises the temperature one degree ; and the increase is said to be in arithmetical proportion to the number of feet downwards. This is undoubtedly owing to the great internal fires, raging far beneath the earth's surface. The poles are over 13 miles nearer the earth's centre, than the equatorial regions, and therefore, the poles may be several miles nearer these terrestrial fires ; and thus by the native heat of the earth, those regions may be maintained at a comparatively high degree of temperature. The water at the bottom of the open sea, in the extreme northern latitudes, becomes warmed, and hence, specifically lighter, and rises to the top, and floats off towards the south, while the under currents of the ocean circulate to the north, until they in turn receive a higher temperature, and rise, following the track of those in advance. This will satisfactorily account for the observed strong surface currents constantly setting to the south. Thus both the sea and land, near the pole, are undoubtedly maintained in a much higher temperature, than what would be produced by the action of the sun's rays alone. Also five or six months of uninterrupted so ar heat, will produce a higher temperature near the pole, than the shorter days, interrupted by nights, in the region of the ice zone.

If the polar region is not warmer than that of the ice zone, why do birds of passage in the region of this icy belt, fly to the northward to escape the severities of winter ? All these observed facts bespeak a warmer climate around the pole. There is a great probability that, in that apparently inhospitable solitude will be found the great nation of the ten tribes, not in a barbarous or semi-barbarous state, but in the enjoyment of the Christian religion. They have had their Prophets and inspired men, at different periods ; they have their sacred books, in addition to the ones which they carried with them : and their Bible is just as sacred to them as our Bible is to us. And when they return we shall have another Bible in addition to the Jewish Bible and the Book of Mormon.

That the ten tribes will come from the polar regions, is placed beyond all controversy by new revelation. The word of the Lord reads thus :—

"And they who are in the north countries shall come in remembrance before the Lord, and their Prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water ; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then they shall fall down and be crowned

with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his presence, day and night forever and ever." (Doctrine and Covenants, page 326.)

This highway through the waters, cast up to favor the return of Israel, is often made the subject of prophecy by the inspired writers. Zion, on the American continent, is to be favored with a visit of these ten tribes, before they are finally located in Palestine. The ante-diluvian Zion that was translated with Enoch will come with the Son of God; and the two Zions, with the ten tribes, will be filled with the glory of the Lord, upon the mountain of his holiness, and rejoice in his presence for evermore.

These grand events were shown to Esdras, and he prophesied as follows:—

"Behold, the days come, when the Most High will begin to deliver them that are upon the earth. And he shall come to the astonishment of them that dwell upon the earth. And one shall undertake to fight against another, and one city against another, one place against another, one people against another, and one realm against another. And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending. And when all the people hear his voice, every man shall in their own land leave the battle they have one against another. And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting. But he shall stand upon the top of the mount Sion. And Sion shall come and shall be shewed to all men, being prepared and builded like as thou sawest the hill graven without hands. And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest; and shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labor by the law which is like unto fire. And whereas thou sawest that he gathered another peaceable multitude unto him; those are the ten tribes," &c., &c. (Esdras 13th chap.) Having seen all these things, Esdras exclaimed, "Now understand I the things that are laid up in the latter days, which shall happen unto them." (verse 18.)

The Zion which is to come and be shown to all people, is not the one to be built with hands here on the earth, but it is the heavenly one, to which we have already referred. The place whereon it will stand will be a great mountain which will then be cast up for the express purpose; or as Esdras says, "But I beheld, and, lo, he had graved himself a great mountain, and flew up upon it. But I would have seen the region or place whereout the hill was graven, and I could not." (verses 6, 7.)

The days have come when these things must shortly be fulfilled; for this reason the Lord has shown to the great Prophet of this dispensation, the very place of Zion which the Lord would not permit Esdras to see. This Zion will be on the western borders of Missouri. It is on that favored spot where the Saints will build the city of Zion; and it is to that holy place where the heavenly Zion will descend. It is that region which will be lifted up and formed into a great mountain. The land now is comparatively level, or rather

a gently undulating country; but a mountain will be formed, and the Son of God, with his people, will stand upon it; and the ten tribes with the remnants of Joseph, and other branches of Israel, will be round about; and twelve thousand out of each tribe will be sealed in their foreheads, and ordained unto the holy Priesthood, and will sing the song of Moses and the Lamb forever and ever. These are they who shall minister with power and great glory among all the nations that are spared, and "bring as many as will come unto the Church of the First born." Much more might be said in relation to the ten tribes, and their future union with Judah, and the wonderful prosperity which awaits them, and all their future generations in Palestine, but we have already exceeded the limits of our editorial, and must close.

O. P.

ARRIVAL.—President Brigham Young, jun., accompanied by Elder George D. Watt, arrived in Liverpool on the steamship *Java*, from New York, on Wednesday, the 20th inst., in excellent health and spirits. For the last six months, President Young has been absent, on a visit to his mountain home, in Utah. His return to the field of his presidential labors has been long looked for, and will be hailed with great joy and gladness by all the Saints throughout Great Britain and Europe.

DEPARTURE.—Elders Abram Hatch and Elmer Taylor sailed on the *Great Eastern*, from Liverpool, on the 24th instant, on the way to their mountain home. Elder Hatch was in excellent health, and has accomplished a great and good work, during his last three years' mission. Elder Taylor has been faithful, during the short period of his mission here, and is much beloved by the Saints, but on account of ill health, it seems to be wisdom for him to return. May God abundantly bless these two good brethren, and give them a prosperous voyage, and a pleasant journey to their peaceful mountain vales.

RELEASES, CHANGES, AND APPOINTMENTS.

RELEASES.

The following missionaries are released, with the privilege of returning home this spring, namely:—

George W. Gee,	R. N. Russell,	G. Sangiovani,	A. N. Hill,
E. T. Williams,	George B. Spencer,	Abram Hatch,	Stephen Hales,
George J. Linford,	James Ure,	Elmer Taylor,	L. G. Rice,
Anson V. Call,	Edwin Frost,	William Gibson,	A. Simmonds.
John Hubbard,	Joseph Weiler,	R. R. Birkbeck,	
Francis Platt,	W. P. Nebeker,	J. G. Brown,	

It is suggested that the missionaries, released, should remain in their respective fields of labor for about two months to come, unless some should have relatives or friends in the States whom they desire to visit, prior to crossing the Plains, or any pressing business which would require a more speedy departure. In these cases, such brethren can correspond with us, and go at any time to suit their convenience. But otherwise we think it would be more conducive to their own interests, and the interests of the kingdom, to tarry

for a few weeks as we have suggested. The latter part of May or fore part of June is generally a very pleasant season for sea voyages; and their arrival in New York would also be about the time most favorable for securing a transit across the Plains with merchandise trains, should any contemplate that mode of travel.

CHANGES AND APPOINTMENTS.

The Herefordshire and Worcestershire Conferences are combined into one, to be called the Herefordshire Conference, under the presidency of Elder Joseph Lawson.

The Leicestershire and Derbyshire Conferences are also united, under the name of the Leicestershire Conference, and Elder Isaac Kimball is appointed to take the presidency of the same.

Also the Nottingham and Lincolnshire Conferences are united, under the name of the Nottingham Conference, and Elder Nicholas Groesbeck is appointed to preside over the same.

Likewise, the Southampton and Dorsetshire Conferences are combined into one, under the name of the Southampton Conference, and Elder Marius Ensign is appointed to preside over the same.

Elder A. Miner is released from the presidency of the Scottish District, and is appointed to preside over the Manchester District, and for the time being also to take charge of the Manchester Conference.

Elder H. H. Cluff is appointed to preside over the Scottish District, and also for the present to take charge of the Glasgow Conference.

Elder F. C. Anderson is released from the presidency of the Edinburgh Conference, and is appointed to preside over the Bristol Conference.

Elder W. A. McMaster is released from the presidency of the Bristol Conference, and appointed to preside over the Edinburgh Conference.

Elder James McGaw is released from the presidency of the Norwich District, and is appointed to preside over the Nottingham District.

Elder S. Southwick is released from the presidency of the Staffordshire Conference, and is appointed to preside over the Norwich Conference.

Elder I. Alldredge is released from travelling in the Birmingham Conference, and is appointed to preside over the Staffordshire Conference.

Elder C. P. Liston is appointed to preside over the Essex Conference.

Elder James Smith is appointed to preside over the Durham and Newcastle-on-Tyne Conference.

Elder Edwin Walker is released from travelling in the Liverpool Conference, and is appointed to preside over the Sheffield Conference.

Elder Ezra J. Clark is released from presiding over the Dorsetshire Conference, and is appointed to preside over the Kent Conference.

Elder Moses Thatcher is released from presiding over the Cheltenham Conference, and is appointed to preside over the Birmingham Conference.

Elder J. Steggel is released from travelling in the Sheffield Conference, and is appointed to preside over the Liverpool Conference.

Elder R. Benson is released from presiding over the Bedfordshire Conference, and is appointed to preside over the Preston Conference.

Elder Edward Petty is released from travelling in the Bristol Conference, and is appointed to preside over the Cheltenham Conference.

Elder John E. Pace is released from travelling in the Sheffield Conference, and is appointed to preside over the Bedfordshire Conference.

Elder Edgar Dalrymple is appointed to preside over the Channel Islands' Conference.

Elder Francis A. Brown is appointed to preside over the Holland Mission.

Elder Nephi R. Fawcett is released from travelling in the Bedfordshire Conference, and is appointed to travel and preach in the Sheffield Conference, under the presidency of Elder Edwin Walker.

Elder James Stewart is appointed to travel and preach in the Birmingham Conference, under the direction of Elder Moses Thatcher.

Elder W. S. Grant is appointed to travel and preach in Lincolnshire and Nottingham Conference, under the direction of Elder Nicholas Groesbeck.

Elder E. A. Noble is appointed to travel and preach in Dorsetshire and Southampton Conference, under the direction of Elder Marius Ensign.

All these Presidents and Travelling Elders should proceed to their respective fields of labor, as soon as they conveniently can, and the missionaries, released to go home, should

use all diligence to inform and instruct those who are to succeed them in relation to the business affairs of the Conferences, so that the books and accounts may be thoroughly understood, and the order of conducting business with the Liverpool Office; also that they may become acquainted with the location and condition of the respective Branches composing each Conference. Brethren of the missionaries, and Elders of Israel, may the God of Jacob bless and strengthen you is our continual prayer.

BRIGHAM YOUNG, JUN. } *President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.*

By a letter received from Melbourne, Australia, we learn that a party of Saints, five in number, had just sailed for San Francisco, California, on their way to Utah. And it is expected that another party of eleven will sail in April or May. May the blessings of Israel's God protect these small companies, and guide them in safety to Zion.

CORRESPONDENCE.

—o—

AMERICA.

Great Salt Lake City, }
Feb. 5, 1867. }

Elder John W. Young.

Dear Son,—Your brother Brigham started at 8.45 yesterday morning, accompanied by brother George D. Watt, on his return to his field of labor in England. We heard from them this morning. They were at Weber last evening and well, though it had been stormy all day. The roads through the mountains are likely to be bad; but, further East, they are said to be tolerably good. Travelling to the States now is not what it was before the railroad had been pushed so far this way. The time spent in staging is much shortened, lessening the fatigue and the duration of the journey. It is interesting to us out here, to see the eagerness with which they are pushing this great work a-head. It will be sure to help us, and be advantageous to the Zion of our God, though the wicked are contemplating terrible things respecting us as soon as they can finish the railroad. The waves of civilization (to use their own figure) will then serge right up against the walls of barbarism in which we are intrenched, and wash them down. We and our religion can then be wiped out, and no longer offend the fastidious tastes and senses of the priests and politicians of this enlightened(?) age. We shall see. Had we nothing to depend upon but our own strength and wisdom, then our condition would be pitiable indeed. But can man arrest the diurnal or annual revolutions of the earth? Can he say to the sun that it shall not shine, and that its rays shall not illumine and gladden and impart heat unto our planet? or can he pluck the stars from the firmament? His power is very limited. Disease and death prostrate their victims, they snatch the loved ones from man's arms, and he is powerless to resist or prevent. In a thousand ways is his weakness apparent, and yet he presumes to measure arms with Jehovah, and declares that Zion shall not be built up, the rule and dominion of the kingdom shall not prevail, when God has declared that these things shall all be done. With Him to sustain us, what have we to fear? Men feel strong, and capable to accomplish mighty conquests, when they have powerful navies and armies at their command; but we have the Lord of Hosts to uphold us, before whom man, with all his boasted pomp and power, is as a grasshopper of the field. Improvements will progress, railroads and

telegraph lines and cables will be built and stretched; but instead of these things acting as a check to the growth of the kingdom of God, and as an aid to our enemies, they will increase our facilities, and accelerate the progress of the work of the Lord.

The news which we hear from you from time to time respecting your labors and movements, is very pleasing. It is a great joy to me to see my sons bearing the holy Priesthood, and seeking to magnify the same among the nations of the earth. My prayers are constantly offered up in your and your brothers' behalf, that the blessings of the Lord may rest upon you, and you be enabled to do a good work.

We have had very quiet times in the city and Territory this winter. The winter has been open, but we have very bad roads, so much rain and snow having fallen, it has made our main roads almost impassable. General good health prevails. Your mother's health, and that of Lucy and Clara, and the rest of the folks, is usually good. Brigham has enjoyed his visit very much, and has been well repaid for the fatigues and trouble of the trip. He will be able to give you many particulars which I cannot write. He will, if he can spare the time, and not miss a good and safe steamer by so doing, make Captain Hooper a visit at Washington.

The election for Delegate to Congress and for the State Representative, &c., came off yesterday. Captain Hooper was our nominee, and a Mr. McGorty was the nominee of the clique, twenty of whom at their mass meeting voted for him, the brethren present for curiosity giving no vote.

Your mother and all the folks join me in love to you. Give my kind love to Catharine, Oscar, and all the brethren. Praying the Lord to bless you, give you great success, and bring you home safely, I am, your father,

BRIGHAM YOUNG.

SUMMARY OF NEWS.

—o—

The Mormons of Utah have sent a petition to Congress asking for the abolition of all laws against polygamy, and a committee is preparing a report on the subject.—*Liverpool Mercury.*

The accident which recently happened on the railway, from Moscow to Riazau, in Russia, was of a fearful character, resulting in the death and injury of about one hundred persons.

The number of shipwrecks reported, from January 1st till March 19th, was 734.

The late earthquakes, among the Grecian Islands in the Mediterranean, have destroyed many cities and towns, and thousands of lives.

In the *Standard*, March 5, are published the proceedings of a large and popular assembly at Guildhall, in London. The object was to elicit an expression of opinion upon the "SUNDAY LIQUOR TRAFFIC. The hall was densely crowded. The Lord Mayor occupied the chair, and was supported by the Archbishop of Westminster, and a large number of clergymen and gentlemen."

Among the numerous speeches made by the great men present, we copy that of Alderman Hale.

"Alderman Hale seconded the motion, remarking that the object of the meeting was not to stop the sale of intoxicating liquors entirely, but only on a particular day, and by promoting such object, they would be doing the country a good service, and improving the condition of the people themselves. It had been urged that the wealthier classes had their own cellars from which they could get their wine. He did not say that he did not take a glass of wine himself, but he did not do so on a Sunday (laughter), and he was only asking them to do what he did. He did not stand there as an advocate of Mormonism, but he could recommend two of their great qualities to the people of this country, viz., great industry and sobriety."

["Mormon" society have many other excellent qualities which would greatly improve English society, if adopted.—ED.]

The 39th Congress closed at noon on the 4th, and the 40th Congress immediately assembled, and elected Mr. Wade president of the Senate, and Mr. Colfax speaker of the House of representatives.

In the house Mr. Brooks read a protest of the Democratic members against the organisation of the house, with 16 states, entitled to 80 votes, unrepresented

At the municipal election at Alexandria and Virginia the negroes claim the right to vote under the Reconstruction Bill. The authorities received the votes separately, but refused to count them, The negroes intend to refer the matter to the courts.

DIED:

EMMETT.—Jan. 27th, 1867, at Ogden city, Utah, George Boothman Emmett, aged 14 months and 21 days.

HUGHES.—March 16th, 1867, in London, late of Cheltenham, Hannah, wife of Elder William Hughes of consumption, aged 32 years

HUGHES.—August 30th, 1866, Arthur, son of Elder William and Hannah Hughes, of congestion of the brain, aged 10 months.—DESERET NEWS, please copy.

POETRY.

—o—

STANZAS.

Why should we grasp the shadow,
And let the substance fall?
Why do we leave the honey,
And fill our cups with gall?

Why scorn the lovely violet,
And pluck the prickly pear?
And why select the thistle
While roses flourish there?

Why do we swallow poison,
And call the poison good;
And not refresh the stomach,
With pure and wholesome food?

Why choose the midnight darkness,
In pref'rence to the day?
Why glut our minds with falsehood,
And thrust the truth away?

Why in their sin and folly,
Will people choose to die,
When God extends salvation
In fulness, from on high?

'Tis blindness—O, 'tis blindness
That shrouds the human mind—
That mantles o'er the judgment,
And wraps the senses blind.

How long will Adam's children
By Satan's pow'r be led?
How long, degeneration,
Control the path we tread?

Until the chains are broken—
Th' oppressive chains that bind;
Till man regains his freedom—
The freedom of the mind.

Then will the Holy Priesthood,
Diffuse its light abroad;
And lead man safely upward,
To nature and to God.

G. S. L. City, Feb. 1867. E. R. S.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Arise ye, and let us go up to Zion, unto the Lord our God."—JEREMIAH.

No. 14. Vol. XXIX. Saturday, April 6, 1867. Price One Penny.

THE TWO JOHNS.

BY ELDER C. W. PENROSE.

This article is not intended for those who are well versed in sacred history, and to whom the Bible is familiar, but is written for the benefit of many persons who are almost as unacquainted with Scriptural matters, as learned ethnologists are with the true origin of man, or profound philosophers are with the occult secrets of vital force.

People who appear to be pretty well informed upon many subjects, often confound the person and ministry of two very eminent servants and Prophets of God, viz., John the Baptist and John the Revelator. They are frequently taken for one and the same person; now the fact is, they were separate and distinct, both as to personality, mission, and Priesthood.

John the Baptist was the son of Zacharias and Elizabeth, and was a lineal descendant of Aaron, both on the father and mother's side, and, consequently, had the right of birth to the Aaronic Priesthood. He was a child of promise, being given to his parents, in their old age, in answer to their prayers. He was sent as a forerunner to prepare the way for the coming of the Messiah, was filled with the Holy Ghost from his mother's womb, was baptized in his childhood, and ordained to his special mission under the hands of the angel of God. He went forth among the Jews in the spirit and power of Elias (or a restorer), to bring them back to the ordinances of their forefathers, that they might be prepared to receive the fulness of the blessings which a mightier than he was coming to administer.

He had great power and boldness in preaching the preparatory Gospel of repentance and baptism for the remission of sins, rebuking the wicked and the unjust, in all grades of society, and exhorting them to practical righteousness. By virtue of the Aaronic Priesthood, of which he held the keys, he administered the ordinance of baptism to a great number of penitents, teaching them to look for the Messiah, from whom they should receive further ordinances and the gift of the Holy Ghost. He also had the great honor of administering that sacred and essential ordinance to the Son of God himself, and of seeing the manifestation of the Holy Ghost, and hearing the voice of God proclaiming

Jesus the Nazarene to be "His beloved Son."

He continued his important mission, and labored with great zeal and success, until rebuking Herod the Tetrarch for his wickedness, Herod shut him up in prison, where he ended his earthly mission and sealed it with his blood, being beheaded by command of Herod to please a vile and wicked woman. Jesus Christ bore testimony to the character of John the Baptist, declaring that there had never been a greater Prophet born of woman. Like other Prophets who preceded him, he continued his holy ministrations after the death of his body, and in his mission as an Elias, or restorer, he came as a ministering spirit to Joseph Smith and Oliver Cowdery, and ordained them to the power and authority of the Aaronic Priesthood which had been long lost from among men.

John the Baptist was a bright and a shining light from the Lord, a temperate and abstemious man, a fearless advocate of truth and a mighty Prophet; he was faithful unto death, and will wear a crown of life; he will be numbered among the martyrs, and will minister in the everlasting Priesthood among the immortal ones whom the Father hath chosen for his rulers in eternity. And those who are now called to administer in the lesser Priesthood, may profitably reflect upon his life and character, and seeing what great power and blessings he enjoyed in that Priesthood, should strive to emulate his virtues, and seek for similar favors, knowing that God is "no respecter of persons."

John the Revelator was the son of Zebedee, and was brought up, with his brother James, to the trade of his father, which was that of a fisherman. He was called by Jesus Christ to the ministry in connection with his brother James and their partners in business, Peter and Andrew, who all left their vessels and everything else they possessed to follow Jesus. John was among the chosen twelve whom Jesus ordained to the Apostleship, and one of the first missionaries whom Jesus sent forth without purse or scrip to preach the Gospel. He witnessed the most important events which attended the labors of Christ, being with him on many occasions when the power of God was manifested, in company with Peter and James, while none of the other disciples were permitted to be present. He was with Jesus in the mount, when Moses and Elias came, and he saw the Lord's transfiguration. He was a powerful preacher of righteousness, he and James being named by Jesus, Boanerges, that is, sons of thunder. Christ was very much attached to him, hence he was called by his brethren "the beloved disciple." He was the only Apostle mentioned as having been present at the crucifixion, and the dying Redeemer confided to him the care of his mother. He was chosen to hold the keys of the kingdom, as assistant to Peter and James, and with them had several interviews with the Savior after his resurrection. He administered by virtue of his Apostleship in the ordinances of the Melchisedec Priesthood, and many received the gift of the Holy Ghost through the laying on of his hands. Many miracles also were wrought by the power of God through him. He was the author of the 1st 2nd and 3rd Epistles of John, and the Revelation of St. John the Divine. He suffered many things for the truth's sake. It is related of him that he was cast into a caldron of boiling oil, but came out unhurt, and that wild beasts who were let loose upon him turned away from him in fear. He was known to live to an old age, outliving all the other Apostles, and was finally banished to the island of Patmos for preaching the doctrines of Jesus of Nazareth. It was then that he received that glorious manifestation from heaven, which he wrote by commandment, and is placed at the end of the New Testament. This is the last that is positively known of him by human history, but according to the promise made to him by the angel while receiving that remarkable vision, he was "yet to prophesy again before many peoples, and nations, and tongues, and kings." (Rev. 10 : 11)

It was the opinion of the disciples of Christ that he was not to die, in consequence of the saying of Christ to Peter, "If I will that he tarry till I come what is that to thee?" (John 21: 22) and on another occasion, "I tell

you of a truth, there be some standing here, which shall not taste of death till they see the Son of God coming in his kingdom." (Matth. 16 : 28) But the fate of "the disciple whom Jesus loved" would have been entirely left in darkness, and to the bewildering speculations of uninspired men, if the Lord, in his goodness, had not vouchsafed to make the matter known, which he did, by the following revelation to his servant Joseph Smith, in April, 1829, in answer to prayer for knowledge upon this subject. This is a translation, from parchment, of a record written and hid up by John himself.

"And the Lord said unto me John, my beloved, what desirest thou? For if ye shall ask what you will, it shall be granted unto you. And I said unto him, "Lord, give unto me power over death, that I may live and bring souls unto thee. And the Lord said unto me Verily, verily I say unto thee, because thou desirest this, thou shalt tarry till I come in my glory, and shalt prophesy before nations, kindred, tongues, and people.

And for this cause the Lord said unto Peter, If I will that he tarry till I come, what is that to thee? for he desired of me that he might bring souls unto me, but thou desirest that thou mightest speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire, but my beloved has desired that he might do more, or a greater work yet among men than what he has before done; yea, he has undertaken a greater work, therefore I will make him as a flaming fire and a ministering angel : he shall minister for those who shall be heirs of salvation who dwell on earth, and I will make thee to minister for him, and for thy brother James, and to you three I will give this power, and the keys of this ministry until I come. Verily, I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired."

In company with Peter and James, John the Revelator afterwards came to Joseph Smith and ordained him to the Holy Apostleship, and to hold the keys of the dispensation of the fulness of times. He is intimately connected with the building up of the latter-day kingdom, and will minister on earth in the work of preparation for the glorious coming of the earth's Redeemer and king. He will bear authority, as king and priest unto God, in eternity, and sit upon a throne as a ruler and a judge among the tribes of Israel.

It will now be readily understood that John the Baptist and John the Revelator were two separate and very different persons. The first was the son of Zacharias, and belonged to the lineage of the priests ; the second was the son of Zebedee, and was brought up a fisherman. The one held only the Aaronic Priesthood, the other held the Melchisedec Priesthood. The former, as far as can be ascertained, wrote nothing, the latter wrote several very important works. John the Baptist died before the Savior was crucified, John the Revelator did not die at all, but remains as a witness for Christ, until he sees him, whom he once beheld as "the despised and rejected of men," coming in the power and glory of his royal Priesthood, to wield the sceptre and wear the crown over his lawful inheritance. Then will both John the Baptist and John the Revelator enter into their rest and their appointed dominion, and then shall we, if like them we are faithful unto the end, enter into honor and glory, everlasting happiness and exaltation in the company of all the noble ones of every dispensation.

Modern revelation teaches us that John the Revelator, will take a very prominent part in the restoration of the Ten Tribes from the polar regions. This great mission was given to him, during the wonderful manifestations he received on Patmos. He is declared to be the Elias which must come and restore all things. His coming with the host of Israel from the north countries, will be hailed with the utmost joy by all the righteous.

THE CHANNEL RAILWAY SCHEME.*

From the English Mechanic and Mirror of Science.

The visitor to the Paris Exhibition will find there a series of drawings, covering 120ft. of space, illustrating the most complete scheme that has yet been before the public for opening up a line of railway communication, by a tube, between England and France. It is highly desirable to do away with the voyage across the Channel, and the accompanying sea-sickness, but the more we look at the scheme, the greater appear the difficulties, coupled of course with the tremendous expense of the undertaking, which when completed would be *the* wonder of the world. We shall be content in this generation if only those who cater for our travelling wants provide large, powerful, and well-appointed Channel steamers, capable of doing the short journey in about an hour,—landing the passenger at either side before the qualms of sea-sickness have induced him to think of the steward's department. The pamphlet just published by Mr. Chalmers is exhaustive in its way, and is well worthy of perusal. The project now before the public provides for a double line offering no obstruction to the navigation of the Channel. The whole work the projector says, can be completed in three years for £12,000,000. The principal features of the work, as originally proposed, was a strong iron tube, capable of containing two lines of rails. It is now proposed to use two tubes, cased with timber and lined with brick, each containing a single line, and reaching from shore to shore on the bottom of the Channel. The displacement and weight of these tubes will, it is stated, be so nearly balanced that both in submerging and when in position they will not be subjected to any appreciable strain. There will be a slight excess of displacement, which will be effectually overcome by the materials with which the tubes will be covered. And, as the current alternates up and down Channel with the rise and fall of the tide, this embankment will fill up eventually, and become a solid impermeable mass, about 150ft. wide at the base, 40ft. high, and at a varying depth below the level of low water.

In the scheme three ventilators are proposed, one in mid-channel, and one about a mile from either shore; thus the main portion of the work will be 18 miles in length; and this, divided by the deep sea ventilator, gives two sections of 9 miles each; consequently a train could never be more than 4½ miles from an opening; and from these and other points the air could be withdrawn through pipes by machinery situated in the central ventilator, or on the shore embankments, which would cause currents of fresh air to rush to those parts most distant from the ventilators.

The tubes would be circular in form, of iron plates, double rivetted and caulked, as in high-pressure steam-boilers, and of the same thickness as the skin-plates of the *Warrior* and some of the largest ironclads. The circular form would be preserved, and the tube strengthened by iron girder-frames surrounding it, and about half the distance apart of the frames of an iron ship of war. To the outer flanges of these frames the timber casing would be attached by bolts; and the spaces between the timber casing and the tube proper filled with concrete. The interior would be lined with the most durable description of brickwork. The timber casing, properly caulked, would be equal in strength and water-tightness to the planking of a frigate; the tube itself would be as tight and stronger than a steam boiler or iron ship; and the concrete packing between the planking and the tube would also be impermeable to water. The ventilator in mid-channel will be a circular mass of iron and stone 100

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* The Channel Railway connecting England and France. By J. Chalmers. London: E. and F. N. Spon, Bucklersbury.

feet in diameter, and 210 feet in height, 168 feet of which will be below the water line. When finished it will weigh about 100,000 tons, and displace 50,000 tons of water; it will be surrounded by, and imbedded in, the embankment covering the tubes, which at this point will be raised to a height of about 80 feet. The other ventilators would be ordinary air-shafts near the ends of the shore embankments; which would be run out breakwater fashion, about a mile from either shore, to a depth sufficient for navigation over the tubes.

* * * *

The tubes would be constructed in lengths of 300 or 400 feet, and each length would be furnished with temporary bulkheads at each end. The displacement of a length of tubes would exceed the weight of materials by about 100 tons—the buoyancy to be overcome in submerging each section. If this buoyancy were found to be more than was necessary, it could be reduced by ballasting; for during this submerging operation they would be made to retain a portion of their buoyancy, and be drawn down by means of endless chains passing round pulleys or drums attached to massive anchor boxes on the bottom of the channel; the chains would be made to indicate, by suitable means, the progress of descent. The anchors would be four in number, and so placed that their respective chains would be attached to the outside of each tube at the ends; the length of tubes would thus be secured at the four extreme corners. The chains would be connected with machinery on board vessels, which machinery, when set in motion, would have an uniform speed, causing the tubes to descend in a horizontal position; and as the pulley below, round which the chains would pass, would be so arranged as to retain the portion of chain that passes through them, allowing no back slip, the tubes in descending would gradually acquire the steadiness of the bottom of the channel, getting rid of the unsteady motion of the surface. When a length of tubes has been safely submerged, a supplementary chain or wire rope having, previous to submersion, been attached to, will withdraw a key that secured the submerging chain to the tubes. The junction of the tubes is to be effected by an ingenious operation, which we cannot here detail, and are joined to the portions attached to the ventilator in the same manner as they are joined to each other. The work of joining the tubes would be commenced at the great deep-sea ventilator, and be continued to shore—thus, the water used in sinking the tubes would gravitate to the ventilator and be thence pumped into the sea, and air in return taken to the workmen engaged in "making connections," laying a permanent way, fixing telegraph wires, gas pipes, &c., &c.

We have thus far briefly explained the views of the writer of the pamphlet without commenting thereon. We do not even say that it is advisable, on grounds other than those attached to comfort, to construct the submarine tunnel. We are sadly afraid that twice twelve millions sterling will hardly suffice for the work. There are many of what are termed "chances" to be taken into consideration, which need not here be detailed; but we can conscientiously recommend the pamphlet to all our readers. It will be read with interest by all, with profit by not a few. Should a line of railway connection ever be determined on, the submerged tube scheme will most likely be adopted, as presenting the fewest engineering difficulties, when, doubtless, Mr. Chalmers's calculations will be carefully considered.

UTAH.—REPORT OF A CONGRESSIONAL COMMITTEE.

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In the 9th No. of the present volume of the STAR, we published a memorial of the Legislature of the Territory of Utah to the American Congress, asking for a repeal of the anti-polygamic Act, passed by a former

Session about five years ago. This memorial was presented to the House of Representatives, and by them referred to the Committee on the Judiciary. This Committee, on the 28 h of February, reported to the House as follows: —

"*The Committee on the Judiciary, to whom was referred the memorial of the legislative assembly of the Territory of Utah, praying for the repeal of 'An act to prevent and punish the practice of polygamy in the Territories of the United States,' respectfully report:*

That they have carefully considered the said memorial, which is as follows:"

(for the memorial, our readers are referred to the No. of the STAR, above alluded to.—EDITOR.)

"The statute which we are asked to repeal provides:

SEC 1. That any person, having a husband or wife living who shall marry any other person, whether married or single, in a Territory of the United States or other place over which the United States shall have exclusive jurisdiction, shall be adjudged guilty of bigamy, and upon conviction shall be punished by a fine not exceeding five hundred dollars, and by imprisonment not exceeding five years.

SEC. 2. Annuls all acts and laws of the Territory of Utah which establish, maintain, protect or countenance the practice of polygamy, evasively called spiritual marriage, however designated by legal or ecclesiastical solemnities, sacraments, ceremonies, consecration, or other contrivances.

The effect of the repeal of this act would be to establish the system of polygamy in Utah by the concurrence of the Congress of the United States.

The law organizing the Territory of Utah, under which the legislative assembly of Utah acted in passing the acts which are annulled by the acts of Congress to punish and prevent polygamy in the Territories of the United States, provides as follows: 'All laws passed by the legislative assembly and governor shall be submitted to the Congress of the United States, and if disapproved shall be null and of no effect.'

The prayer of the memorialists then is this: that the people of the United States, through their representatives in Congress, shall by an affirmative act, allow and sanction the practice of polygamy in the Territories of the United States, which also implies that the establishment of polygamy shall not prevent the admission of the Territory as a State in the Union, upon an equal footing with the original States.

The reasons assigned by the memorialists for such action are as follows: Upwards of fourteen years ago the Church of Jesus Christ of Latter-day Saints did publicly avow and proclaim its belief in the doctrine of plurality of wives as of divine origin and as a portion of religious faith, and that therefore said law is contrary to the spirit of the Constitution, and directly in conflict with the first amendment thereof, which provides that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; and that the law is *ex post facto*.

Polygamy has formed a part of almost every system of heathenism and barbarism. A subversion of the true marriage relation has characterized them with scarce an exception. Polygamy has been legalized, and in some cases prostitution has been made a part of the religious system, the effect being in both cases the same, both alike destroying the original and divine constitution of society.

The practice of polygamy has been deemed one of the highest crimes against society by the common consent of all Christian nations. Every State in the Union has passed laws inflicting upon those guilty of its practice the punishment prescribed for felons whose presence cannot be tolerated among their fellow-men; every denomination of Christian people in the land (with the single and comparatively very small exception of that calling itself "the Church of Jesus Christ of Latter-day Saints") holds, as "a portion of its religious faith," that the practice of polygamy is an offence against God and a crime against society; and, in the opinion of your committee, no greater outrage upon the freedom of religious faith could be perpetrated than to require the Christian people of the nation to sanction and approve, by law, a practice so

deeply offensive and revolting to them, or to become responsible to any extent for a system which, according to their religious belief, "held and proclaimed," (not merely for fourteen years, "but more than eighteen centuries,") is the embodiment of all that is wicked and debasing in social life.

The equality in number of the sexes is conclusive proof of the design of the Creator that one woman only should be the wife of one man. The marriage relation thus constituted is the foundation of the family and of the State.

It is no violation of the first amendment of the Constitution to punish crimes against society, although some man, or association of men, may avow and proclaim that the practice of such crime is of divine origin; that it is a portion of his or their religious faith. If it were so, an entire amenity from punishment would be secured by every one willing to add hypocrisy and irreverence to any other offence of which he might be guilty. The argument used by the memorialists, if it were sound, would prove that if any association of individuals should be formed which should, as a part of its avowed and proclaimed "religious faith," assert that all marriage should be set aside, and the family relation be entirely abolished; that thenceforth all laws of the States which punish licentiousness would be unconstitutional, and if the thugs of India, who claimed to be a religious sect, were transplanted to this country, laws against the practice of their religion and its ordinances by the States or by the national government would be unconstitutional. If this law of Congress be in direct conflict with the first amendment of the Constitution, as alleged, then the laws of every State which punish bigamy, and the law of Congress which punishes bigamy in the District of Columbia, are also unconstitutional, and the family relation cannot be protected without a violation of the Constitution, because any citizen has the same constitutional right "to exercise his religion and its ordinances" in any State that he has in Utah. The law is manifestly not an *ex post facto* law, because it does not assume to punish any act committed before its passage.

Your committee believe that it is proper that the memorialists and all others who, within the Territories of the United States, are disregarding the law referred to, should be assured, in the most certain and authoritative manner, that the law will be enforced, that the people of the United States will never consent to tolerate in this country a relic of barbarism destructive alike to the family and the state, and utterly abhorrent to the moral sense of the nation, and that a persistent violation of this law will certainly be followed by the punishment prescribed by it. The committee desire to call the attention of the House to the following statement of the memorial:

'Whereas the judiciary of this Territory has not, up to the present time, tried any case under said law, though repeatedly urged to do so by those who have been anxious to test its constitutionality.'

Your committee have not been able to ascertain the reason why this law has not been enforced.

The humiliating fact is, however, apparent that the law is at present practically a dead letter in the Territory of Utah, and that the gravest necessity exists for its enforcement, and, in the opinion of the committe, if it be through the fault or neglect of the judiciary of that Territory that the law is not enforced, the judges should be removed without delay, and others appointed in their stead; and that if the failure to execute the law arises from other causes, that it becomes the duty of the President of the United States to see that the law is faithfully executed; and inasmuch as it is proper that a distinct answer should be given by this House to a memorial coming from the legislative assembly of a Territory upon a subject of such interest and importance, the committee recommend the adoption of the following resolution:

Resolved, That it is the sense of this House that the law of the United States entitled 'An act to prevent and punish the practice of polygamy in the Territories of the United States," ought not to be repealed, but that it should be fully enforced, and that if the judges of the courts refuse or neglect to enforce the same, as alleged in

the memorial of the legislative assembly of the Territory of Utah, they should be removed from office, and that if, for reasons beyond the control of the said judges, said law is not enforced in any Territory, it becomes the duty of the President of the United States to take care that it be faithfully executed."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 6, 1867.

THROUGH EMIGRATION.

No doubt the Saints are anxiously waiting instructions relative to this season's emigration, and for the enlightenment of all concerned, we will quote from President Young's letter of instructions to us, which reads as follows:—"It is not our intention to send down teams this year (1867) to help up the poor; those who come, therefore, must make calculations on paying their own way through. They should all come together, who immigrate, across the sea, under the charge of a suitable man or men; and I should recommend that they cross the ocean on a steamship, if passages can be secured on suitable terms."

The suggestions made by President Young, concerning this year's emigration, are clear, and will undoubtedly be pleasing to the Saints. We have decided on securing passage in good steamers for the people who emigrate this season. Sailing from this port as late as the 20th of June, will afford those desirous of securing passage, sufficient time to earn the difference of fare between the steamer and sailing vessel.

It will be necessary for the Elders to get the names of those desirous of having a passage across the ocean secured for them, and forward the same to this office at the earliest practicable date. Accompanying these names should be three pounds deposit for each adult. We shall learn the prices of cattle and wagons at the frontiers, as early as possible, and immediately inform those wishing an outfit across the Plains. It will be impossible for us to state the price of passage by steamer, in this No. of the STAR; but we presume prices will not vary far from what they have been other years—say £6 per adult. Of course, the fare from New York to Wyoming—or such outfitting point as may be decided upon—will be more than last year, in consequence of the number who emigrate being much less, and therefore the inability of such agent, or agents, as may be sent to make contracts with railway companies, at New York, to obtain as favorable terms, railway companies being willing to sell one thousand tickets for transportation, at a much less rate, per head, than they will sell fifty or one hundred tickets.

The difficulties attending a journey across the Plains are many, and may have a tendency to deter some from undertaking such a pilgrimage; but if the intending emigrants have the Spirit of God in them, high mountains will seem but hills, and deep rivers as small rivulets.

BRIGHAM YOUNG, JUN.

REPLY TO THE REPORT OF THE JUDICIARY COMMITTEE ON POLYGAMY.

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IN No. 9 of the present volume of the STAR, we have advanced a few substantial reasons, why Congress should repeal the anti-polygamic act: but it seems that the Committee on the Judiciary in the House of Representatives, have reported adversely upon the memorial of the Utah Legislature.

The Committee state that the act of Congress "Sec. 2. Annuls all acts and laws of the Territory of Utah which establish, maintain, protect or countenance the practice of polygamy." They further state that "The law organizing the Territory of Utah, under which the legislative assembly of Utah acted in passing the acts which are annulled by the act of Congress to punish and prevent polygamy in the Territories of the United States provides as follows: 'All laws passed by the legislative assembly and governor shall be submitted to the Congress of the United States, and, if disapproved, shall be null and of no effect.'"

The Congress of 1862, which enacted the law of which Sec. 2., referred to is a part, must have been entirely uninformed in regard to the laws of Utah, or they would have known that there was not, nor never had been one sentence in all the statutes of Utah, in relation to polygamy. Hence, they have in their zeal, levelled a thunderbolt against an imaginary law which they supposed had an existence. A law which had no being was repealed, made null and void, and of no effect,—killed outright!

The Committee have offered several reasons, why the anti-polygamic act should not be repealed, which we propose to examine.

1st. The Committee state that "Polygamy has formed a part of almost every system of heathenism and barbarism. A subversion of the true marriage relation has characterized them with scarce an exception. Polygamy has been legalized, and in some cases prostitution has been made a part of the religious system, the effect being in both cases the same, both alike destroying the original and divine constitution of society."

That "polygamy has formed a part of almost every system of heathenism and barbarism," is by no means denied. Monogamy has also formed a part of the same system. If heathenish and barbaric nations have adopted into their domestic systems these two Bible institutions, ought not Christians, and especially a Christian Congress, to blush with shame, that they have fallen so far below heathenism and barbarism, as to compel a civilized nation to honor one Bible practice and suppress the other? Monogamy is not criminal because heathenish and barbaric nations have practiced it, why then condemn polygamy on such evidence? Cannot heathens adopt many good institutions from the

Bible? Or must American citizens be compelled to renounce every Bible institution which heathens have adopted? Because barbaric nations have both systems of marriage, and have legalized both, must civilized nations reject both, and have no marriage at all? This would be the legitimate conclusion, founded on the premises assumed by the Committee. Bible polygamy is classified by the Committee with prostitution, and both are denounced as crimes "alike, destroying the original and divine constitution of society." Every person acquainted with "the original and divine constitution of society," will at once perceive how carefully this divine order was guarded against prostitution in all its horrid forms. Polygamic and monogamic marriages were commanded, sanctioned, and blessed by the divine Being, while harlots and prostitutes were punished with death. Polygamic marriages entered into and were a part of "the divine constitution of society." Connected with it were patriarchs, prophets, revelators, judges, and kings, all of whom were divinely inspired, forming a "divine constitution of society," immensely superior to the uninspired society of modern Christendom." Therefore, instead of polygamy "destroying the original and divine constitution of society," it originates and organizes the same, according to the divine pattern. Laws restricting a nation to monogamy have already destroyed "the divine constitution of society" in part; and it can never be restored again in its original purity, until such unconstitutional anti-polygamic laws are repealed.

2nd. The Committee declare that "The practice of polygamy has been deemed one of the highest crimes against society by the common consent of all Christian nations." Only a few centuries since, the practice of baptism by immersion,—the reading of the Bible,—the marriage of priests,—and the practices of all Protestants,—were deemed "the highest crimes against society by the common consent of all Christian nations." Such crimes were considered capital, and were punished by burning at the stake, and by excruciating tortures. And even at the present day, the great majority of the Christian nations punish as criminals all dissenters who advocate doctrines disagreeing with their respective State religions. There are nearly two hundred millions of Christians in Europe who would punish by fine and imprisonment those who should dare to receive the ordinance of baptism by immersion: they have made this a criminal offence against religion and against society. But should the American government, which boasts of its religious freedom, condemn a Bible institution as criminal, because "all Christian nations" have apostatized from it? "All Christian nations" by common consent have likewise apostatized from the New Testament pattern, requiring living Prophets and Apostles in the true Church, and consider it blasphemous and criminal to add new revelations to the Bible; but has a free government a constitutional power to suppress revelators and inspired men, because bigoted apostate Christendom denounce such pretensions and practices as criminal? The common consent of the millions of Christendom is a very unsafe standard by which to judge the consciences of men, or to determine what Bible institutions are criminal.

3rd. The Committee report that "Every State in the Union has passed laws inflicting upon those guilty of its practice the punishment prescribed for felons whose presence cannot be tolerated among their fellow-men." If "every State in the Union" has denounced this part of the divine oracles to be criminal, when practiced, then indeed, America can no longer be called a land of

religious freedom. The Jew who believes himself commanded, under the dreadful penalty of the divine curse, to obey all the law of God, given to Moses, cannot, on account of these unjust, unconstitutional State laws, comply with the divine injunction, to marry all of his deceased brothers' widows, without being thrust into prison with guilty felons. However much he may desire to honor the divine oracles, a veto is put upon his Bible practices, and a criminal's doom awaits him if he dare render obedience to the same. In like manner, if a Christian society wish to return to this Scriptural institution, or should be commanded of God to restore its practice, so as to bring to pass the fulfilment of the prophecy that, "seven women should take hold of one man," &c., they would be condemned and thrust into dungeons, with the basest and most degraded criminals, whose presence could not be "tolerated among their fellow-men." This is American liberty! How far is it removed from the intolerance of Russia, Austria, Spain, and the Italian dominions of the Pope? All these nations severely punish their victims for practising certain Bible institutions: all the States of the American Union do the same. The despotic nations of Europe have set in judgment upon the divine oracles, and have denounced obedience to one portion thereof as criminal; the American nation have legislated upon the same, and have denounced all those who practice another portion as criminals of the deepest dye, to be punished with robbers and murderers, as our great Redeemer was at his crucifixion.

4th. The Committee furthermore state that "The equality in number of the sexes is conclusive proof of the design of the Creator that one woman only should be the wife of one man." Though there may be in the whole world nearly an average equality in numbers, yet this equality does not everywhere prevail. The emigration of males into new countries often leaves behind an excess of females: perils by sea and the millions who perish in wars, greatly augment these inequalities; while millions of the male population prefer bachelorhood, and prefer to gratify themselves in unlawful prostitution, instead of assuming the responsibility of families: all these causes combined leave an excess of many millions of females in our world. As society is at present constituted, it is impossible for all this surplus of the fair sex to obtain husbands: they are not to be found. The monogamic laws of Christendom compel them to remain old maids: this is contrary to nature; hence, millions are unwillingly plunged into prostitution, who would, if it had not been for the cruel suppression of this Bible institution, have been happy wives and honored mothers. The wretched anti-Scriptural laws of Christendom, restricting one man to one wife, have entailed more misery and premature death upon both sexes, than all the wars of the last seventeen centuries. These monogamic laws have been nothing less than indirect wholesale murdering institutions, annually bringing a loathsome death upon myriads of poor creatures who never would have known prostitution, had the Bible institution of polygamy been left open to them. These are the crying sins of apostate Christian nations, who have by their anti-Biblical laws indirectly flooded the earth with whoredoms, and "made all nations drink of the wine of the wrath of their fornications."

5th. The Committee assert that "The argument used by the memorialists, if it were sound, would prove that if any association of individuals should be formed which should, as a part of its avowed and proclaimed 'religious faith,' assert that all marriage should be set aside and the family relation be entirely

abolished; that thenceforth all laws of the States which punish licentiousness would be unconstitutional." Nothing could be more unjust than this assertion. Is there no distinction between a criminal and a virtuous act? between licentiousness and the Bible institution of marriage? between the destruction of all marriage laws and the pure, virtuous, unsullied relations of husband and wives? All able law-commentators have heretofore asserted that the whole criminal code was founded on and had its origin in the divine law; that which is recognized as crime by the divine oracles, is still held as criminal on the statute books of all civilized nations. If wise statesmen and able jurists are right in holding to these immutable truths, then prostitution, licentiousness, thieving, murder, &c., are crimes against God and against society: God's law denounces them as such; human laws should do the same: they can by no force of argument or reason be tortured into a religious creed, so as to claim the protection of the constitution against just punishment. Not so with true and honorable marriage, whether of a polygamic or monogamic character; for both plural and single marriages are equally moral, and both received the divine sanction, and neither were condemned, in any age, or under any dispensation. In no case were they denounced as criminal, but, on the contrary, polygamic marriages were not only exceedingly blessed, but absolutely commanded by the divine Being. David, whose prophetic Psalms are now sung in Christian churches, was not placed on the throne of Israel, until he had married eight or more wives; and in addition to all these, God himself gave all the wives of Saul into David's bosom. Would God have commanded plurality, and have given wives to David, if such practices were criminal and worthy of heavy fines and of imprisonment for years? Such illiberal, bigoted, unjust, anti-Scriptural, and unconstitutional laws on the statute books of the nation and on those of the several States of the Union, are broadly marked stains upon the free institutions of our great country, and should be, as soon as possible, blotted out, as a relic of the heathenish institutions of Pagan Rome, engrafted by their monogamic laws upon Christianity, and handed down to curse future generations with a flood of prostitution, and to prevent the surplus of the fairer sex from the enjoyment of the rights of Scriptural marriage. Let every statesman and lover of religious freedom raise his voice and exert his influence to restore this divine right, wherever the American eagle shall spread forth his powerful wings for the protection of the constitutional rights of the people.

Americans, your country is in imminent danger! Your national legislature have usurped the extraordinary power of suppressing the most sacred of Bible institutions! They have forbidden, under heavy fines and long imprisonment, the divine institution of Scriptural marriage, in one of its forms! They have condemned an institution as criminal which God, and angels, and inspired men, have commanded, sanctioned, and honored for many long generations and ages! They have limited your faith to one portion of God's word, and to the exclusion of another! Are you prepared for this great infringement upon your religious liberties? Can you remain silent spectators, and behold a death-blow thrust at the very vitals of your religious faith and worship? Can you see the great fabric of religious liberty torn to fragments, and hurled to destruction, by those whom you have exalted to power? Awake, Oh my countrymen, awake, to the impending dangers which now threaten you! Religious liberty once rescued from your grasp, may bid you a long farewell, and leave you in

all the horrors of the Spanish inquisition! By your votes rid your national Councils from the despotism of religious bigotry, and send noble minded patriots, who will respect and honor the dearest, noblest, and most sacred rights guaranteed to the sons of freedom.

O. P.

APPOINTMENT.—Elder Joseph Horne is appointed to succeed Elder W. P. Nebeker in the presidency of the Swiss and Italian Mission, brother Nebeker having been released to return to his mountain home.

CORRESPONDENCE.

—o—

AMERICA.

Provo City, Utah Territory,
Feb. 14, 1867.

To President Brigham Young, jun., and Apostle Orson Pratt.

Dear Brethren,—The apology I offer in writing to you, is the interest you have taken in my welfare since our acquaintance in the Church of Jesus Christ of Latter-day Saints, combined with my desire (if you deem it worthy a place in the MILLENNIAL STAR,) to bear my testimony to the numerous brethren, sisters, and friends, who still remain upwards of seven thousand miles from the fountain head of the kingdom of God on the earth; also that you may know my faith and feelings respecting the gathering place for the Saints of God.

My journey across the sea, through the States, and over the Plains, was deeply interesting; although not attended with any incident differing from all other emigrants who have the same object in view, yet there were two circumstances which fill me with gratitude to my heavenly Father: one was the visible and protecting hand of God that watched over and preserved me and mine all the journey through, the other was the care and kindness shown to us by the brethren who had charge of the emigration.

We were just four months and two days travelling from London to Great Salt Lake City. When we arrived on the camp ground, almost the first person I saw that I knew was the Apostle George Q. Cannon, who introduced me to President Brigham Young, who spoke kindly to me, and gave me good counsel. I afterwards saw a great number of brethren whose acquaintance I had formed in England, all of whom welcomed me and mine with great kindness and respect, thus putting to silence forever in my mind the report, "that the brethren when at home give the cold shoulder to the newly arrived emigrants."

It being the 26th day of September, 1866, when we reached the city, I determined staying over Conference, which I did, the items of which have already reached you, and are of such a nature as to be so conclusive to my understanding and confirmatory to my faith, that I view all pretensions, apart from the leadership of President B. Young, to be apostate hypocrites and liars, and the more I hear, see, and understand of this latter-day work, the more I regret I did not emigrate years ago; yet the patience, forbearance, and mercy of God has privileged me to arrive in Zion in health, strength, and peace, and like Jacob of old, behold my son Joseph and his family, nine in number, before I die; not him and his only, but every child I have begotten on earth, eight in number, gathered to Zion to do the will of God and keep his commandments. After staying and enjoying their society nearly three weeks, I proceeded to Provo city, to do as they have done before me—begin and build up an inheritance, and thus help to build up Zion. I have lived here since the 13th of October, 1866, followed my trade (tailoring), had sufficient employment

to procure the necessaries of life, keep out of debt, and to pay my Tithing. I also think of buying twenty acres of land this spring, on which, by the blessing of God, to grow grain, build a house, and dedicate the whole to God. I may here state, that when I arrived in Provo, all the money I possessed was one dollar and-a-half, (six shilling and eightpence,) a very small sum to arrive in England with, with a wife and four children to provide for; yet, notwithstanding, I have never wanted, neither had occasion to work so many hours in a day as in London. Thus far has my temporal wants been supplied, and proved the saying of Jesus true, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

As regards the people of this Territory, to me they are the people of God, doing, as a general thing, the best they know how to bring in everlasting righteousness, inculcating habits of peace, industry and purity, practicing a stricter morality as a whole, than any other community I ever had any knowledge of; for instance, our watches and chains are safe on any part of our person, in any assembly of the Saints, our property is safe in and out of our dwellings, the virtue of our wives and daughters are protected, our lives are more secure than in any other part of the world, if we conduct ourselves with becoming decorum, and every person is at liberty to worship God or not, according to the dictates of his own conscience, unmolested. Here the true and everlasting Gospel is preached, here are thousands of men and women walking in the light of heaven, here are men commissioned of God, who are receiving a constant flow of communication from the heavens to guide the people, and teach them all the principles necessary to salvation, in fact, here are "Apostles and Prophets, and every order of the Priesthood for the work of the ministry and the perfecting of the Saints."

There are also here a small number of another sort who are not of us, who know us not nor yet our God, but hate us and the righteous laws which he has revealed in these days for the upright and honest in heart among mankind. Those are they who try to malign and traduce us, and if they had the power, would destroy us. It is from these your newspaper stories and false reports are circulated, who are assisted in their abominations by another small class that is here. These are they whose light has become darkened, who cannot endure sound doctrine, who have allowed the god of this world to blind their minds: as such they have closed their eyes to the light, and stopped their ears to the truth, while their mouths are constantly open to speak evil of the servants of God, whose destruction is sure if they repent not.

All I can see here and learn here contributes to my satisfaction, enhances my joy, increases my faith in the Priesthood of heaven, and strengthens my determination, by the help of God, to continue faithful unto the end. Thus I am led to pray constantly for you my brethren, sisters, and friends who are yet in Babylon in bondage, surrounded by poverty and corruption, that you may continue to put your trust in God, and obey the counsel of his servants who are in your midst, that when the way shall again open you may be ready to flee to Zion for safety and deliverance.

Thanking all among whom I labored in London and elsewhere, for their kindness and confidence in me, trusting the day is not far distant when we shall again clasp hands standing in holy places.

With deep respect to President Brigham Young, jun., and Apostle Orson Pratt, and all laboring in the ministry and all Saints, in which Elder Isaac Bullock and my family join, I remain your brother in the Gospel of peace and salvation,

G. E. Grove.

We express our thanks to Elder Grove for the foregoing letter, and sincerely hope that the Star may often be furnished with communications from his pen.

SUMMARY OF NEWS.

—o—

AMERICA.—New York, March 6.—President Johnson, in his veto upon the bill for the military government of the South, declares that the measure is entirely and unconstitutionally unnecessary, and adds—"The State Governments of the South enforce the laws for the preservation of order, the suppression of crime, and the redress of private injuries, in substantially the same manner as the Northern States. No armed opposition to the national authority is anywhere existing or threatened. The national triumph over the rebellion subjugated the insurgents to legal obedience, not to the yoke of arbitary despotism. This bill has reduced the Southern people to a condition as degrading as slavery, and gives military district commanders despotic and unlimited power, which they can abuse with impunity. The United States are bound to guarantee each State a republican form of government, and can it be pretended that this obligation is not palpably broken by a bill which destroys every vestige of republican government in ten of the States? This bill denies the legality of the Governments of the ten States which participated in the ratification of the amendment for abolishing slavery, thereby leaving slavery where it stood before the amendment was declared part of the constitution. If we admit the ordinances of secession as valid, we sweep away all grounds justifying the use of Federal force to maintain the integrity of the Government. The Congress of July, 1861, solemnly declared the joint resolution that war was not waged to subjugate the South, but to enforce obedience to the constitution. When this was yielded, the contest should cease, with the rights of the States unimpaired."

JEWS IN AMSTERDAM.—There are in Holland, according to "The Israelite," some 100,000 Jews, and they are a most important element in its thrifty population; about one-third of the number are settled in the capital, Amsterdam.—*Jewish Chronicle.*

INCREASE OF POPULATION IN PRUSSIA.—The whole increase of population in Prussia, in consequence of the recent annexations, amounts to 4,347,936, among which there are 52,862 Jews. The whole Jewish population in Prussia now amonnts to 314,797 souls.—*Jewish Chronicle.*

ALARMING CATTLE DISEASE.—A disease of a very alarming character has broken out among a herd of cattle belonging to Mr. John Mill, of Penpill farm, near Callington, Cornwall. Within a few days 14 bullocks have succumbed to the disease, and several others are in a critical state. One pig has also died from the same cause. Several veterinary surgeons have examined the diseased animals, but have been unable to decide upon the nature of the disease, which they are all of opinion is not rinderpest. Professor Symons is engaged on an analysis and examination of the internal organs of some of the animals which have died. The outbreak has caused great uneasiness and alarm in East Cornwall.

On the 19th of March, at a farm near Watlington station, a steam-boiler, used in threshing a wheat stack, exploded, killing seven men and wounding five. The boiler was thrown 57 yards, over a hedge and ditch into an adjoining field.

During the equinoctial gales several vessels have been wrecked, and many lives lost.

EFFECTS OF TORPEDOES.—A letter from Toulon says—"The terrible effects produced by the submarine torpedoes of Vice-Admiral de Chabannes, have made known a detail of which we were completely ignorant, but which was known to the Americans during the late war. After the explosion of one of these infernal machines, the men who, not having been instantly killed, strove to save themselves in the midst of the floating wreck of their vessel, had all, without exception, the vertebral column broken by the violence of the concussion. None escaped, and those who did not perish by fire or water, succumbed after a few days of dreadful agony."—*Galignani.*

Editors, however much they may be biassed, are fond of the word "impartial." A Connecticut editor once gave an "impartial account of a hailstorm."

WANTED the MILLENNIAL STAR of Vol 26: 4 No. 12; 10 No. 14; 16 No. 16; 16 No. 17; 16 No. 18; 16 No. 27; 15 No. 38; 15 No. 39.

Meeting place of the saints, Adelphi Hall, Corner of Grand and 11th Streets, Williamsburgh, opposite New York.

ADDRESSES.

W. H. Miles, No. 117, John Street, N. York.
W. Parr, President of Branch, North, 2nd, Corner of Union Avenue, Williamsburgh, L. I.

DIED:

HUTCHISON.—March 24th, 1867, at Edinburgh, Scotland, Joan, daughter of John and Caroline Hutchison, of measles, aged 5 years, 5 months and 24 days.—DESERET NEWS, please copy.

MARRIOTT.—On the 28th August, 1866, at Portsmouth Pennsylvania, Reuben Marriott, aged 40, from Calverton, Nottinghamshire, England.

POETRY.

THOUGHTS ON GATHERING.

Oh had I wings to fly,
Beneath yon western sky,
Far, far away;
There with the saints to dwell
Freely I'd stay.

Oh haste then happy day,
When I shall flee away
From Babylon;
To join that happy band
On Zion's land.

There where salvation's plan,
Has been made known to man,
In latter days;
There where the Prophet stands,
Making known God's ways.

The Gospel trump now sounds,
Shout to the nations round,
Israel come home,
To Zion's happy shore,
To dwell evermore.

That promised time is near,
For Christ to re-appear,
On Zion's mount;
There with his saints to reign
A thousand years.

With cheerful hearts then we,
To Zion's refuge flee,
From war and strife;
And from her fountains drink
Waters of life.

Bishop Stortford. W. WEBB.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Arise ye, and let us go up to Zion, unto the Lord our God."—JEREMIAH.

No. 15. Vol. XXIX. Saturday, April 13, 1867. Price One Penny.

PUNCTUALITY *VERSUS* CARELESSNESS.

BY ELDER A. N. MACFARLANE.

—o—

Punctuality is one of the most prominent characteristics of a faithful Latter-day Saint. It gives life and freshness to his undertakings, and makes his career pleasant to himself, as well as satisfactory and agreeable to all with whom he comes in contact. The punctual man can be depended on in whatever sphere he moves. As a husband and father, the exercise of this good quality will tend to establish his worth in the estimation of those who depend upon him as their head, and while it inspires his partner with confidence, it will make the hearts of his children glad. The appointed time "when father comes," will be relied upon with the utmost certainty, and the little ones will seldom have to bear the pang of disappointment. In such a home there is a perfect understanding established between the husband and the wife, which the stern face of misfortune cannot shake, and the adversities of life never obliterate.

Among the Saints the punctual man has duties to perform, and he never feels satisfied unless he does those duties well. Half done work is something which he, under any circumstance, dislikes, and therefore he is ever to be found at his post. When Sabbath comes, his chief delight is to meet with those who have had their names enrolled among them who have been separated from the world, and who desire to learn, and do the will of Him who gave a new commandment to his disciples, "see that ye love one another." If such a one is honored with the Priesthood, and has been called to be a messenger of salvation to his fellow-men, he feels that "precept and example" must combime to warn mankind of heaven's never dying truths, and reconcile the wandering children of our Father to return and serve the King of kings. The punctual man is ever at the call of those who have been chosen to "feed the flock of Christ," and will endeavor to impart the sincere milk of the word as well as the weightier matters of the law, so that the principles of life may neither be misunderstood nor misapplied. If he has been gifted with the power to "praise our God in song," he is ever with the Saints to lend his aid, and mingle his voice with theirs in singing "loud songs to Zion's

King." The strangers, who at inter- [illegible] Saints, admire the regularity and prompt attention of our punctual brother, and very soon a contrast is drawn between the careless "Mormon" and the faithful Latter-day Saint. Although the man whose course we have feebly endeavored to portray, may have numerous failings, his punctuality will, to use a Scriptural phrase, "cover a multitude of sins," and secure the forbearance of those who would rather hide a brother's fault, than unwisely proclaim it to the world.

Permit us now to speak but for a moment of him who is the opposite of what we have endeavored to describe. The careless "Mormon" (for truth almost forbids the name of Saint,) takes things just as they come; if matters prosper with him all is well, if not, no effort he puts forth will tend to overrule events, so as to make them contribute to aid in the advancement of our Father's marvellous work. When Sabbath comes, he may or may not be gathered with the Saints; but should he favor the meeting with his presence, he is, as a matter of course, too late to hear the opening prayer; but what matters that, he knows the brother who has been the "people's mouthpiece," and can well afford to miss the words he may have often heard before. Alas, how shortsighted we mortals are! and how apt to undervalue the blessings we enjoy! Do we reflect upon the fact that when we eat our daily bread, it is perhaps the same in kind which has sustained us ever since we had a being on the earth? The water, too, with which we quench our thirst, has still the same attraction, and is full of life to us, although we use it every day. The light of day, and the darkness of the night, alike call forth from us our daily mead of thankfulness and gratitude to Him "from whence all blessings flow." And yet a brother's prayer, because we may have heard the words before, is little thought of by our easy-minded brother.

The unpunctual man, as the case may be, may hold some important office in the Church, but is not such a workman as "needeth not to be ashamed." He may be one of those whose duty calls him to visit the homes [illegible] punctual man," the members of the household deem it inexpedient to expect him at the appointed time, and in such a case, the results have shown that their misgivings have not been without foundation. He is, too, a husband and a father, but his wife and children have long ceased to look for a father's promise being strictly kept; they know the hour at which he should come home, but that is all; and, as might be expected, the consequences of his unpunctuality soon infect his sons and daughters; they, too, get careless, follow in his footsteps, and, in time, are designated as "a careless family." It is impossible to see the end of such a course as this; but any Saint, whose mind has been enlightened by the Holy Ghost, can understand what the sad result will be to those who, it may be at first in little things, encourage habits of unpunctuality and carelessness, neglect the duties of their high calling, and allow their minds to become darkened by the spirit of the world.

The duties of the Saints are easy to be understood, and our Father, in his lovingkindness, has placed among his people the holy Priesthood—ministers of truth and righteousness—by which the way of life is made a matter of the greatest plainness. If the Saints in these lands go astray, it must be with their eyes wide open, their opportunities to learn never having been greater than at the present time. The kingdom is advancing; the Zion of our God, and its inhabitants, are spoken of by many men of eminence in a manner highly encouraging to the faithful, and already the tokens of Zion's greatness are before the world.

Shall the Saints, then, who are expected to represent the cause of God in this land, hinder the progress of the work in word or deed? Shall they be careless and unpunctual in the discharge of their duties, when the cause of truth is onward, and events of such importance are transpiring among the nations?

Let the Saints who prize the privileges under which they live, continue in their diligence, and increase in every good word and work. Let them

seek to enjoy the light of God's holy Spirit to such an extent, that those whom we have spoken of as careless and unpunctual, may ere long see that the only path of safety is among the people of God, who desire to live in obedience to the counsels given through the Priesthood, so that it may be justly said of them, they seek to live by every word that proceedeth from the mouth of God.

UTAH.—REPORT OF GENERAL BABCOCK.

(*From the Deseret News, Feb. 20th*, 1867.)

"Brevet Brigadier General O. E. Babcock was appointed, last spring, to make an inspection of the military posts in the West. He furnished a Report of his inspection on Oct 5th, 1866, portions of which were laid before Congress by Secretary Stanton, on the 3rd of January last, which were referred to the Committee on Military Affairs, and ordered to be printed.

General Babcock states that Major General Sherman showed him the telegraphic correspondence which had passed between President B. Young and General Sherman, and desired him to remain at least four weeks in this valley, to fully acquaint himself "with the threatened, difficult question between the United States Government and the sect of people known as Mormons; suggesting to" him "the propriety of talking freely and plainly with these people, and particularly the leader, President Young."

In accordance with his instructions, General Babcock left St. Louis on the 2nd of May last, and visited Fort Lavenworth, Fort Kearney, Cottonwood, Julesburg, Camp Wardwell, Denver, Camp Collins, Big Laramie and North Platte, before reaching Fort Bridger in this Territory. In his report of Denver and the stage route leading to it, he is pointed in the expression of his views that military matters and Indian agencies are conducted in anything but a wise and equitable manner. Many of the rumors and reports of Indian outbreaks have their origin with whites who are anxious for an Indian war, with an eye to business, having contracts and a freer circulation of money in view; just as some people in this Territory are ever busy to try and bring about a "Mormon war" with the same object in view. General Babcock reached Denver on the 20th of May, and by personal investigation he could trace the reports and rumors then in existence there to nothing more than some cases of stealing by bad Indians.

He recommends the establishment of a military post near Green river, on the new road between Denver and Great Salt Lake City, which passes through Uintah, Green, and Bear River Counties. He considers such a post, if established in advance of the travel, would prevent trouble with the Indians by compelling white men to mind their own business.

He reached Fort Bridger on the 17th of June, and found the post in "a shameful condition—grounds not policed, buildings out of order, flooring burned up, bridges burned, shade trees broken down." "This reservation is twenty-five miles square, thus embracing all the good land within twelve miles in either direction." The hay land is leased to Judge Carter; also, the wood land, the General believed. The consequence is, no chance for competition. He thinks "it would be advantageous and economical to the government to sell the larger part of this reservation."

His report of matters and things here we quote at length:—

MORMONS.

'Major General Sherman showed me, when in St. Louis, the correspondence between himself and Brigham Young, the president of the Mormon church. He informed me that it was possible the government might be compelled to force these people to obey the laws of the land. He wished me to remain in the valley of Great Salt Lake at least

four weeks, to talk freely and often with Mormons and Gentiles—thus, if possible, to collect such information as would suggest a policy toward these people. I reached Great Salt Lake City June 19th, and remained until the 20th of July. I met many of the Mormon people, as well as the Gentiles, and was treated with civility by both. Perhaps a detailed account of these people will be of interest. The sect known as Mormons is well known in the United States. The marked peculiarity of their religion is the claim of a religious right to have a plurality of wives. In other respects, their religion does not offend public opinion. The present head of the church is Brigham Young, whom the Mormons believe inspired at times, through whom God reveals his wishes. He is acknowledged the head of the church, and styled president, and is the "Trustee in Trust of the Church of Jesus Christ of Latter-day Saints." With this man at their head, these people reached this valley July 24th, 1847(?) This valley was then an entire wilderness, with but few acres of ground on which crops could be raised. He located his people in the valleys of the streams running from the mountains, making the main settlement and head of the church at what they called Great Salt Lake City. He turned their attention to cultivating the ground, and found by irrigating those valleys covered with sage bushes, fine crops could be raised. This required a great amount of labor, but this they furnished, and in various portions of the Territory large settlements grew up. The Territory of Utah has now, the Mormons claim, a population of near 150,000(?) They are settled in various parts of the Territory, wherever advantages are offered in soil and for irrigation. The attention of the people is generally confined to agriculture, raising of stock, the necessaries of life. The cultivation of this country was necessary to the development of the gold mines in Idaho and Montana, for this new country was supplied with flour by the Mormons. The Territory has much mineral wealth, gold, silver, lead, iron, coal, &c., but Brigham Young has kept their attention to cultivation of the soil. I saw a less number of idle people in Utah Territory than in any locality I ever visited. I saw President Young often. At first he was quite dignified and formal, but afterwards talked freely on the various subjects of difference between his church and the general government. The act of Congress of 1863, prohibiting polygamy, has never been enforced. President Young told me he wanted it brought before the courts, and would place no obstacle in its way, and in fact would help to bring it before the courts. He said he believed it was unconstitutional, as it is against one of the foundations of their religion. He went further and said "the Mormons would never have had more than one wife had not God revealed it to them that it was his wish." His sincerity in such a statement might be questionable, though his manner and conversation would not seem so. That the people generally believe this I think there is no question. The attempt to enforce this law of 1863 has been a failure, and I think will be, not because the people oppose the courts, but the fanatical views of the people render such failures almost certain. The law makes it a crime to take more than one wife. Before the offender can be tried he must be indicted before a jury of the land. The jury of necessity is entirely or mostly of Mormons. No Mormon can see a crime in taking two or more wives in accordance with God's revelation to them. The result is, no one is indicted. It being a criminal offence, there is no appeal from this, hence the case never comes before the United States courts.

Judge Titus, I believe a very upright man, of no prejudice in favor of the Mormons, informed me that but about one-tenth of the Mormons are polygamists; that he knows of cases where Mormons have been prevented from taking more wives by the law of 1863; and others on account of that law have separated from all but one of their wives. A great number of the inhabitants of the Territory are not citizens of the United States. Whenever they have become naturalized before Judge Titus, he has required obedience to the law of 1863. The Gentiles (anti-Mormons) in Utah

thought they would have a Gentile settlement in the Territory, in the Pahranagat mining country, where a Gentile jury could be found, but the last Congress cut this portion of Utah off, and annexed it to Nevada Territory. So the Mormons are even stronger than before. The legislature of Utah has placed many matters in the hands of inferior courts, which should be before the highest courts of the Territories: murder and divorce are thus placed. Their militia, instead of being under the control of the governor, is under the authority of the church, or Brigham Young.

In earlier days, when these people were more isolated, that some of them perhaps, to the knowledge of the church, committed very grave crimes, I have no doubt—among the worst, the Meadow Mountain massacre of 1858. I think our government, in justification of its laws and the opinion of its people, should investigate these, and place the stigma where it belongs. During the rebellion I have no doubt but these people had but little sympathy with the government, which they looked upon as their persecutor. Also many Gentiles found their way to the Territories who did not wish to aid in putting down the rebellion, but sympathized with the secessionists. These people, the Mormons, were never called upon for a quota of troops. Had they been, I believe it would have been filled with as much promptness as any call that was made. Whenever called upon to aid in suppressing the Indians, they have responded promptly, and I believe have rendered very efficient service. Brigham Young has three hundred men this season protecting the settlers of the southern portion of the Territory from a band of bad Indians, under a chief by the name of Black Hawk. These men are furnished without complaint. They received no compensation from the United States. If the other Territories would exhibit similar dispositions, many of the Indian troubles would disappear. That these people were exasperated by the conduct of General Connor, and many officers in his command, there is no doubt. A more quiet or peaceable community I never passed four weeks with. My opinion is that a policy by which the institution they cling to with fanatical faith shall be brought against public opinion, will be one that will soon cure the evil and save our country all the elements of good citizens they possess; while a coercive policy will, in accordance with the history of the world, increase the fanaticism, and destroy all the industry and wealth of 150.000 people, and return that now fruitful valley to a desert again. A careful selection of civil and military officers, who with their families will give these ignorant people an example, with the enlightenment by the completion of railroad and telegraph lines, will do more to correct the error of these people than all the crusades possible. This discussion is given to afford you an idea of the people with whom we are to treat in this Territory.

UTAH.

Utah has but three military posts, Fort Bridger, Camp Douglas, and Fort Union. The first I have mentioned. The second is located about three miles from Salt Lake City, on a well selected reservation made, I believe, by Brigadier General Connor. I found the camp in neat condition, with a garrison of some three hundred and fifty men. As they were expecting to be mustered out, they had no drills, and parades but twice a week.

GREAT SALT LAKE CITY.

Great Salt Lake City, from its central locality in the heart of the great mountain district, with a line of telegraph east to the Atlantic and west to the Pacific; also one running north and south through the Territory; its lines of stages to the Missouri river and the Pacific; to Idaho and Columbia river; to Montana and Pahranagat mines, makes it the great half-way place across the continent; and so long as the government holds internal military positions, this will be one of the greatest importance. I most earnestly recommend a department be created making this the headquarters. Send a judicious commanding officer, with zealous quartermaster and commissary. This disposition will be such as will be economical; will place the Mormon question under his eye; will place him in a position

to purchase most supplies very economically, and will place him where he can best watch the Indians.

CAMP DOUGLAS.

I think the post at Camp Douglas should be built of stone, (the quarters and storehouses) A very easily worked sandstone can be found on the reservation, or within a few miles of the post. As wood is very expensive and growing more so, stone buildings will save much fuel. This post should be built to accommodate a regiment, though, summers, a garrison sufficient to take care of the post is all that is necessary. The troops can be used against the hostile Indians in any direction during the summer. A concentration of troops, winters, will have many advantages; it will be much more economical; it will bring men enough together to enable the command to be disciplined and drilled—a thing impossible where but one, and at the most two, company officers are present. The Indians have to go to certain localities for fish and for game, and are equally compelled to go to certain valleys to winter their ponies and to shelter their women and children. If the troops are used patrolling the lines of travel, moving from place to place, from the time grass is high enough to feed the ponies, until the Indians go to their winter homes, I believe the road can be kept perfectly safe. Four (4) companies at Great Salt Lake, four (4) companies at Bridger, and six (6) companies at a post on the North Platte, will protect the road from Denver to Great Salt Lake, if properly employed. A similar but more changeable disposition should be made between the terminus of the railroad and Denver. This will change as the railroad advances. A post of at least five companies should be established in the vicinity of Green river, to protect the settlements in southern Utah, and people going to Pahranagat mines from the Utes. Of this command, all except the permanent garrisons to protect stores and buildings, (the latter to be kept a minimum) should be mounted cavalry or mounted infantry. To send infantry after Indians is useless. The mounted command should be in readiness to move on an hour's notice. This movable force can, judiciously handled, protect the stage and emigrant travel—a vital matter along the route of travel and scattered settlements. The commanding officer should be in the country to judge between an Indian outbreak and a thieving party of whites and Indians. Many expensive Indian expeditions can thus be prevented, and the right of the Indian as well as the white man be respected. The Indian pony, or horse raised on the plains, should be used.

* * * *

Along through Utah and into Idaho the settlements were quite numerous and very thrifty. The practice of irrigation seemed to reclaim all of the lands it can be applied to. The settlers are mostly Mormons, and exhibit the same thrift, industry, and enterprise exhibited in other parts of Utah. The adobe houses, handsome stock of horses, sheep, and cattle, with beautiful fields of wheat, oats, rye, and gardens filled with vegetables, with the almost universal planting of fruit-trees, apples, pears, peaches, plums, and apricots, commend these people to the kind consideration of the general government. This country can be and may, some future day, be the great pastures for the sheep and cattle to supply cheaply the vast markets of our country. The grass grows thrifty but ripens early, though when rained upon the ripe grass affords sufficient nourishment to fatten horses, cattle, and sheep. Vast fields of wild rye afford sufficient hay to cure for the feeding of stock. The completion of the railroad, and the settling up of these valleyes, will reduce the price of food and labor, so that many of the fine mines now unworked on account of high prices, will produce larger quantities of gold and silver than the famous gulches that are dug over and cleaned in one or two seasons.'

The rest of the published portions of the Report refer to the posts visited in Idaho and Washington Territories, with such suggestions as General Babcock deemed requisite. In conculsion, he states that he found all through the Territories a great many horses and mules with the "U.S." brand, many of them having been honestly bought by their possessors; yet, in

numbers of cases, they have been seized by officers, because of their being so branded. The great number of animals sold at the breaking up of Camp Floyd come under this class. The quartermaster at Camp Douglas has thus taken up many animals, and has often returned them to the possessors, satisfied they were honestly come by. He recommends an entirely new brand be adopted for public animals, to save government and honest citizens much trouble.

Though there are some parts of the extracts published from which we differ, particularly with regard to the application of the word "fanatical," still, the spirit of fairness which runs through them, commends them to every honest mind."

HIGHLY FAVORED.

(*From the Salt Lake Daily Telegraph, Feb.* 10*th*, 1867.)

It seems to us that our citizens have much to be thankful for. They are certainly a highly favored people. We do not know any community which has more cause of gratitude to an overruling Providence. Goodness and mercy seem to follow our people all the day long. Such has been the experience in this Territory from the beginning down to the present time.

In the first instance, they took it very hard when they were inhostipitably turned out of the parental nest, such as it had proved to them, and found it highly expedient to set their faces toward the setting sun, and follow it into the remote *terra incognita* of the Great Basin, ere they could hope to find permanent rest to the soles of their feet, or enjoy the privilege of worshipping God according to the dictates of their consciences. It was a hard unfeeling spirit which drove our pioneers and their compeers from their hardly earned homes in Missouri and Illinois, and then refused them an asylum in any of the States. However the stone was rejected by the political builders, but an overruling purpose has brought good out of the evil, and will continue so to do.

Being kicked out of "the States," our people could do no other thing consistently than to push forth into the great desert, leaving their enemies to enjoy the fruits of their triumph. Here, in the vast unexplored and illreputed interior, the rejected and expatriated people sought out a peaceable place of habitation, where, if anywhere, they hoped to live unmolested by the evil disposed, and where they could establish a social system which revelation and history showed to be the best suited to the necessities of the times, and most conducive to the welfare and happiness of the human race.

Here, in these remote valleys, our people have enjoyed a larger degree of peace and quiet prosperity than they had or could have elsewhere. Though threatened times without number by aspiring and evilminded demagogues, yet but once has the community been seriously disturbed, and forced to abandon the life, health, and prosperity, giving works of peace for the tented field and the grim business of war, and that was when poor Buchanan suffered himself to be persuaded to launch a few thousand troops over the Wasatch range into the heart of our Territory, in the hope that they would eat up all the Mormon men, and debase all the Mormon women.

Even that memorable expedition failed to fulfil what its originators, aiders, and abettors, anticipated and designed. An overruling Providence warded off the evil, and converted it into positive good. In that instance the wrath of man was restrained, and the remainder of it was made to further the purposes of Deity. It was found out, after the chief expenses had been incurred, that the army came here on a fool's errand, that the Mormon people were as good as most other people, and considerably better than their detractors, and that it was easier to calumniate the members of a whole

community, than to legally and constitutionally prove them guilty of the crimes laid to their charge. A few hungry contractors, sutlers, and other gamblers made their piles, our farmers were furnished, at moderate prices, with all the mules, wagons, oxen, harness, logchains, yokes, bows, bowkeys, bacon, coffee, sugar, tea, and dry goods they particularly needed, and the money to buy them. By and bye the troops went back east into the civil war, where serious business awaited them—all they wanted.

In several other well known instances have our people been greatly favored and benefitted since they came here, a sort of compensation for what they gave up to get here, and for their heroic services in making the desert a place of pleasant habitation, a convenient and delightful half-way house for the weary pilgrims. For instance, the furor after the gold mines of California nearly 20 years ago, the more recent trade with the Montana gold mines, and that with the annual emigration to the mining Territories and the Pacific slope. We may incidentally remark that we are nearly ready for another streak of good fortune, if our enemies have one in store for us, for greenbacks are becoming scarce, and produce is getting too near touching gravel.

The inhospitable and ugly kick which landed our people in this valley, also placed them far beyond the reach of the miseries of the recent war. While our excited neighbors in the States were furiously endeavoring by fire and sword to lessen the adult male population, and fill the land with disconsolate widows and destitute orphans, our citizens were unavoidably left in the enjoyment of peace, and they improved it by industriously multiplying the number of worthy husbands and happy wives, and the consequent promising and numerous olive branches. While our fellow citizens in the east were dealing out death and desolation, and spreading misery throughout the land, our people, in their more humble and limited sphere, were as busily and liberally engaged in multiplying life and health and happiness.

At the present time, when in many portions of the States poverty and starvation and demoralization and crime are increasing, here in Utah there is no lack of the necesssries and many of the comforts of life. All our citizens can say that their bread is given them and their water is sure. There is no fear of starvation or hopeless poverty. Prostitution and adultery do not flaunt defiantly in our public thoroughfares, as they do elsewhere, and crimes of all kinds are remarkably scarce.

Surely, then, the people of this Territory have great reason to be grateful for the blessings they enjoy.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 13, 1867.

EMIGRATION TO THE STATES.

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In a letter from President Young, published in the Star for December 15th, he states—"It is not our intention to send any teams from here next season to bring up the poor. They are pushing the railroad ahead very fast from the East, and if nothing should interfere to prevent, they will have shortened the

distance for the teams to travel, by 1868, to at least one-half what it has been this year. This will give the Saints a year to get ready for their emigration. Those who have means of their own can, of course, come along as usual; but none need expect or calculate upon any help from here. The Saints can also come to the States and obtain work, and prepare themselvss for another year, should it be wisdom, and circumstances should admit of their doing so."

We have quoted the foregoing that the Saints, in their earnestness and anxiety upon the subject of their gathering, may not overlook or misunderstand the spirit of the President's instructions thereon. General directions for those who are able and intending to go through the present season, were published in the last No. of the STAR; but there are many who have, or can obtain, means sufficient to take themselves across the Atlantic, but not enough to go through to Utah, who, if they continue in this country, are more likely to exhaust their means now in hand, than to accumulate sufficient for through passage in 1868.

Since the lull of war in America, some branches of business have greatly resuscitated, and we have known several instances in which brethren who have been assisted out by their friends, have in a very short time paid up their indebtedness, and sent over for their families: in some instances making as much as a pound sterling per day in the coal mines. The favorable reports from those who have gone out, together with the unfavorable prospects of the Saints in the British Isles, on account of the depression of many branches of trade, seem to render it wisdom for those who have the means, to go without delay so far as the States, where they can get employment, and replenish their funds with a view of getting to Utah at the earliest possible day, their gathering being now the great object of the Saints in Europe.

It is presumed the Saints will prefer passage by steamer, seeing they will be able to go during the summer months for about £4 10s. per adult, and only be at sea about one-third the time required by sailing vessels. Those, therefore, who wish to go by steamer, must send up their names, ages, and deposits of three pounds (£3) per head, except infants, and when a sufficient number has been obtained to form a proper company, arrangements will be made, and they be duly notified of the time of the ship's departure, with all necessary information connected therewith. Should any prefer to go by sailing vessels, they are requested to inform us immediately, giving their names, ages, and one pound (£1) deposit per head, exeept infants, and we will arrange for them accordingly.

To those who may undertake this labor, we offer a few words of instruction. Fail not to take your certificate of fellowship from the Branch with which you have been connected. Take with you at least, in each family, a copy of the Book of Mormon, Doctrine and Covenants, and Hymn Book. The Bible is far more plenteous in the States, than the disposition to live its precious precepts; you can get it readily anywhere, but the publications of the Church you cannot. The Compendium is also an excellent assistant in defending the faith of the Saints. On arriving at New York, the names of the company will be reported to Elder William H. Miles, 117, John Street, who presides over the Church in the Eastern States, and who will render what assistance he can to obtain work and situations in business for the brethren as they arrive. Should your lot fall aside, where there is no organized Branch of the Church, report

yourselves to the President at New York, as before named, and Travelling Elders will visit you, organize Branches where circumstances permit, and instruct you in the advancing interests of the kingdom of God. As the STAR goes regularly to Elder Miles, subscribers in the States can get it as regularly, for ought we know, as do the Saints in Europe.

Now, while it is important that the Saints make every reasonable exertion to gather, it is of the first importance that they preserve themselves in the spirit of the Gospel and in the fear of God. They who do this will delay no longer in the States than is necessary to secure their passages forward to Utah, unless counselled by the Priesthood to stop. They will feel that they are strangers in a strange land. They will find themselves beset about by lying apostates, who have had pleasure in unrighteousness, and who for that reason have been cut off from the Church, and are given up of God to believe lies, that they may be damned. These will, by all manner of cunningly devised nonsense, endeavor to turn you from the truth, and by desecrating the reverent name of the Prophet Joseph Smith, will seek to add the highest authority to their abominable lies; from all such turn away, and lend them not the use of your ears, for if you have learned that the Gospel which you have embraced is true, you also know that anything contrary to it is false. Then let those who are about to go forth, remember their prayers in the season thereof, "for ye receive the Holy Spirit by the prayer of faith." Attend the meetings of the Saints where there are any, and where there are not, spend your leisure time on Sundays, and other opportunities, in reading prayerfully the Doctrine and Covenants, Book of Mormon, and other Scriptures; preserve yourselves and your children from the contaminations of the world, and the good hand of God will open up your way—you will find good remuneration for labor, and will soon find your way to Zion, taking a portion of it with you, where await the blessings and seal of the new and everlasting covenant to be conferred upon you in the house of the Lord.

The foregoing is intended for those of the European Saints who speak the English language. It is not deemed wise for those of other languages to start, except such as are prepared to go directly through.

CORRESPONDENCE.

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AMERICA.

Stephens House, New York City, March 12, 1867.

President B. Young, jun., and Apostle O. Pratt.

Dear Brethren,—We hasten to pen you a few lines, feeling that you will be very anxious to learn of our arrival at this place. We reached here yesterday, at 1 o'clock p.m. The clear blue sky, with a glowing sun, rendered the view of our native land most acceptable, and our hearts beat high with joy. With regard to the voyage, we are enabled to speak in the most favorable terms, and feel to testify that God has answered the prayers of the faithful in our behalf. Passengers on board were very kind, and offered any medical aid or assistance that lay within their power. It will not be necessary to state that brother Kimball has enjoyed a good appetite, when you are informed that he has not

missed a meal since he left Liverpool, the result of which is, at least, a slight addition to his personal appearance.

I have seen brother Miles, and he proffers his assistance to secure a comfortable temporary home for brother Kimball, with some family of the Saints, until his health recovers sufficiently to enable him to visit his friends. I purpose remaining with brother B. W. for a time, and probably until I receive advice from you; and in the event of my receiving no word from you prior to visiting my friends, I will keep brother Miles posted as to my whereabouts, that he may forward any communication. On arriving here, our happiness would have been greatly enhanced could we have had the pleasure of shaking hands with our esteemed President, B. Young, jun., and to have received any counsel that he might have been led to give. We are informed that none of our merchants have arrived here from the valley.

With kindest regards to yourselves, brothers Richards, John W., Preston, and all inquiring friends, ever praying for your lasting welfare in the great cause in which we have enlisted, we remain, as ever, yours very truly,

W. R. SMITH,
B. W. KIMBALL.

ENGLAND.

Liverpool, March 22, 1867.

President Brigham Young, jun.

Dear Brother,—As the time of my departure from Europe draws nigh, I feel it a duty, as well as a pleasure, to give you a short history of my labors for the last few months.

Since your departure for your mountain home, some six months ago, I have been travelling in the Birmingham District, which comprises the Conferences of Birmingham, Warwickshire, and Staffordshire, preaching as often as opportunities offered, sometimes to large and attentive, but mostly to small congregations. Seemingly but few people care to hear anything about "Mormonism," at least, they are not inclined to come out boldly and investigate freely; yet, from many intimations received in my travels, I am positive that there is a great interest being awakened in relation to Utah and its peculiar people, seeing, as they do, that in the face of all opposition and persecution, and regardless of the biting sarcasms of opposers, "Mormonism" remains a great fact, its defenders increase in numbers and power, its walls are being strengthened, and as we become better known, the prejudices of the people are vanishing away, and in its place there will spring up multitudes who will reason, and adopt in their faith and practice, the ennobling and glorious principles of the Church of Christ.

I have labored in the ministry now almost three years, and in my travels have lacked nothing. My health has been most excellent, my spirits buoyant, and I feel very thankful to my Father for his many blessings. My different fields of labor have, to me, seemed the most pleasant; the brethren with whom I have labored, the most kind and agreeable; the Saints, the most friendly and obliging. The presidency at Liverpool I have even counted as my firm and excellent friends, and for all the kindness shown me by Saints, Elders, and the Presidency, I extend my most heartfelt and grateful thanks.

I leave this District feeling that it is in a good condition at present, and that a high future is in store for my successor. During the past year we have organized two new Branches, one at Tamworth, in the Warwickshire Conference; the other is in North Lancashire, and I may describe it as a colony from the Birmingham Conference.

The reports, both Financial and Statistical, have already been published in the minutes of our District Conference, which was held on the 24th ult.

Only a few persons will be able to emigrate this year, but we expect many to be ready another, as the necessity of so doing is appreciated by nearly all. If successful in providing the necessary funds, many will come out another year. With pleasure I view my past labors, and look forward to the future with fond hope.

Trusting my labors in this country meet your full approval, and that our Father in heaven will abundantly bless you with his Spirit, and also the Saints

and Elders in all the world, that we may ever be found working for the advancement of the Church, our own good, and the glory of God, I most truly remain your brother,

ABRAM HATCH.

Liverpool, April 2, 1867.

President Brigham Young, jun.

Dear Brother, — Having been released by yourself on the 21st of March, with the privilege to return home, I deem it my duty to briefly report my labors while in these lands, and express my desires for the future.

I arrived in Liverpool on the 17th day of July, 1864, and since that time I have labored in three Conferences: my first field of labor was in the Sheffield Conference, under the direction of C. M. Gillett as District President, and John Nicholson as Conference President. I remained in this part nearly seven months. I then reeeived an appointment to succeed Elder Elnathan Eldredge, jun., as President of the Preston Conference. I labored in this Conference one year precisely, under the direction of Elder Abram Hatch. At the Birmingham Council, held in January 1866, I was appointed to succeed Elder Septimus Sears as the President of the Liverpool Conference, where I have labored up to the present time, under the direction of Elder William R. Smith. I can truthfully say that the brethren under whom I have labored have ever been kind to me, and I have derived much good from their fatherly instructions, and I feel to say, may God abundantly bless them. The Saints have ever been ready to administer to my wants, and have endeavored to make me as comfortable as their circumstances would admit: a kinder hearted people I could not wish to labor amongst, than I have in these three Conferences; and my earnest prayer is, that the Lord may hasten their deliverance from these lands. It is also a source of pleasure for me to say a few words in behalf of the brethren that have been with me in this Conference, since August last, viz., Elders G. H. Van Schoonhoven and Edwin Walker. These two brethren have been untiring in their efforts to do good, and they have gained the good will and esteem of all the Saints in this Conference. As for myself, I need not say I feel happy in having the privilege of returning to my home in Zion: my brethren that have come from Zion readily know my feelings. I can say my labors in these lands have been a pleasure to me, and I feel satisfied with the course I have taken. I do know the Lord has abundantly blessed me, and I feel that my feeble efforts to do good have been accepted of him.

Not wishing to intrude further upon your valuable time, I pray the Lord to continue to bless you, and all the brethren in the Office. I am, as ever, your brother in the Gospei of peace,

R. N. RUSSELL.

SWISS AND ITALIAN MISSION.

Saint Imier, Switzerland,
March 22, 1867.

Apostle Orson Pratt.

Dear Brother, —As some time has now elapsed since I wrote to you last, I improve the present opportunity of giving you a few items from my field of labor, though you have, without doubt, often heard of the progress of events here through brother Preston.

On the 17th of January I left Geneva, and since then I have visited all the Branches and almost all the Saints in this country. I found the Elders from Utah well and rejoicing in their labors, and I can truly say that they have been diligent in comforting up the poor Saints and in spreading the work of God. True, their labors have not met with the success that could have been wished, but a few individuals have been found with sufficient love of the truth and force of character, to brave the scorn and sneers of the world, and join the Church of Christ, and the Gospel seed sown by the brethren referred to, may in the future gradually bring forth fruit, as an Elder seldom sees the immediate results of his labors. I have enjoyed myself much while visiting the Saints in the company of the brethren mentioned, though we have done much hard walking during stormy weather, and we have often been compelled to put up in very rough places; but an Elder

having the spirit of his office and calling upon him, and realizing the importance of the work in which he is engaged, can feel comfortable under circumstances that would otherwise be almost unendurable.

As a general thing, we have found the Saints striving to keep the commandments of God, and desiring to live their religion; but some of them are too much inclined to lose courage, on hearing of the threats of our enemies. An article appeared in the newspapers some time ago, to the effect that putting down "Mormonism" in Utah has been a task attended by too many obstacles for the United States Government to thoroughly accomplish, on account of the great distance that troops for the purpose would have to be sent, without convenient means of transportation; but that the Pacific Railroad would remove the main difficulty, after which a sufficient number of troops would be thrown into Utah to effectually root out all traces of "Mormonism," &c. Said article caused a few of the Saints to fear and tremble; but on being told that it was only another variation of the old tune that we had been accustomed to hear at intervals ever since becoming acquainted with the work, yea, from our childhood on, and calling their attention to the fact that the Almighty is perfectly capable of managing his own business, they had but little to say on that subject.

During the past year, times have become much harder for many classes in this country, and a general feeling of uneasiness for the future appears to prevail almost everywhere. It is not uncommon to hear of commercial men slipping off to the United States, and leaving vast amounts of debts behind, or committing suicide. The German war of last summer, though of short duration, did not pass over without leaving its dark traces behind, and the fear that another such event may soon take place, appears to cause capitalists to retain their means instead of putting the same in circulation, the result of which is, that the laboring classes are often out of work.

In order to properly provide for the religious interests of the people of this country, many priests are hired by the civil authorities of the various Cantons, to preach to the people, and to instruct the youth in religious matters till the age of sixteen years, all capable of attending school being compelled to receive religions instruction till the age mentioned; but what appears somewhat novel is, that many of said priests are coming to the conclusion, that the Savior was no more the Son of God than any other man; on the contrary, was merely a smart man of the world, with a great love of freedom, and a profound reverence for democratic principles, as such are defined by political agitators, and on that account feel to classify him with such men as Garibaldi. A Rev. gentleman in Geneva, employed there to give religious instruction, preaches every Sunday, and according to his definition, there was no such thing as the flood, as recorded in the Scriptures, "because where could so much water come from." He also teaches, that after the death of the body we exist no more, and that eternal life merely refers to our living in the memory of those who survive us, from which it would seem that great warriors inherit eternal life, whereas more retired individuals, no matter what their merits may have been, are less fortunate in that respect. All this is gilded and served up with such nice sounding words of worldly vanity, that it is greedily swallowed by those not desiring to trouble themselves about much beyond this state of existence. As a matter of course he, in compliance with the rules of *his trade*, reads off the necessary prayers, and goes through all the pious evolutions that his dignified position calls for. Well, this nonsense is perhaps uninteresting to you, and I only mention it to show what kind of characters *grace* the pulpit of this *pious* country; but they may be about as good, and quite as honest, as the most of their Reverend brethren.

With best respects to you, and all connected with the Office, in which brothers Spencer and Horne join, I remain, as ever, your brother and fellow-laborer in the cause of truth and righteousness,

W. P. NEBEKER.

SCANDINAVIAN MISSION.

Copenhagen, Denmark,
March 22, 1867.

Apostle Orson Pratt.

Dear Brother,—Though the snow covers the ground here at present, and the ice is blocking up our harbor, yet, as the belts are passable for the mail, I felt to drop you a few lines this morning, to let you know that the winter has not materially hindered the progress of the work in these countries. The Elders have been travelling diligently, trying to disseminate the precious seed of the Gospel, and the meetings in the various places have been pretty well attended. I feel to thank the Lord for his blessings, and for the liberty we enjoy in these nations to promulgate his cause. About 200 souls have been baptized during the winter, and the prospects are promising.

Brother Richards' visit to this Mission was a blessing and encouragement to all of us, and is duly appreciated.

One subject now is weighing more than any other upon the minds of some of the people, as to whether there will be any emigration this year or not. I have consoled them with the promise that there will be, if the servants of God who manage these affairs order it so; if not, all is right, and we will abide by their instructions. Having learned that President Brigham Young, jun., is on his way back to Europe, we will, no doubt, soon have the information we need in these matters.

The Elders and Saints join me in love and respect to yourself, and all around you. I am yours, in the Gospel of peace,

C. WIDERBORG.

THE PLANET VULCAN.

(From the English Mechanic.)

Sir,—With reference to the query of Mr. J. L. Whitaker, the history of the planet Vulcan is briefly this. Finding that the observed places of Mercury differed from the computed ones, by an amount greater than that which could be attributed to the action of any of the known planets, M. Le Verrier, the eminent French astronomer, was led, in the year 1859, to refer these "perturbations" (as they are technically called) to the action of some hitherto undiscovered body, revolving between Mercury and the Sun. He announced this conclusion in a letter which appeared in the "Comptes Rendus" of the French Institute of the 12th September, 1859. This letter was seen and read by Dr. Lescarbault, a physician and amateur astronomer at Orgères, and it at once recalled to his recollection the fact that, while observing the sun on the previous 26th of March, he had witnessed the transit of a small dark body over a part of the solar disk; and had, moreover, obtained a sufficient number of measures of its position to furnish approximate elements of its orbit. All this he had, hitherto, kept to himself; but when the speculations of M. Le Verrier reached him, he published his discovery at once, a publication which very soon came to the ears of M. Le Verrier himself, who immediately travelled down to Orgères to investigate the truth of the report which he had heard. It would be very amusing (but would occupy too much space) to translate, verbatim, Le Verrier's account of his interview with Dr. Lescarbault, to whom he seems to have gone incognito, and to have catechised as though he were an impostor. Suffice it to say that the interview convinced the great astronomer that the discovery was a reality. From the observations recorded by M. Lescarbault, Le Verrier computed that Vulcan revolves at a distance of 13,082,000 miles from the sun, in about 19 days 6 hours and a half. Now, however, comes the curious part of the story. At the predicted time of transit of this body over the sun, Mr. Ellery, at Victoria, Major Tennant, at Madras, and Mr. Scott, at

Sydney, all were on the watch for it, but not a vestige of it was seen by any one of them; and, what is stranger still, M. Liais, another French astronomer, declares that he was watching the sun, in Brazil, on the very day, and at the very hour, when Lescarbault professes to have seen the black spot upon it, and that he is absolutely certain that *nothing whatever of the kind was visible.*

In order (as perhaps Mr. Whitaker may think) to leave the whole matter in a state of the utmost indecision, I may, in conclusion, say, that on the 18th of October, 1802, Fritsch saw a round spot pass over the sun; that on the 9th of October, 1819, Stark witnessed a similar appearance, which he describes as "about the size of Mercury;" then on October 11, 1847, and again on October 14, 1849, Schmidt observed the rapid passage of a dark point over the solar disk; and that, finally, on the 20th of March, 1862, Mr. Lummis, of Manchester, saw the partial transit of a well-defined, sharply circular black spot over a portion of the sun's disk, with sufficient accuracy to enable two French computers, MM. Valz and Radan, to deduce rough elements from his data; and while Valz gives 12,076,000 miles as the distance of the body from the sun, and its period of revolution I7 days 13 hours; Radan makes these quantities respectively, 13,174,000 miles, and 19 days 22 hours; each of these determinations, and notably the latter, agreeing tolerably well with that of Le Verrier, founded on Lescarbault's observations.

A FELLOW OF THE ROYAL ASTRONOMICAL SOCIETY.

SUMMARY OF NEWS.

A ROYAL REQUEST GRANTED.—The greatest of living men, Napoleon III having positively requested the Local of the TELEGRAPH—at the request of the Empress—to forward to him photographs of the nine handsomest men in Salt Lake City, as a special gift for the Paris Exposition, we complied with the request by forwarding photographs of our handsome police force, certain that no gift of the kind could be more acceptable to our royal friends, or more creditable to our noble city.

There is, it is said, a space of 1,131,000 square miles around the North Pole, which is now a blank upon our maps.

It is said that twenty new churches, which will cost four or five millions of dollars, are to be erected in New York the present year.

There are nearly twice as many newspapers published in the United States, as in all the rest of the world together.

The *Georgia Citizen* says—It is a great shame and scandal that only nine votes could be found in the Senate of the United States in favor of conferring upon negro women, as well as men, the right of suffrage.

A seducer in Meadville, Pa., taunted his victim the other day by telling her that she had better take her unborn brat to the poorhouse, whereupon she drew a revolver and fired three shots at him, neither of which unfortunately took effect. The fellow then tried to shoot her, but was prevented by some bystanders.

A "rationalist" of Monticello, Minnesota, desires to establish a Farist Community—something on the Fourier order—and offers five hundred acres of land for the use of such a society. In his circular he makes a declaration of principles, prominent among the views presented being the following:—"Until mankind become fully happy, no children ought to be brought into the world, consequently, there ought to be no more marriages."

The Chicago *Times* states that during the week ending December 24th, there was not a single application for divorce before any of the Courts in that city, and records the fact as one of the most remarkable things in the history of Chicago

The total number of wrecks reported, during the first three months of the present year, amounts to 881, The Almighty has cursed the waters in these latter times because of the wickedness of man, and the days will come, when none, but the pure in heart will be safe thereon.

WANTED, 6 copies of Vol. 10, JOURNAL OF DISCOURSES complete.

ADDRESS.

John E. Pace, Coach and Horses Lane, Stoney Stratford, Bucks.

DIED:

JONES.—In Spanish Fork City, Elias Jones, aged 57 years and 2 months. Deceased was born in Neath, South Wales; embraced the Gospel in Swansea, Wales, in 1849, emigrated to Utah in 1856. He was a kind father, a friend of the poor and an esteemed citizen.

BOWMAN.—At Arbroath, Scotland, on the 27th March, 1867, from injuries received in a Spinning Mill, on the 25th, sister Jane Bowman, aged 30 years.—DESERET NEWS, please copy.

POETRY.

—o—

GATHERING.

Oh would that our way was open'd to gather,
To gather to Zion, the land of the blest,
To go to the place, our home in the mountains,
To share in the joys of the latter-day rest.

O haste on the day, and hear us dear Father,
And rule all events, that we may be free,
To go home to Zion, to drink from her fountains,
And learn of thy precepts, and still follow thee:

And still follow on, to eternal perfection,
And strive to obtain, an inheritance there,
With prophets, and seers, and God's revelators,
And the Israel of God, their blessings to share.

Sanctify our means great Father of mercy,
And prosper our efforts, through this present year,
That we may be ready the next emigration,
To go home to Zion, without any fear.

Never despair, ye saints of the Lord,
Though dark the day, may appear;
The sun ever shines, though clouds intervene,
The day of redemption is near.

Never despair, the time is but short;
Battle on, and be of good cheer;
Though devils oppose, you'll conquer your foes,
And the hour of redemption is near.

Never despair, but let us prepare,
Our money to save, during this year;
And then we shall make, the year sixty-eight,
Our day of redemption quite near.

Liverpool. S. CARLISLE.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Arise ye, and let us go up to Zion, unto the Lord our God."—JEREMIAH.

No. 16. Vol. XXIX. Saturday, April 20, 1867. Price One Penny.

"TO BE OR NOT TO BE."

(*From the Deseret News, Feb. 6th*, 1867.)

Utah is about to present her petition again for admission into the family of States as the State of Deseret. On what grounds that petition can be justly rejected we confess entire ignorance. The Constitution of the State of Deseret has been pronounced by the best statesmen in the national Council, who are not by any means among those who are favorably disposed towards us, as eminently republican, and in strict conformity with the Constitution of the nation. As amended, it extends the right of suffrage to every citizen, irrespective of color. In this respect its breadth of liberality is equal, if not superior, to the constitution of any other State in the Union.

The ability of the State of Deseret for self-government is beyond question; for as a Territory, when much less able than now, we have had to govern ourselves in the face of opposition, mis-government, and incapability from those who were sent here to govern and administer justice. Financially, to-day, Deseret presents a treasury which any other State or Territory in the Union would be proud of,—free from debt, and with a balance in the Treasurer's hands. And, while our finances are in so prosperous a condition, we have, unaided by the General Government, advanced the real and permanent development of this lately barren wilderness, to a degree which our gold and silver producing neighbors, with aid from capitalists and large governmental grants, can show nothing to equal under the circumstances. Education has been fostered; works of art conducive to our prosperity have been executed; immigration has been encouraged and assisted; Indian attacks have been repelled and their ravages prevented; peace has prevailed within our boundary lines, except the Indian difficulties referred to; and the industry of our citizens has fed thousands in the surrounding Territories.

Every Constitutional requirement, demanded of Territories who seek admission as States, has been complied with. The law of custom which has prevailed, in the admission of such States, is honored. Our population is sufficiently numerous. And while in every Territory asking the right of

self-government, there are many who, from various causes, oppose the claim, the few who do so here are so far in the minority, that their expressed opposition is not entitled to a moment's consideration, when the voice of the great majority is weighed and recognized.

Then, the Constitution of the State of Deseret is in harmony with the Constitution of the nation; our population is larger than that of other Territories, which have become States; we are perfectly capable of self-government; we are at a great distance from the seat of the General Government, the members of which have but few opportunities of ascertaining our true requirements, and are exposed to be misled by the interested statements of unscrupulous men who have pecuniary motives for misrepresenting us; our citizens are noted for being orderly and law-abiding, characteristics which mark all agricultural communities; and we ask the right of self-government, a right which has never been denied to any other Territory with the same population and capabilities, whose constitution has harmonized with that of the nation. Why should that right not be granted to Deseret?

Though it is contended by some of the ablest jurists that Territorial governments are in their very esssence and character opposed to the spirit of the Constitution, and incompatible therewith, we will not stop to argue the point. A Territorial government has been extended to us for years. We now ask to change it, and adopt one, the legitimacy and constitutionality of which cannot be questioned. Have we not the right to so ask? And is it anything but a simple act of justice that we should obtain it?

It may be urged that plurality of wives is an objection to our being admitted as a State, because it is an institution not recognised by any other State. Without entering into a question which has been treated on at length in our columns not a great while ago; without again showing the plain and indisputable truth, that honorable marriage is in all countries and under every circumstance superior to illicit sexual communion; without doing more than saying that the doctrine is a vital part of our religious faith, having holy aims and noble ends in view, we will present a point for consideration that is highly pertinent to the question and the occasion. Is it not the proud aim of every American statesman, and the hope of every American citizen, that the form of government under which we live should be extended world-wide, until it wields universal dominion? If that object and that hope were realized, would our statesmen in extending the starry folds of our national flag over the four-fifths of the human family who are polygamists, *compel* them to abandon the practice, and enforce a condition which the Constitution bequeathed us by our fathers never demanded? or would they permit them to enjoy the full liberty guaranteed by that instrument?

The question may seem far-fetched and very hypothetical; yet it is not so much so as might be supposed at first glance. The Pacific slope has a large and largely increasing population, direct from polygamous Asia. Their mummeries of worship they are permitted to enjoy. The connecting link between free American institutions and Chinese idolatry is forged. The right of suffrage is being extended to them. They bring here with them their peculiar notions and ideas. Their children, born on this soil, and having those notions ingrafted upon their minds, grow up American citizens. Will they become sufficiently numerous to control the vote of a State,—say California? It is within the range of probabilities. Should they do so, and extend the polygamy of Asia there, could Congress constitutionally interfere to prevent them? But to carry the idea further. We talk of annexing Canada, and throwing a protectorate over Mexico. Will the destiny of the nation stop there? No; its course is onward, ever onward if its statesmen do not call up storms of political strife beneath the fury of which the barque of State will be shattered. Japan and China, long buried in exclusiveness, have opened their ports for commerce with us. The exclusive spirit of ages is disappearing before the progress of this great Republic. There is nothing utopian in

the thought that American institutions will yet hold dominance in those distant regions. Can the inhabitants accept our Constitution and remain idolators? Certainly. Can they do so and remain polygamists? Why not? In five years, with the Pacific Railroad completed, China and Japan will be in closer communication with Washington than London was fifty years ago. The growth of liberty among the teeming millions of Asia is only a work of time. Is our Constitution sufficiently liberal to embrace under it people of every shade of color, with every form of religious faith, Christian, Jew, Mahommedan, Hindoo, and Pagan? Such was the design in framing it. Must all those vast nations be compelled to change the form of marriage, hallowed to them by the traditions of many centuries, and accept the monogamy of Christendom, with the social sin which has ever accompanied it, before they can enjoy that liberty? even though they should in all things respect the rights of their fellow beings.

Sneering at our hypothesis will not meet the point. True statesmanship does not alone legislate for the present. It looks from the present to the future; and to the consequences which the acts of the present will have on the generations of the future. Here is an argument worthy the consideration of every intelligent mind in the nation.

The question of the extension of our free institutions, or their restriction within narrow bounds, is opened by it. Even the amount of freedom which may be enjoyed under those institutions is brought to issue. We have given freedom to the slave. As a nation we have declared that the bondman suffering involuntary servitude, shall stand forth emancipated, free, disenthralled. We raise him from the degradation of a dark slavery to the dignity of American citizenship. We give him the right to say who shall govern him, and how he shall be taxed. Nay, we open the path of honor to him, and bid him aspire to the highest position. We offer the same rights to citizens of every shade of color. Bnt should some of those citizens invite their Asiatic friends to come here for the purpose of remaining permanently, shall bigoted prejudice and narrow-mindedness step in and say, "You cannot come unless you sunder your domestic ties, cruelly desert part of your family, and bring here but one wife, or bring all and prostitute all but one?"

Gentlemen, honorable members of Congress, the solution of this question is easy, and it is in your hands. Here is a community who believe in Christ, worship God, accept the sacred Scriptures, and practice that patriarchal order of marriage which God has approved, blessed, and commanded. We are qualified to become one of the family of States. Extend to us that right, and proclaim to the world, that monogamist and polygamist, white, red, or black, Christian, infidel, Jew, and pagan, can all enjoy here the blessings of liberty and freedom, if they will uphold the Constitution of our country, and extend to all others the same inalienable rights which they enjoy themselves.

Upon this subject the *Salt Lake Daily Telegraph* of Jan. 29, 30, & 31, says—

THE GREAT OBJECTION.

There is one great difficulty in saying anything in the defence of polygamy, and that is, that nobody ever brings forth any sound argument against it. Just boil down all that has been said against plural marriage, and you get this result—either the arguments offered apply to the abuse of that institution, and therefore will as well apply to any sort of marriage except in degrees, or they are of such a transcendental character as to all fly off in a vaporous condition, when tested by the fire of truth. They are altogether too etherial to have any application to real life in this matter of fact lower world. We have never yet met with the first argument, worthy to be called such, in all that we have read against the system of plural marriage, and this we can say utterly independent of the question whether we personally have any prepossession in favor of the system or not. For what is polygamy to us, or monogamy either, only so far as we are convinced that either system is good, and for the benefit of mankind, individually and collectively? That

is all the interest we, or this community, have in either system, and so long as we have the spirit of manhood, we can do no other than abide by our convictions.

If there is any real backbone to the objections urged against Utah entering the Union because of polygamy, it must be because that system is alarmingly injurious to somebody. Whom does it injure? Does it injure the race by an unnatural union of the sexes, or use or abuse of either sex? Not in the least. Nobody would be so foolish as to raise that plea, because all natural laws are opposed to it.

Are the men who are polygamists injured by it? They do not complain, and if they are perfectly willing to husband and provide for as many women as choose them for husbands, and to be fathers to all the children of those women, who is hurt thereby?

Are the wives of polygamists injured? Wherein are they hurt? Have they not the same privilege of being respected as honorable wives and mothers as any other women have? It is their own free will and choice to become wives of polygamists, and why should they complain of having their own way? For our part we think polygamy is a mighty fine thing for the women, and we will tell you why—in the first place, it insures every woman a husband, which monogamy does not; in the second place, it gives them the privilege of getting a good husband, which monogamy frequently does not, the latter system granting to many, only Hobson's choice; in the third place, it gives a woman the privilege of having the man whom she would perfer of all others, if she can persuade him, and monogamy often prevents such a desirable consummation. How, therefore, the women who are married to polygamists can be injured by it, we cannot conceive.

Does polygamy injure the children of such union? How can it? They have fathers and mothers, honored and respected by the community, which lots of children in the monogamic world have not, and as to the fathers of some of these latter it would puzzle a Philadelphia lawyer to designate them.

It may be urged that polygamy injures the men outside this Territory. How? If their monogamic system is so far superior to the polygamic system of the Mormons, don't you think the women will find it out? You are not fearful that all the women of all other Territories and States will want to come to Utah and be married to we polygamists, are you? And if all the women in your monogamic regions should want to come here to marry we polygamists, you would not want to forcibly detain them, would you? You would not want to make the women in your country marry monogamists against their will, would you? If that is what you mean, slow as we are to wrath, sure as old Connecticut our blood would warm and we should show fight.

It may be said that polygamy in Utah is injurious to the women outside of this Territory, but we cannot see how. We should rather think it benefitted them, for, if the men in Utah take a large share of wives, does it not leave all the more room for choice for the women outside of Utah? We should think it did, we should think it made so many less rivals for the hands of the men elsewhere, and how that could injure those women we fail to see.

It may be said in a general way that polygamy is distasteful to men and women. Perhaps it is, but so are gin and bitters, yet many people consider them healthy and highly beneficial to take. But polygamy is not distasteful to either men or women when practised in a proper spirit, and for the purposes for which it was ordained, and why it should be made an objection to Utah becoming a State, is one of the mysteries of the latter days.

ONE OR T'OTHER.

We have frequently endeavored to find out a real, good, substantial, pithy objection to the admission of Utah into the Union of States, and during the past few days we have redoubled our diligence and care in that endeavor, but all to no purpose. We cannot find a single objection that is worth the paper it is written on, the ink it is written with, or the breath expended in uttering it. All the objections which we have seen to such a just and

desirable movement, resolve themselves into what one of our distingnished Elders is pleased to term "fried froth," without any brown stout, or anything stout, or anything tangible at all as product or residum. The strongest objections which we have seen, heard, or thought of, we have considered, and we have shown that there is "nothing in them." We therefore have a right to expect that our present honorable Congress will admit Utah without delay, no longer procrastinate that simple act of duty and justice.

* * * *

There is one point which it may be useful to state briefly, a point which many people appear to misapprehend, and that is, that polygamy is marriage, plural marriage, and that monogamy is marriage, both are marriage, equally honorable and virtuous, and both in opposition to promiscuous and unhallowed and corrupt union of the sexes. The chief difference is, that one system goes further and is more effective than the other, and herein is a notable virtue of the polygamic system. Very frequently monogamy, by restricting one man to one wife, is the direct inducement of ill-starred matches, prevents many women from being married at all, and thus is a fruitful cause of adultery, prostitution, illegitimacy, and the whole train of evils of that class. Consequently, in all monogamic countries, those evils prevail, and to such an extent that statesmen, philosophers, and preachers, are alike utterly at a loss for a remedy.

Polygamy, like a good genius, comes to the rescue of the helplessly corrupt nations. How? This way. By giving women liberty to marry the men they choose, if the desire is mutual, every woman obtains a protector, the protector she desires above all others, and thus the sources which feed corruption are dried up, for woe to the man who defiles his polygamic neighbor's bed.

Monogamy leaves a host of womanhood unappropriated legitimately and honorably, and many of these unmarried women become comparatively easy prey to the unscrupulous of the other sex, until corruption becomes so common as to be winked at in even the "best society," instead of promptly receiving the proper death punishment.

When all is said and done, the matter resolves itself into this simple statement—in the admission of Utah into the Union, Congress has to choose between marriage and prostitution. In all the monogamic Territories prostitution prevails. In polygamic Utah it does not. Consequently experience teaches that Congress by its action will manifest whether it prefers Utah with prostitution, or Utah with marriage. The choice is before Congress and must be made, sooner or later. That is the gist of the question, and should be carefully considered and acted upon. As for our citizens, they chose the good part long ago, and we very much doubt whether any mortal power can take it from them.

CANNOT YOU RENOUNCE IT?

For a time past it has been the experience of various members of this community who have been doing business with parties outside of the Territory, to receive from them the earnest interrogatory—"Can you not renounce polygamy?" The query evidently has been induced by apprehensions of terrible times to come, through the efforts of certain parties to set the Federal government and the inhabitants of Utah at loggerheads.

It is very satisfactory to know that the business portion of our community is so much esteemed at a distance, as to induce such friendly concern for the welfare of our citizens, and such desire to remove all cause of difficulty. Many of the distant friends of Utah, however, have not had so much experience in "difficulties" of this kind as many of our citizens have, or they would not be so very much concerned at the present prospect of difficulty, or the result thereof. We may comfort our friends somewhat by essaying to calm their fears. Let not their hearts be troubled as to the terrible things sought to be brought upon the people of this region, for such persons sought to persecute the prophets and decent people in all ages, yet truth lived. In the history of Mormonism there always has been something terrible and exterminating about to happen, yet Mormonism and the Mormons still

live and prosper, and we expect they will survive the current prospects of difficulty—of course they will.

* * * *

However, as to the question, cannot our citizens renounce polygamy? It is just the same sort of a question as might have been put to Gallileo, could he not renounce the theory about the earth turning round the sun? Or the ancient Apostles, could they not renounce their doctrine concerning the Redeemer, lowly born, crucified, and risen? Or any other apostle of religious, scientific or other class of truths, could they not renounce their favorite theories? Could not Franklin renounce his electricity theories, or Watt his steam theories? These questions are all of a sort, and all admit the same kind of answering.

Polygamy is not dependent on the Mormons, nor are they upon it. It is not responsible for them, nor they for it. The system of plural marriage is a divine institution, a true and life-giving system, made known from the heavens, and practised by the people of God, as well as by those who know nothing of Him, for thousands upon thousands of years. Faith in the principle and the practice of it when and where necessary, are just as incumbent on the people as faith in and the practice of any other divine truth. The rejection of one truth is sin just as much as the rejection of another.

So far as the people of this Territory are concerned, they believe and practice polygamy, not because any other people did or do, or did not or do not the same thing, but because it is a part of the law of God to them. If the Great Jehovah were to make known to them that he wished them to discontinue the practice of polygamy, those of our citizens who now are foremost in the observance of this doctrine would, with corresponding alacrity and faithfulness, cease to observe it, but until such shall be the case, they cannot relinquish the doctrine and remain acceptable before God.

Let us ask our friends how they would regard our pepole, if they, convinced that polygamy were a part of the law of God incumbent on them, were to weakly renounce it through fear of the threatenings of puny man, and most of all, of such specimens of the race as many politicians are? What account of their stewardship could our people render to their Father in heaven, if they were to abandon his truths at every breath of powerful or popular disfavor? They would be unworthy of the regard or esteem of either God or man. Better, far better, for them to abide in God's truths and risk the consequences. By so doing they will win and retain the favor of Heaven, and the fellowship of the illustrious and worthy of our race in all ages, and having these blessings secure, they can afford to risk the bad will and vaporous threatenings of the rest of mankind.

IMPORTANT GATHERING OF THE LATTER-DAY SAINTS.

MESSRS. BRIGHAM YOUNG AND RICHARDS ON POLYGAMY.

(*From the Morning Advertiser, April 8th*, 1867.

Sunday was a great day with the London "Saints," it being their 37th anniversary, which they celebrated at the Music-hall, Store-street, Bedford-square. Brigham Young. jun., was present, with the latest news from "home," he having recently arrived from Utah. There were in attendance also several of the apostles who are shortly to leave our "Babylon" for their "holy city."

The morning proceedings were chiefly confined to receiving reports from the elders and teachers of the London district. In the afternoon the hall was full, when Mr. Brigham Young presided, surrounded by about 40 apostles and elders. The chief speaker was "apostle" Mr. Orson Pratt, who asked the "saints" to "sustain" the several officers whom he mentioned. He said their church was not of human invention, but formed by direct revelation. It was

not a succession of the priesthood of the Romish Church nor of any Protestant denomination. Mr. Joseph Smith was first called to the important office in 1830, on the 6th of April, 37 years ago yesterday. The "church" then was only six in number; but under his organization it grew from year to year. When he was taken away, Brigham Young was called by revelation, by name, to succeed him, and he was still persevering in his mission, though between 60 and 70 years of age. He (Mr. Pratt) then asked the "saints" if they were willing still to abide by Mr. Brigham Young's counsel, and sustain him as their revelator, president, and prophet throughout the world. This was answered by a numerous show of hands, as were the appointments of Messrs. H. C. Kimball and D. H. Wells as his first and second counsellors. The twelve apostles were then "sustained," whose duty itis to preach the gospel throughout the world. Mr. Brigham Young, jun., was elected as the president for Europe.

In the evening Mr. Franklin D. Richards, who was fresh from the "mountains," spoke at some length in defence of polygamy. He alluded to the condition of society generally in Europe and America, and said the whole fabric was melting down, being rotten with vice and immorality. In London alone there were 80,000 abandoned females, and in New York 40,000. The bishops, the clergy, and the Ministers of State, were at a loss to meet what they pleased to call the "social evil," and pointed with scorn to the Latter-day Saints because they had the audacity to believe in polygamy. They did believe in it. He contended polygamy was supported by Scripture as well as by expediency; but he was aware that a man could not take a number of wives into his house, and that home be a perfect heaven, unless high and holy principles reigned there. It was the duty of "elders" and teachers to warn the "saints," and teach them touching such matters. First, they must get up from this Babylon to their mountain home. No city was so virtuous in the world. There they were building up a kingdom based on lofty principles, where virtue was admired and matrimony guarded. He was many thousand miles from home, and he had left his wives and daughters behind, who would be safer in no other city in the world, for there was no other place where the marriage vow was so revered. He left them confidently, as he could leave them nowhere else. There the desecrator of virtue knew he would be followed by the arrow of death; the judgment of God was after him. But he was well aware polygamy could not exist where the people were not prepared—those whose hearts were not influenced by high and holy principles.

Mr. Brigham Young, jun., said it gave him great pleasure to be present to assist in building up the "saints," not that he was privileged more than others might be if they would seek for "light." It was said they (the "saints") were an exclusive people, to the condemnation of all others. That was wrong: they saw good in many sects in England as well as in America, many of whose members were living up to the "light" that they had in them. Saints first saw the "light" guiding them. See the progress they had made. He arrived "home" in October last. When he reached that peaceful place, he found a people not to be equalled on the earth, who were living virtuous lives such as were commanded by the Almighty. It had been said that the gospel as it had been preached in England for centuries, was throwing a flood of light throughout the world; but he at great length denounced Christianity in all its forms. The question of polygamy was little understood; people talked about it as if it was the starting point with the "saints." It was the same as to put a boy at once to read Cicero, or to the middle of arithmetic, instead of putting him to learn his alphabet. Many of the "saints" were strongly opposed to it when they first started in pursuit of truth. They could not learn all things at once. Polygamy was a part of their system only suited to a mature understanding. Mr. Young concluded by thanking the "saints" for their kind support.—The proceedings then closed.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 20, 1867.

THE event of the season—the great Exhibition at Paris—was opened to the public on the first day of this month. Although at that time it was in a very unfinished and unsatisfactory condition, it was declared open by his Majesty the Emperor. Since that time, extraordinary efforts have so forwarded the unfinished portions, that in the language of the *Times'* correspondent of the 10th instant—"The Exhibition may now be described as in working order, and before the week is ended, nearly every section of the building will make a show with some pretensions to completeness."

On that date President Brigham Young, jun., and lady, after having attended the Conference in London on the 7th, left that city for Paris, he having been elected and commissioned, by the Legislature and Governor of the Territory of Utah, Commissioner to the great Exhibition, to place on view the products, natural and artificial, of that singularly interesting portion of the earth—the Great Basin of North America. Twenty years ago it was a desert wilderness, occupied by Indians, wolves, crickets, and grasshoppers; to-day it is the area of a hundred towns, occupied, as variously estimated by Congressmen, at one hundred and twenty-five thousand to one hundred and fifty thousand inhabitants, and having for their moral status an elevation far above that of either State or Territory in the Confederation. It is interesting and singularly befitting that Utah should be represented among the assembled Commissioners of nations—having worked her own way and made her mark in the world, she deems it better to represent herself, than to be *mis*-represented by others. We understand it is Commissioner Young's intention to have on exhibition an extra bound copy of the Book of Mormon in the various languages into which it has been translated and published, with other standard works of the Church.

We are often asked the best means of forwarding parcels, or packages of goods, to friends in Utah, &c. In answer to which, and similar questions, we reply, that except in cases where some particular article is required, which cannot be purchased there, it is better for persons who wish to forward favors to their friends in Utah, that they send money instead of goods. Since the late war, the United States Government has greatly increased the Custom Dues on nearly every class of goods imported into that country, and on many articles so much as amounts to more than their first cost, with a view to render the importation of such articles prohibitory; the consequence is, the purchase, the carriage, and the Customs, often amount to more than the same

articles would cost there. Persons wishing to do so, can remit money through this office to their friends in Utah.

RELEASES AND APPOINTMENTS.

Elder Nathaniel H. Felt, President of the London District, and Elder William S. Warren, President of the Sheffield District, are released from their present fields of labor, with the privilege of returning home this season.

Elder Charles W. Penrose is released from the presidency of the London Conference, and is appointed to labor in the MILLENNIAL STAR Office, at Liverpool.

Elder Griffith Roberts is released from the presidency of the North Wales Conference, and is appointed to preside over the London Conference.

BRIGHAM YOUNG, JUN. } *President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.*

DEPARTURES.—Elders Robert N. Russell, Anson V. Call, and Joseph G. Brown, embarked on board the steamer *City of Baltimore*, on the 10th inst., for New York. These brethren have labored faithfully during their missions in England, and return with the approbation and blessing of the Presidency here.

Elders Samuel Carlisle, of Liverpool, and David Heaps, of Preston, also went out on board the *City of Baltimore*.

THE GREAT FRENCH EXHIBITION.

(*From the Times, April 11th*, 1867.)

PARIS, Wednesday, April 10.

Notwithstanding the backwardness of some of its departments, the Exhibition may now be described as in working order, and before the week is ended nearly every section of the building will make a show with some pretension to completeness. The exhibitors are all working with a will, for this is the critical week. The juries are assembled; hour by hour they pass from stall to stall, and as the decree has gone forth that they will make their awards on Monday next, the exhibitors are obliged to be ready, if they would not forfeit their chance of honorable mention. And now at last, as the arrangements make progress, a visit to the Exhibition becomes a pleasure. One has thousands of interesting objects to look at, without being pushed about by busy carpenters, without being smashed by heavy packages dropped at one's feet, without wading knee-deep through sraw and rubbish, without being smothered by the dust that used to rise before countless besoms, without being stopped at every other turn by inexorable policemen.

There must be a great deal to see, for there are no less than 45,000 exhibitors. Year by year, these Great Exhibitions have become more and more important. The first Exhibition of all had the immense advantage of novelty. Therefore it made an impression and had a fame which no succeeding display of the kind has been able to approach. But the number of exhibitors in the Crystal Palace of 1851 was under 14,000. In each successive competition, the number of competitors has increased, and the

show of works has likewise grown in strength. At Paris in 1855 there were 24,000 exhibitors; at London in 1862 there were nearly 29,000; and now, at this vast concourse of all nations, we find as many as 45,000 in the race. One hears on every side, "This is the last of the Exhibitions—or, at least, for many a long year there will not be another." No wonder; for, besides that these great shows follow one upon another with irritating frequency, they have at last grown to such prodigious size as to be almost unmanageable. They are crushed by their own weight. Here, moreover, is an Exhibition in which not only are the competitors prodigiously multiplied, but also the objects of competition are more numerous and more complicated than ever. There is a horse show, a cattle show, a poultry show, a grand international dog show, a ploughing match, a show to illustrate the whole history of labor from the beginning of the world—if the record can be made to extend so far back,—a show to illustrate the physical and *moral* condition of the people. There is a competition of eating-houses of all nations all round the building, so that a visitor may be able to judge whether he most approves a French, or an English, or a German, or a Russian, or a Spanish, or an Italian, or a Turkish, or a Chinese dinner. I believe that at one time it was intended to make an exhibition of missionary labor. Bosjesmen and other savages were to be exhibited as specimens of the skill by which the raw material of humanity can be manufactured into a civilized product. There is, of course, no limit to the subjects of competition. Where are we to draw the line? Why should we not have a sort of Eisteddfod? Why not a contest of musicians? Why not of poets? The only reason why a great international horse-race is not included in the gigantic struggle, is because such a race is supposed to exist already. The Grand Prix de Paris is the greatest prize of its kind in the world, and it will be run for, as usual, a few days after the Derby.

Even if the weather had been favorable, it would have been a matter of extraordinary difficulty to get such an Exhibition into order all at once; and certainly those who desire to see what will, perhaps, be the most memorable characteristic of the spectacle in the Champ de Mars—the display outside the building in the park—must not come to Paris in the ensuing holydays, but had better defer their visit till the middle of May. Nevertheless, those who come over in the Easter vacation will find more than enough to repay them for their pains. I have said that a visit to the Exhibition has now become a pleasure. The chief drawback to this pleasure is that the Imperial Commission has not yet deemed it right to provide visitors with seats. One has to trudge on from case to case without much chance of a rest, unless one goes outside the building to one of the restaurants. I have seen ladies toiling about, too much interested to go away from the thousand of rare and beautiful objects to be seen, and yet too weary to look at them with the attention they deserve. In their exhaustion, perhaps, one of them rests her elbow for a moment on the case or on the pedestal where the objects are shown. Up comes an attendant and tells her that this is "forbidden." She looks wistfully round for a seat, but in vain. She remembers, it may be, that seats are usually to be found in picture galleries. There are the great French picture galleries, crowded with visitors—but they have not a single seat. The lady goes off in despair to some benevolent exhibitor, and asks for leave to sit for a minute on an empty packing case. There is nothing, therefore, of a lounge as yet in the Exhibition; and most of the visitors belong to that hardy class of sightseers who make a business of pleasure—who accept all the fatigue of sightseeing, not so much for the immediate pleasure of it, as in order that they may attain the subsequent pleasure of saying that they have seen the sight. It is a great fact about Exhibitions, however, that people soon get tired of looking at the objects, but they never get tired of looking at each other; and the success of an Exhibition to a large extent depends on its power of ministering to this social tendency. We see faces that we should like to see again; ladies no doubt like to see the front as well as the back

view of some brilliant costume; we hope when we turn to have the chance of talking to some acquaintance who now as we pass him, cannot be disturbed. There is no promenade in the present Exhibition—no great hall where people can congregate, form into groups, or saunter to and fro. There is no compulsion exercised. People can go where they like, and stay where they like. But the building is constructed with a view to circulation, and all the arrangements of galleries and pathways tend to produce circulation. You go round, and round, and round the building in one circle or another. If you are tired of one circle, you go into the next, or, like the hyæna at the Zoological Gardens, if you are tired of making the circuit one way, you turn about and make it the other. No chance of seeing a man twice in this building. If your friend has passed you, he has passed like a ship at sea—you will never see him more. He has gone off to gyrate in ceaseless circles of which you have no conception. Alas for the fond youth who in one of these encircling galleries may fall in love at first sight with some fair face. He will never see that face again. Away goes the damsel in her orbit. The fond youth may follow her, but he will never meet her.

You will desire to have some information as to the number of persons who visit the Exhibition. On this head you will seek in vain for information in the Paris papers. Either they don't know, or they are not allowed to tell. I have ascertained that on Sunday the number of visitors who passed the turnstiles was about 12,000. This was the last and the most successful of the days on which the entrance-fee was five francs. At our Exhibition of 1851, the five-shilling days lasted for three weeks, and during that period the average number of visitors each day was about 24,000. But this included the holders of season tickets, and the number of 12,000 who passed the turnstiles of the French Exhibition on Sunday last, is exclusive of this class of visitors. Moreover, in pushing this comparison, several things must be taken into account, beyond the discredit which may be due to the French show for its unfinished state. The weather is still inclement; and, though it was brighter than usual on Sunday, still the attraction of the Champ de Mars had to contend against those of Longchamp. All Paris went forth with the Emperor on Sunday to the Bois de Bologne to see the races; so that on the only five-franc day on which the Exhibition had a chance, it had to compete against a most formidable rival. But there is a sadder tale to tell. Monday was the first day of admission at a franc, and the numbers who passed the tourniquets were less by one thousand than those of the day before. The reason of this is that nothing can be more miserable than the weather—a day of soaking rain. Certainly no one who could help it was likely to go to the Champ de Mars on foot; and on a wet day it is not easy to find other means of conveyance thither. The carriage service is indeed at all times very deficient. The omnibuses are much to few, and they drop the passengers too far from the building. The cabs also are few enough; the railway is a farce, and the steamboats are nothing. Let me add, that if it be difficult, whether in fair weather or in foul, to reach the building, it is still more difficult to get away from it. There is a tremendous scramble for cabs. Foreigners yell and Frenchmen cry "sst" to inacessible, imperturbable charioteers, but all to no effect. A man who is single, and has a little patience, may get on pretty well. Woe to the poor fellow who has a wife and daughter to look after. A cab comes up and he hails it. Before he has time to open the door and to push his wife in, somebody more active has opened the opposite door and is seated in the vehicle. Then there is an altercation, a policeman comes up to decide, and the mildest spoken has to yield. Every cab that comes up, unless it is specially ordered, produces a similar battle. If one does not choose to join in this fight, then the plan is to order one of the men in blue blouses who hang about the gates to fetch a cab; he flies down the Avenue Rapp into infinite space, and one scarcely expects to see him again. He returns, however, in ten minutes, and in the interval one

has time to indulge in touching reminiscences of the London cabmen. If the London cabs are uncomfortable, at least there is no lack of them, and they may be said fairly to accomplish their purpose of saving time.

Of the contents of the Exhibition it may be as well not to speak for a day or two yet, except in general terms. The picture galleries are at present the most completely arranged section of the Exhibition, and they vie with the machinery department in the crowds of visitors they attract. But the numbers are not yet affixed to the pictures, so that it would not be easy for a reader to follow the criticism which might be bestowed on them, and to find the precise picture referred to.

The public flit about the Exhibition from point to point—and have not had time to fix their attention on special subjects. Nor, on the whole, can it be said that they are much attracted by the most important objects. In the French department may be seen some of the most wonderful enamels ever produced—the enamels of M. Charles Lebec—masterpieces of art. For one who looks at them, and can appreciate their extraordinary excellence, hundreds will turn into the neighboring Court to see the last new invention in the way of a cravat pin. The toy is amusing enough. Everybody has seen how bells are rung in all the new hotels in Paris, London, and New York. Instead of pulling the bell and making it ring by an exertion of mechanical force, we press a small button in the wall; this is connected by an electric wire with a little alarm, the clapper of which keeps on jingling so long as the button is pressed. Lift the hand from the button and the alarm ceases. This principle a French jeweller has adopted to cravat pins. The knob of the pin is of various devices. It is a hare with a tabor, or a drummer with his drum, or a death's head with a loose under jaw, or a dog. Whoever chooses to wear such a pin, has connected with it by a wire, a small electrical battery in one of his pockets. He puts his hand into his pocket, touches a button there, and off goes the pin. The hare begins to patter on the tabor, the drummer to beat on his drum, the death's head to chatter and roll its horrid eyes, or the dog to bark and snap. When the hand is lifted from the button, instantly all is quiet.

In the British Department is another toy that draws great crowds, and must be somewhat of a burden to its possessor. I wish to say nothing in desparagement of Mr. Harry Emanuel, whose show both of the most costly and of the cheapest jewelry is, indeed, worthy of mark. But, perhaps, he has discovered by this time that his swan can do him no good, but must attract attention from his real merits, which are great. People rush and crush to see this swan, as in 1862 they crushed to hear the piping bullfinch. When we approach the bird we see him floating, as it were, in water, and resting his head behind his wings. He is wound up, and he begins to raise his head with all the proper motions of the swan, he curves his neck in pride, he espies some fish in the water before him, he lowers his head to seize one, he holds it in his beak for an instant, he then swallows it, and, last of all, returns gracefully to rest. The action is very pretty and calls forth loud applause. The bird is indeed very old, though his plumage may be new. Its mechanism was supposed to have been constructed by a Mr. Weeks, who lived in the reign of George III., but it was lately discovered that it formed part of the museum of Mr. Cox, a jeweller who lived in the reign of George II., and whose collection must have been of some importance, as he obtained an Act of Parliment to enable him to dispose of it by lottery. Mr. Harry Emanuel has put the clockwork mechanism in order, and has given the bird a new and beautiful silver plumage, but this is all he has had to do with the invention of the toy, which proves so attractive to the multitude, and which seems to eclipse all else in its neighborhood.

If you wish to get rich, get married. When was ever honey made with one bee in the hive?

CORRESPONDENCE.

ENGLAND.

Preston, March 22, 1867.

President B. Young, jun.

Dear Brother, —As I have not previous to this time given any report of my labors in this land, I will now appropriate a little time in so doing. I landed in England in company with several others, in August 1865, and was appointed to labor in the Bristol Conference, under the direction of Elder J. E. S. Russell, until the Birmingham Council in January 1866, when I was appointed to preside over the Land's-End Conference, in which place I remained until the last of June, when I was appointed to preside over the Preston Conference. I have labored in much weakness in the above mentioned places, but the Lord has abundantly blessed me, and has had respect unto all my administrations, for which I thank and praise him, for it is through his blessings that I have been enabled to do the little that I have done. I have been unceasing in counselling and instructing the Saints, and in bearing a weak but faithful testimony to the truth, wherever an opportunity presented itself. The Saints have been very kind in administering to my wants and necessities, for which I am thankful, and pray the Lord to bless them. Those I have been associated with in the different Conferences, are a very kind and warm-hearted people, and the majority of them are desirous to do right, and to give heed to the instructions given them by the Elders; still there is room for improvement—they spend a great amount of money annually that would be much better in the Emigration Fund. One brother told me, that the article of snuff alone had cost him thirty pounds in the last ten years. Now, this amount would have established him and his family in the valleys of the mountains, where he might begin to convert the wilderness and solitary place into a fruitful field, and under the blessings of heaven, and fostering care of the servants of God, he would soon be able to close his eyes upon the stern and angry frowns of poverty and want, and open them to greet the smiles of peace and plenty. This much might have been accomplished, by depriving himself of this one article, and how much sooner might it have been done by depriving himself for a little while of many larger unnecessary luxuries? I am confident if the Saints would give strict heed to the counsellings and instructions of the servants of God that come among them from time to time, they would be qualified, to a great extent, for the duties and responsibilities of life, and by so doing, they would come in possession of that knowledge which is so indispensable to each one's happiness and prosperity in the kingdom of God, and without yielding obedience to the counsels and instructions of the servants of God, they will never obtain the blessings they so much desire.

Last Sunday, the 24th ult., I had the pleasure of meeting brother G. D. Watt, from our mountain home. Indeed, I felt happy to greet and welcome brother Watt, and to have the privilege of hearing him speak, for he attended the Branch meeting at Preston in the morning. There are many to greet and welcome brother Watt in Preston.

Fearing that this communication has already grown tedious, I will conclude with love and respect to yourself and all in the office,

J. G. Brown.

Nottingham, April 9, 1867.

President B. Young, jun.

Dear Brother,—Being again on the eve of returning to my mountain home, I desire to thank the Saints wherever I have travelled, for the uniform kindness they have shown to me, and pray that God my Father may reward them for all they have done.

While on my mission, I have endeavored to teach no doctrine but what I knew to be true, inculcate no principle contrary to virtue, and do no act of which I would need to be ashamed. How I have succeeded, I leave those to judge among whom I

have labored; and although I have not flattered man or woman to gain their favor, I can go away without fearing their reproach, for wherein I may have erred in anything, it has been in judgment and not in intention.

That this is the case I thank God my Father, for it is only through his sustaining power that I am what I am. I have rejoiced much on my mission, and enjoyed more of the Spirit of God than ever I had before.

I am truly sorry at the illness of my fellow-laborer, B. W. Kimball, for I can bear testimony of him, that I have never met with a young man whose desire was more ardent than his to do his duty.

Praying for the blessing of the God of Israel to rest on your head, I remain your brother,

WILLIAM GIBSON.

SCANDINAVIAN MISSION.

Gottenburg, Sweden,
March 27, 1867.

Apostle Franklin D. Richards.

Dear Brother,—As you kindly invited me to write to you, I will improve the opportunity and drop a few lines, which may be of some interest, as you have lately visited these lands. In the first place, receive my sincere thanks for the favor granted me of being in your good company through the Conferences in Sweden, which was a great blessing to me; and the good and fatherly counsels you bestowed upon me, I shall try to cultivate, and impart thereof to others as much as possible. Your visit and influence will long be remembered with gratitude among the Saints. I must acknowledge that I felt quite lonely when gazing at the train starting with you and brother Widerborg from Stockholm, for I appreciate it as a great privilege to associate with those who hold the keys in the kingdom of God, and are willing to bestow blessings upon us, and I feel in my heart to say, God bless you brother Richards, and all the leaders of Israel, henceforth and forever.

The day after your departure, I went by rail in company with brother Hesse, the President of the Conference, as far as Upsala, 42 English miles north of Stockholm, where there is a Branch containing about 30 members: we found them happy in the spirit of the Gospel, and held two meetings, which were well attended by Saints and strangers. Upsala is the renowned place of learning in Sweden, being the foundry where they make their priests. A university there contains about 1200 collegians yearly, some of whom visited our meetings, and were very attentive. I think you will find Upsala in your book, "Ten years in Sweden."

I stayed in Stockholm Conference four weeks, and we baptized nine persons into the Church in that city. I have visited almost every family of the Saints in their homes, in company with brother Hesse, and tried to impart of the life-giving spirit, and I have felt blessed in so doing. Before I left, I called the Saints together, and gave them such instructions as were dictated by the Holy Spirit, to live their religion in their every-day life, have peace in their families, pay their tithing, shun the tempter, rely on God, and keep his Spirit. I attended sixteen meetings with the Saints in Stockholm, and left with the best of feeling, and have the best hope for the future prosperity of the work of the Lord there. On my return to this place I visited Orebro, where there is a Branch. On the Sabbath we held two meetings, which were well attended both by Saints and strangers. In the evening I had the privilege of preaching to a large congregation, amongst which were some of the nobility of the city, who were very attentive, and seem to be a good people. I am happy to say that the Spirit of God is working mightily among the people, and the spirit of freedom is pressing onward, and goes from heart to heart, and priestcraft and tyranny is on the downfall. I rejoice in the work of the Lord, and feel glad in having the privilege, in connection with my brethren, of proclaiming the principles of truth to the inhabitants of these lands, and shall feel fully rewarded if I only can return with a clear conscience, and the approbation and good feelings of those that have sent me. I have had letters from home lately, and find that my family were all well. I am glad to hear of

the prosperity, peace, and general well-being of our friends in the valleys of the mountains; it strengthens my faith, and comforts my heart, to see from day to day that God is on our side, and protects his people, while the nations are left to destroy one another, because of their wickedness, sin, and corruption, which are rapidly increasing amongst them. Happy day when sin and the power of the evil one shall be done away, and peace and happiness extend from one end of the earth to the other. I rejoice in looking for the day when the kingdom of God shall reign over the nations, and Zion have conquered all her foes, and I feel thankful to be counted worthy of being in the ranks among my brethren, and do the best I can.

I had a letter from brother C. Widerborg lately: he feels well, and also the brethren at his office. Please give my love to brothers B. Young, jun., O. Pratt, Preston, John W. Young, and all the brethren who know me. With love and regards to yourself, praying for your welfare, I subscribe myself your humble brother in the Gospel covenant,

N. WILHELMSEN.

SUMMARY OF NEWS.

—o—

NEW YORK, April 3.—An extra session of the Senate was called by President Johnson to consider the Russian treaty, and to confirm diplomatic and other appointments. In the proposed treaty, Russia cedes to the United States all Russian America for the sum of $7,000,000. The treaty requires the ratification of the Senate. Both houses must concur in the appropriation of the purchase money.

The Emperor of Russia, without troubling himself about anybody's opinions on the subject, has sold to the United States a piece of territory conterminous with our own, and so placed an ambitious and encroaching neighbor on our very borders. The country thus transferred overlaps British America exactly as the Duchy of Luxemburg overlaps Belgium, and the proceeding might beyond question be viewed as menacing more or less remotely the security or independence of our possessions. In fact, the instincts of the British public actually took alarm at the first intelligence of the transaction, but the agitation quickly subsided, and the news which we yesterday published of the final ratification of the bargain was received with something very like unconcern. We do not look upon British America as France and Germany look upon every scrap of debatable ground between their respective territories. We rather persuade ourselves that, some day or other, our Transatlantic possessions must, in the very nature of things, be lost to us, and we have no desire to struggle against the natural course of events. The cession of Russian America to the United States may, perhaps, accelerate or assure this result, but as the result has been long accepted as a probable and not very deplorable necessity, we look upon the proceeding without uneasiness.—*Times.*

POSTAGE TO THE UNITED STATES.—The official correspondence on this subject has been laid before Parliament. The result is that the post-office of each country is to make its own arrangements for the despatch of its mails to the other, and receive the postage, the other country making no charge for delivery; and after this year, the Cunard contract then expiring by notice given to that effect, the entire postage on a single international letter is to be 6d., if despatched from the United Kingdom, 12c. from the United States.

Jerusalem, according to some recent statistics, is still in some respects the city of the Jews. It is found that there are 7,000 Jewish inhabitants, 5,000 Mohammedans, and 3,400 Christians in the place.

Nine ladies in New York and five in Boston, have recently graduated at medical colleges as physicians. One of the professors of the New York college stated that there are in America 300 women practising medicine whose professional incomes range at from $10,000 to $20,000 per annum.

ADDRESS.

Jonathan Steggell, 14, Gomer Street, Liverpool.

DIED:

GODSALL.—At his residence, in the 4th Ward, on the 23rd inst., Elder John Godsall, in the 58th year of his age. Brother Godsall embraced the Gospel over twenty years ago, in his native town, Birmingham, England, In 1855 he was appointed president of that Conference, emigrated to this place in the following year. He was a member of the High Priest's Quorum, a man of sterling integrity and much respected by those who knew him best. He has been severely afflicted for the last five years, and for nearly the three last years has been confined to his bed. His sufferings were so intense that he gladly welcomed death as a friend, and died in the full faith of the Gospel.

SIMPSON.—Dec. 30th, 1866, in Leeds, late of Otley, Sarah wife of Elder Thomas Simpson, aged 34 years.

SIMPSON.—Feb. 13th, 1867, Elder Thomas Simpson, Leeds Branch, late of Otley, aged 57 years.—DESERET NEWS, please copy.

STANSFIELD.—At Clitheroe, March 22nd, 1867, after a lingering illness, Hartley Stansfield, aged 45 years, and 7 months. He was noted for his musical attainments.—DESERET NEWS, please copy.

MORGAN.—March 24th, 1867, at Tredegar, Mon., Margaret Ann daughter of Elder David and Mary Morgan, of sore throat, aged 3 months.

JONES.—March 27th, 1867, at Tredegar, Mon., Rebecca, daughter of Thomas and Ann Jones of whooping cough and inflammation of the lungs, aged 2 years, 4 months and 25 days.—DESERET NEWS, please copy.

POETRY.

—o—

HASTY WORDS.

Once spoken, words, like arrows flown,
Are past beyond recall;
They must strike home, tho' deep they sink,
And bitter tears may fall.
Ah! "hasty words-" like poniards keen,
Oft sink into the heart,
And yet they often are not meant
To play so dread a part.

And even love has died of grief
By "hasty words" once spoken;
For tears alone give no relief
Where words the heart have broken.

The ice cold breath of winter is
More mild than words of meaning
Bitter and harsh, so often spoke,
Tho' meant not such, yet seeming.

Think 'ere you speak the cruel words,
That smite the heart with sorrow:
Think, 'ere you strike the dagger in,
That wounds yourself to-morrow;
For many a life long anguish has
Been caused without intent;
And home become the home of grief,
By "hasty words" not meant.

Provo, U. T. A. H. NOON.

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MILLENNIAL STAR.

"*Arise ye, and let us go up to Zion, unto the Lord our God.*"—JEREMIAH.

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HOW TO OBTAIN THE BLESSINGS.

"But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."—MATTHEW vi, 33.

Truly hath it been said that God's ways are not as man's ways. This fact is patent to all who reflect on the dealings of God with man, and on the dealings of man with himself. By contrasting the former with the latter, the difference will be made apparent, and the magnitude of that difference will be in proportion to our comprehension of the ways of both. We desire to call the attention of our readers to this difference, that they may, by study and reflection, learn wisdom according to the ability they possess, rather than attempt to point out the particulars of this difference, other than to remark that the ways of man are characterized by ignorance and folly, coupled with selfishness, while the ways of God manifest an infinitude of wisdom and knowledge, adorned with the high attribute of benevolence. Both the counsel and promise couched in the words of the Savior above quoted, give force to this last remark. The verse preceding the one selected as our text, shows the then existing necessity of this counsel being given by way of instruction, and that the ways of man are not those of God. As the human heart dissected to-day, would be found to be the same in all respects as when Christ delivered his sermon on the Mount, the counsels he gave on that occasion are as applicable to people now as then, and it is equally important that heed be given to them. The folly of man has in every age manifested itself by ignoring the counsels of God's Priesthood, and exalting "these things" which ought to be regarded only as blessings incident to life, to the position of a god, and paying homage to them, and by seeking to lay up perishable treasures on earth, to the exclusion of imperishable treasures in heaven. In this, the last dispensation, God has established his Priesthood on the earth, with authority to again sound in the ears of all people this proclamation, "*Seek ye* FIRST *the kingdom of God and his righteousness; and all these things shall be added unto you.*" Herein is the wisdom and benevolence of God manifested; for by giving heed to this counsel and proclamation we shall, not only secure to ourselves "all these things"—our present needs—but also the true and imperishable riches of

eternity. In consequence of man's transgression, he became and is a stranger to God, and an alien to his kingdom and government; hence the exhortation to seek the kingdom of God with a promise that they who seek shall find, if they seek earnestly. To seek and to find will be of no avail, unless in conjunction therewith we perform those acts by which we become the adopted or naturalized citizens of God's kingdom, thus renewing our allegiance, and becoming as citizens entitled to the benefits and blessings of his government.

The steps preparatory to, and the ordinance of naturalization, are easy and simple, within the reach of all who desire to become citizens, without money, without price. But what are these steps required to be taken, and what the ordinance to be administered? The first requisite is to believe on the Lord Jesus Christ, which all Christendom *profess* to do. The second is, repentance of sin, which consists in forsaking every evil, and ceasing to do wrong, either to ourselves or others. This is something which very few among all the family of man do or even profess to do. This kind of repentance worketh life, and is a repentance that needeth not to be repented of. These are the preparations required of the candidate for citizenship by the constitution of the kingdom of God. The ordinances by which this citizenship is perfected, are those of baptism by immersion in water for the remission of sins by one authorized of God, followed by that of confirmation, and the reception of the Holy Ghost by the imposition of hands, which is the Spirit's seal and ratification of the vow of allegiance and fidelity. This answers the first condition specified in the text, to which all Saints have conformed, and with which all must comply who would enjoy the promised blessings.

There is another and very important condition prescribed in the text, and one least understood, and by some professing to be Saints little regarded. This condition is, that after having sought and become a recognised citizen of the kingdom of God, that we seek the righteousness of God. In order to do this, we must understand in what this righteousness consists. It may be said that in this short sentence is contained the essence of the Saint's whole duty to himself, to all men, and to God, from his entrance into the kingdom throughout all future time, throughout eternity. Notwithstanding this infinitude, it is not difficult to give a satisfactory definition of the term. It is this—implicit obedience to legitimate authority. Perfect obedience to all the laws of the kingdom of God appertaining to any order in that kingdom, is perfect righteousness; hence the propriety or consistency of the command, Be ye righteous, even as God is righteous: that is to say, that as the Lord observes every law pertaining to the perfections and attributes of his being, in his own order, so must we comply with every law of our present order, that by perfection in this we may be prepared for a higher order, and thus, like unto our Father and God, go on from knowledge to knowledge, from power to power, in the scale of endless progression, so that our righteousness, like the righteousness of God, shall be revealed from faith to faith. By so doing we become righteous, even as God is righteous.

But what are these laws the Saints are called on to observe, and are they written or unwritten? The laws are those which are especially adapted to their present order of beings, and calculated to exalt and ennoble. They are for the most part unwritten. A few are written, and many of them are positively forbidden to be written, because of their great sacredness and peculiar character. Because they are unwritten, it necessarily follows that their communication must be oral. Now, as some of those professing to be Saints have little regard for these unwritten laws orally delivered, let us ask if these laws are of any less force because unwritten, or the results of their violation any less direful than if all were written? We answer, no; but on the contrary, they are of greater force, and by their violation greater guilt is incurred.

We have before remarked that God has again established his Priesthood on earth, for the purpose of administering his government among men,

and of declaring to all, his laws, both the written and the unwritten. Those who have been called and ordained to the Priesthood, are acting by authority of the Lord Jesus Christ, to whom all power in heaven and on earth has been entrusted. Therefore, the words of those so ordained and appointed are to the Saints and the world a portion of the unwritten law, and they are of no less force on all men who hear them, because they may be delivered to an individual in the chimney corner, or to the public congregation, or in the house of the Lord; neither would they be of greater force were they delivered to the world amidst the roaring thunders of Sinai. The words of this Priesthood to us are the words of legitimate authority, to which we must give heed and render obedience, if we would seek the righteousness of God. It is not our province or prerogative to dictate, but to obey, since we are subjects and not sovereigns as yet.

From what has already been remarked on this part of the text, we trust the Saints will be able to understand more fully their relationship to this Priesthood ordained of God, and also that their words and counsels are not idle words or vain imaginations, but are words and counsels proceeding from the mouth of God; also, that they will comprehend the forcible and oft repeated remark of President H. C. Kimball—"Do as you are told," for therein is our righteousness manifested.

When we have complied with the conditions of our text, by seeking the kingdom of God and his righteousness, then does the fulfilment of the promise begin, that "all these things shall be added unto you." We may here remark that "these things"—meat, drink, and clothing—are necessary, and that our Father knoweth that we have need of them; but they are only incidents of the life that now is, and should not engross our sole attention, nor occupy our first and last thoughts, as to how we can gather around us a little more of this or that, in order to be regarded with favor by the ungodly. In all these matters we should follow the counsels of the Priesthood, and do all to advance the interest of God's kingdom.

By performing the specified conditions, we not only realize the fufilment of the promise that our natural wants shall be supplied, but we also gain the grand and important objects of life,—viz., perfection in knowledge, eternal life, and the power of endless lives, the true riches of eternity, all of which constitute full and complete salvation. In this we may see the wisdom of God, who exhorts to lay up treasures in heaven, where moth and rust do not corrupt, nor thieves break through and steal. Man's wisdom, which is but folly, teaches to lay up treasures on earth, which will perish with the souls of all who make gold their god. Herein are God's ways not as man's ways. If any whose names are enrolled among the people of God, have not for themselves verified the propositions in the text, they had better make a close examination of themselves, and learn whether or not they are seeking the righteousness of God. There are some in this country who have been in the Church and kingdom for ten, fifteen, twenty, and some for twenty-five years, who will tell you that they are poorer to-day in the things of the world, than when they entered the kingdom (and we may add, in spirit too). Do such remember, that the very first law given to them after they were made citizens of the kingdom, required them to go to the land of Zion, where "all these things" are in great abundance? Have they complied with this law, or made the slightest attempt to comply therewith? The books do not show it, if they have, and by the "books" shall they be judged. Then charge not God with slackness concerning his promises, and remember that "to obey is better than sacrifice, and to hearken than the fat of rams."

Saints, do not as the Gentiles do, who seek after "all these things," "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you," for your Father knoweth that you have need of them. It is the Lord's business to provide for his Saints, and he will do it to all who walk in the counsels of his Priesthood, by which they manifest their loyalty as good citizens of his kingdom.

A. MINER.

AMONG CANNIBALS.

(*From the Times, April 9th*, 1867.)

Mr. Charles Livingstone, Her Majesty's Consul in the Bight of Biafra, sends to the Foreign-office the following narrative of his interview with the King of the Okrika country in July, with a view to terminate war between that country and New Calabar; the Consul was accompanied by three chiefs of Bonny:—"Op Okrika, the chief town, is built on a dry ridge, part of which is adorned with magnificent trees. A stockade, through which peep some guns, defends the water front of the town, which seemed longer than Grand Bonny. Dense masses of people crowded the beach at the public landing-place. The Bonny chiefs, Prince George, Banigo, and Calendusi, landed, but we remained in the boats until they had seen the King. In fifteen minutes they returned and beckoned us to land. The stench was terrible; all the stinks at the outskirts of all the African villages I ever entered, though mixed and shaken together, would be weak compared with this. After passing through the crowd, we met some fellows who tried to stop us. 'It was contrary to juju for white men to enter the town.' The Bonny chiefs scolded, and we pushed on, but soon met a mob of hundreds, and further progress was impossible. In vain did Banigo and Calendusi scold and push, and even knock some down; the others pressed closer together, shouting, barking, and gesticulating frantically. After looking at the performance until we got tired of it, we returned to the boats. A canoe came off with two messengers from the King, inviting us to come ashore. Guards armed with long sticks stood at the corners of the streets, and the town was quiet. We were conducted to the King's audience chamber, which had no light except what came in by the door. Chairs were brought, and the chiefs and others crowded in. A beating of drums announced that the King had gone to the juju-house to consult the spirits before proceeding to business. In half an hour King Fibia appeared, a strongly-built man of 45, with a round, good-natured-looking face. He shook hands and sat down on a low stool in the corner. Apologizing for the rude reception his people had given us, he asked us to remain till the following day, as some of his chiefs had not yet arrived from their villages. A table of native manufacture was brought in, the Queen spread a table-cloth over it, and 'tombo' (unintoxicating palm wine) was presented. Permission to see the town was given, and we paid a visit to the juju-house; a noisy crowd attempted to rush in after us, but a vigorous application of the long sticks of the guards drove them back. Masses of human skulls hang from the walls, and numerous rows of skulls cover the roof of a sort of altar. In front of this altar sat the juju man, having a footstool of human skulls. The Okrika had eaten the victims whose skulls decorate the juju-house. An old man who accompanied us spoke with evident gusto of the different cannibal feasts he had partaken of, and mentioned the parts of the human body which he considered the sweetest. It is the first time I have seen cannibals in Africa. We saw men at work tarring ropes; others retailed gin in the streets by the wine-glass. We had a glimpse of the Okrika funeral ceremony. Three young men, facing the same way, had the corpse of a boy done up in matting on their shoulders. They twisted and tugged, and appeared as if struggling with unseen spirits who wished to drag the body to a shallow open grave by the side of a house. At times the young men had the advantage, and brought the body back from the grave; then the spirits prevailed, and dragged them forward. A man kept beating a drum. The Okrika are well clothed, most of the cloth being made from the palm-leaf. They are acquainted with several vegetable dyes; two—a yellow and a blue—are used to paint their persons. We slept in Ogobomé, a large village which has an oil market, and about two miles from the capital. A good dinner was

provided, and we were offered a choice of sleeping apartments, close inner rooms, or the open verandah; my companions preferred the latter. I was conducted to a neighboring house, and found the people very kind. My bed, small boxes, of unequal height unluckily, was in the best room, in which I found a good fire, 30 kegs of powder, and a considerable quantity of cloth and gin. I managed to sleep tolerably well, but my companions were badly bitten by the sand-flies. A King's messenger came for us at sunrise, and shortly after 7 we were seated with the King and his chiefs. King Fibia remarked that in Bonny the King and chiefs could settle public affairs, but in Okrika the people always wanted to be present. He thought it would be better to have the interview in a public place, so that his people could hear all that was said, and not have to pester him with questions after we were gone. We accordingly adjourned to the street. There was some disturbance at first, but nothing like that of an excited political gathering in a civilized country. King Fibia requested them to be silent, and listen to what was said. His Prime Minister and orator, having before him specimens of two kinds of dried fish, a fish trap, and piece of net, commenced by remarking that they were glad to see me. They did not understand the customs of the white men: no white man had ever been in their town before, and they hoped I would excuse them if they proceeded in their own way. He then picked up the dried fish, the trap and net, and handed them to me, saying, 'Bonny and Calabar have ships to trade with, but Okrika has nothing but fish. It is on fish we live, it is with fish we buy the oil we have to sell, and this has been so ever since Okrika became a country.' It was in the creeks I saw in coming that they caught their fish, and Calabar men came into these creeks and stole their fish out of the nets, and also robbed their canoes." Mr. Livingstone discussed with them terms of peace, and it was finally arranged that Fibia should send down two of his chiefs to meet the chiefs of Bonny and Calabar, and settle the differences. The Consul adds, "The session lasted four hours and a half. Never before in Africa have I seen such powerful-looking men as the Okrika. I could not but admire their physical strength. As they sat before me chewing bits of chop-stick to clean their teeth, and gazing earnestly at me, the thought occasionally flashed across my mind, 'Are these cannibals wondering how a piece of roast Consul would taste, and which would be most savory, cold Consul or hot?' On parting, Fibia made me a present of about a cartload of gigantic yams, two goats, and a fowl."

AN OUTRAGE.

(*From the Salt Lake Daily Telegraph, March 7th & 9th*, 1867.)

The House Judiciary Committee have denounced the Memorial of the Legislature of Utah, asking Congress to repeal the anti-polygamy law, as an "outrage" of the greatest kind. Of course we are very sorry that the distinguished gentlemen composing the Judiciary Committee saw in that light the petition in question. We regret that those gentlemen should think so meanly of the Legislature of this Territory, as to conclude that it had deliberately and intentionally, or even carelessly, perpetrated an outrage of the gross character represented, or, indeed, any kind of outrage upon the assembled wisdom of the nation. It is possible that the committee have misjudged the designs and intentions of our Legislature, and the nature of the spirit that actuated it, in presenting that petition to Congress. It is even possible that the committee have misjudged the real nature of the memorial itself, or rather of the subject which is the burden of that memorial. We are somewhat inclined to think that such is the fact, and acquainted

as we are with the members of the Utah Legislature, all of them to some extent, many of them very well, and the principal of them intimately, we must be permitted to say, in their behalf, that we are perfectly satisfied that they had not the slightest intention of outraging the feelings of Congress, had not the most distant idea of doing any such thing, are totally incapable of such intention. The members of the Utah Legislature are honorable and upright men, of decided and strong convictions, earnest in maintaining those convictions, and conscientious in developing them. We are certain that the perpetration of outrages against any man or woman, or body of men or women, is not one of the reasons for their assembling in our Legislative halls, but is entirely foreign to their motives and dispositions.

But of what could this "outrage" consist? Was it the act of presenting a memorial to Congress? That could hardly be. We are aware that some curiously constructed personages contend that the people of the Territories have no political rights, consequently have not the right of petition, and that some more curiously constructed personages contend that the people of Utah have no rights of any kind, but we would be very loth to outrage Congress by supposing that it contended for any such despotic notions. Therefore, we cannot begin to presume that the "outrage" complained of by the Judiciary Committee was the act of the Utah Legislature in forwarding a memorial to Congress. If the Utah Legislature has no right to memorialize Congress, we hope that body will say so plainly.

Next, was the memorial respectfully worded? We thought it was. We have heard no person, even the bitterest enemy of the people of Utah, complain that the memorial was disrespectful in language, and we cannot think it was. If such, however, was the case, we trust the Committee will so signify, and we think that our Legislature, next session, would endeavor to get up and forward another memorial on the same subject, faultless in this respect if possible.

The words of the Committee would lead us to conclude that the alleged "outrage" consisted in asking something offensive to Congress. Does the right of petition forbid the asking for anything that is offensive to Congress, or make such asking an outrage? We do not so understand it. Congress is pleased to make a law to the injury of the citizens of a particular community, or of a majority of the citizens of the whole Union. The representatives of the injured citizens respectfully ask for the repeal of the obnoxious law. How can that be reasonably considered an outrage? It looks to us like the exercise of an inalienable right.

Let us come down to the immediate facts in the case. Congress passed a law prohibiting polygamy in the Territories. This law was made with especial reference to Utah. The people of Utah conscientiously regard the above law as peculiarly obnoxious, as unconstitutional, as inimical to morality and religion, and to the real welfare of the country. In accordance with those conscientious convictions, the Legislature of Utah respectfully, but earnestly memorialized Congress to repeal the obnoxious law, believing that its operation, if effective, would be evil, enormously evil, and that only. How that action of our Legislature could be construed into an "outrage," we fail to see. There is nothing in the right of petition which makes it outrageous to ask anything which Congress may not see fit to grant. On the contrary, the right of petition pre-supposes that such things would be chiefly asked. If Congress and the people invariably saw and understood exactly alike, there would be no need of petitions, for Congress would invariably legislate to the full and perfect satisfaction of the people, without being asked to do it. If Congress does not see fit to grant what citizens who feel themselves unjustly borne upon by Congressional enactment, ask why so it is, but how asking Congress to repeal an obnoxious law can be an outrage, is a mystery to us. Would the Committee be good enough to explain?

THE MARRIAGE RELATION.

The House Judiciary Committee denounced polygamy as subversive of the marriage relation. That is a novel

assertion against polygamy, and to us appears susceptible of no reasonable argumentative support. We say this without intending any disrespect to the distinguished gentlemen who composed that committee, but simply as our estimate of the intrinsic value of the assertion. It may be that our estimate is erroneous, but we do not think it is. It may be that the Judiciary Committee were right in that characterization of polygamy, and that we are wrong in our views of that interesting institution, but we do not think we are wrong. If we are wrong, then we shall be pleased to be convinced of it, and we will thank any person who is able to, and will so convince us. We want to be right, and we mean to get right, if we are not now on that track, though we think we are. For how in the world polygamy, which is plural marriage, can be subversive of marriage, is a profound enigma to us.

What is marriage? It is the union of man and woman by divine appointment and authority, and according to divine law. We presume that there will be no controversy on the question that marriage was of divine ordination. Such is the universal belief in Christendom, though that alone would not be sufficient authority.

The next thing to be considered is —is any kind of authority necessary to the administration of marriage? The universal opinion and practice show, and show truly, that proper authority is considered essential to the solemnization of marriage. What then, is the proper authority? Marriage is not an ordinance of human origin, therefore human authority is not sufficient to administer in that ordinance. Marriage, as we have said, is an ordinance of divine origin, therefore divine authority is necessary to its performance. It consequently follows, that all marriages performed by divine authority are valid, and also that all union of the sexes by merely human authority is not marriage. This may be thought a startling proposition, but it is truth. The ceremony attending the union of a man and a woman may be administered with much pomp and circumstance, and in perfect accordance with merely human laws, but it is not marriage. Call such union by what name you please, still it is not marriage, for marriage can be accomplished only by divine authority. It may be asked—"What do we term the union of the sexes by human authority?" To which we reply, it is not our business to invent a name for such a ceremony. Let those who invented the ceremony also invent a fitting name for it. We simply say, it is not marriage. As for us, we find plenty to do to furnish names for our own numerous offspring.

The question now arises—"In the absence of divine authority, which is best, to disobey the commandment to increase and multiply, or to obey it with no more ceremonial sanction than that of merely human laws?" Most humans would prefer the latter horn of the dilemma, and we are not inclined to blame them. Indeed, in view of the fact that the first great commandment has never been revoked, and the other fact, that if it were not obeyed the human race would soon come to an end in this mortal sphere, we really think that, under the circumstances named, we should commit the last named of the two sins, and boldly face the consequences. The blame, however, comes in, when divine authority has been established on the earth, and man and woman sexually unite without that authority. We may further add that much of the present generation are in danger of that blame.

The people of Utah rightly contend that marriage requires divine authority, and that divine sanction has been given most decidedly to polygamy, the marriage of more than one woman to one man. How can this be subversive of marriage, those who so charge should prove, on them rests the burden of proof—a more than Herculean burden. For Moses, the great prototype of Legislators, legislated in favor of polygamy, and that by divine authority. Long before his day Abraham entered into the polygamous form of marriage. The Savior of the world himself descended from a long and illustrious line of polygamists, or, as the Judiciary Committee and modern Christians would make out, a long and notorious line of adulterers and bastards. Through the whole Bible there cannot be found the first sentence

condemnatory of polygamy, but there is abundance of condemnation of adultery, whoredom, and unauthorized connection of the sexes.

The marriage, monogamous or polygamous, of the people of Utah, therefore, which claims divine appointment and authority, instead of being subversive of marriage, is the only true marriage on earth, in the eye of divine law. Whereas the monogamy of Christendom, which dispenses with divine authority, and rests on human authority merely, is not marriage at all.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 27, 1867.

ELDER PRATT'S MISSION.

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THE departure of Elder Orson Pratt is noticed in another column of this STAR, and while we rejoice that he is about to join his family and numerous friends in Zion, we deplore the loss which the Saints in this country will experience, both from his teachings orally, and through the columns of this periodical. But what is our loss will be his infinite gain; and as the Lord has provided for His sheep, other shepherds will arise, who will feed the flock with the bread of eternal life.

Elder Pratt left his home on the 7th of May, 1864, reached New York, *via* San Francisco and the Isthmus of Panama, thence to England, and arrived at the port of Liverpool in July of the same year. For several months he labored under the direction of President Daniel H. Wells, visiting the London and Birmingham Districts, preaching to large audiences of Saints and strangers, lifting up his voice as with a trump, and declaring the revelations of Jehovah. "Woe, woe unto this generation except they repent, saith the Lord of Hosts," are words which have often fallen from the lips of brother Pratt, and his testimony has been true and faithful, neither sparing the wealthy nor closing the door against the poor, but speaking forth the words of life, even as the Spirit gave him utterance.

In January 1865, brother Pratt, accompanied by Elder W. W. Riter, took his departure for Austria. They made Vienna their head-quarters, and sought with all the power God gave them to open the Gospel door to that nation; but modern vices were so thoroughly interwoven in the social system of the Austrians, that the Gospel had but few charms for them—they preferred the jewelled casket though empty, to the leaden one which contained the priceless gem of eternal life. For seven months did these brethren seek unto the Lord for wisdom, that they might reach the hearts of the people. Although their labors were apparently ineffectual, yet the Lord accepted their testimony, and immediately after their recall, in August, a desolating war swept over that great empire, the results of which astonished the world. In ten days one of the first military powers of the earth was dismembered and broken into fragments,

and six hundred thousand warriors who drew the sword in defence of this proud autocratic Government, which spurned the humble testimony of our brethren, melted like snow before the legions of her late Prussian alley.

During the absence of the Editor and President, Elder Pratt presided over the European Mission, and also edited the MILLENNIAL STAR. His labors have been appreciated by his brethren in Zion, and also by the Saints in this country who have perused his most excellent articles, which are full of instruction and words of comfort to the faithful of Israel.

May the blessings of God accompany him on his journey, and the angels of the Almighty bear him safely over sea and land, and we are sure this blessing will find an echo in the hearts of the faithful Saints in all the world.

TO THE SAINTS IN GREAT BRITAIN.

DEAR BRETHREN :—The time is near, when we expect to leave you for our mountain home in Utah, from which we have been absent about three years. During the time of our sojourn in your midst, we have experienced many happy seasons in your assemblages : we have rejoiced in beholding the manifestations of your love for the truth, and fellowship for one another : we have beheld, with gladness, your faith made manifest by works of righteousness, and acts of kindness to ourself and to our fellow-laborers in the Mission : we have heard you express your most ardent desires, to be faithful to your God and to his kingdom ; and we know that you long for deliverance from the lands of the wicked, and for your future home in Zion. You have been born anew,—even of the Spirit of God,—and have been adopted into one family, and have become the sons and daughters of one parent, and are called by one name, even the name of Christ ; hence, you love one another, with the pure love of God ; and your affections are drawn out towards each other, desiring the welfare of all the righteous : you rejoice in your associations with the good, far more than in the associations of blood relations who reject the truth. Those who were formerly strangers, are now made nigh by ties stronger than those cemented by the natural affections only. The Gospel of the Son of God, and the Spirit of Truth, revolutionize the whole nature of man, and make him a new creature. Saints love to mingle with Saints, but they hate evil associations : they are willing to forsake fathers and mothers, brothers and sisters, houses and lands, native country and the graves of their ancestors, to emigrate to a new country, and make their home in a desert, if they can only be permitted to enjoy the happy, elevated society of the children of light.

Although American born, yet, during the last twenty-seven years, we have spent the most of our time in your midst, in the work of the ministry, testifying in public and in private, in your streets and in your halls, verbally and by writings, of the wonderful work which the most High God has commenced on the earth. Over thirty-six years ago the Lord God spake unto us by his own voice, and called us by name, and commanded us to go forth and cry repentance to this generation, and prepare the way before his face, and prophesy of judgments to come ; and we have not been disobedient to the hea-

venly voice, but have continued day and night, summer and winter, year after year, from boyhood to old age, to testify that the great and terrible day of the Lord is at hand—a day of vengeance and great wrath—a day of mourning and great lamentation—a day of war and desolations –a day of pestilence and sore famines—a day of fearful judgments and of burning. Among the millions, a few have opened their ears and their hearts, and have received the warning voice, have repented of their sins and been baptized, and have received the Holy Ghost, and have fled from these lands to a land of refuge in the mountains of America ; and blessed are they and their generations after them ; for in the day of wrath they shall find favor : and blessed are they who have repented and seek to depart from the midst of the wicked ; for the Lord shall deliver them also in his own good time, if they continue faithful. Yea, blessed are all the righteous in these lands who have received the testimony of the Prophets whom the Lord has sent into their midst ; for the Lord will crown them with righteousness, and with his power in great glory ; and their enemies shall not overcome them ; for the God of Jacob shall go before them, and be their rearward, and he will gather them as a hen gathereth her chickens under her wings, and carry them as lambs in his bosom unto the peaceful fold of his sheep. And blessed are all the honest in heart who shall hereafter receive this great latter-day message ; for they also shall go up unto Zion unto the Lord our God ; and all the righteous shall be gathered as one family. But woe unto the wicked whose hearts are hardened against the Lord's messengers, who will not repent of their sins, who reject the great revelation now sent unto them ; for they shall perish by the plagues of Babylon. Woe unto the hireling priesthood of the nations of Christendom ; for they shall be cast down with their flocks, and their names be utterly blotted out from under heaven ; for they have sought diligently to turn away the hearts of the people from the Lord's message, and have lifted their voices against his word ; therefore, they shall receive the greater condemnation. Woe unto the unrighteous rulers, and the kings and emperors of these lands ; for unless they repent, and give heed unto the word of the Lord by his living prophets who are sent to warn them, their thrones shall be cast down, their kingdoms shall be broken up, and depart from them, and their cities shall become a desolation, and their palaces shall be left without inhabitants, and their fruitful fields shall become a wilderness, and their mighty men shall become dung upon their numerous battle fields ; for this is the day of the Lord's vengeance,—the day of execution of his fierce wrath upon the wicked.

Let the Saints in all these countries remember Zion on the mountains : it is your only place of refuge, in the day of trouble which is coming. Cease not your exertions until you have wrought out your deliverance. Curtail your expenses as much as possible. Be not idle, when you can find employment. Dispense with all hurtful luxuries : dispense with too costly rents, or unnecessary furniture : dispense with too expensive wearing apparel : use economy in everything. Be in right good earnest to lay aside means for your emigration. Parents, the salvation of the rising generation of your children depends upon your exertion to get them out of this country. You are responsible, in a great measure, for them : through your negligence they may be lost, and their sins be answered upon your heads. Labor then, and be in pain to bring forth a temporal deliverance for your children, and their generations after them.

The year 1868 will undoubtedly be a year memorable in the history of the Saints' emigration. It is to be hoped, that the ocean steamers will be crowded with Latter-day Saint passengers, and that many thousands will "come with speed swiftly" upon the Lord's great highway—the Pacific railroad, that the hills and mountains of Zion may be covered with people, and may echo and re-echo with the melodious songs of the righteous, while every dwelling-place shall be filled with thanksgiving and the voice of melody.

When the present STAR reaches the Saints, we shall, very probably, be upon the ocean, on our way home. Our heart is full of blessing to all the household of faith in the old world, and we trust that it will not be long before we shall hail with gladness many thousands of our kind brethren and sisters from these lands. We shall bid you a thousand times welcome to our land of promise. Until then, we say farewell.

O. P.

DEPARTURE.—April 20th.—Elder Pratt has secured a passage on the steamer *Chicago*, which will leave this port for New York, on Friday the 26th instant.

CORRESPONDENCE.

—o—

AMERICA.

Great Salt Lake City, }
March 18, 1867. }

President Brigham Young, jun.

Dear Son,—We received your telegram of Feb. 20th, informing us of your safe arrival in New York, and have been looking anxiously now for some days for further word from you, but up to the present time have received nothing. Brother Hooper telegraphed from Washington about the time that we expected you would be there, if you had succeeded in getting an opportunity to go and see him, but he did not mention your being there. The mails, too, for some time back, have been very irregular. The matter that has come in has been drenched with water, and there may be letters from you lying on the way, which we will receive, probably, when the roads get better. We have had much colder weather since you left, than we had at any time previous to your departure. The cold began to moderate on Saturday the 16th inst, and the days now begin to feel like spring, though the nights are still cold. The health of the people, generally, is pretty good. I do not think there are so many complaining of colds as there were a few weeks ago. Everything is quiet in and around the city, and our enemies do not seem to prosper in their schemes and operations as they hoped they would. There is scarcely any money in circulation, and times, consequently, are very dull. Flour is selling very low. The men who signed the "Card" find it very difficult to carry on their business, and pay their rent and clerk hire, &c. Circumstances have favored, to a very wonderful extent, the counsel which has been given to our people to cease trading with their enemies; the disposition to carry out the counsel, doubtless existed before it was given, but the scarcity of money causes them to feel more careful about how they spend their means with those men. Present prospects indicate that men who are not of our Church will have to withdraw from trading in this city. Of course they feel discontented with such a condition of things, and they would like to have a change. If they had their way, there would be large bodies of troops sent here; and to bring them here, they would descend

to every species of misrepresentation and falsehood respecting us; they would sell this entire people to line their own pockets. The judgments of God will most assuredly fall upon this class. The adversary is very pertinacious in his endeavors to gain influence among us. The most specious pretences are used by men who are not of us, to gain influence over our people. They come here as school teachers, and clerks, and in various capacities; and to listen to their professions, an inexperienced person would almost imagine they were angels. But they seek only to accomplish their own ends; they do not love us nor the work of God, and they would do anything to destroy the organization of the kingdom, only they think it is to their interest to be friendly. It is only once in a very long time that any of this class show any love for the truth. When men live among us, hear our teachings, and witness the lives of the people, and the peace and good order which prevail here, and do not manifest a willingness to embrace the truth, we are warranted in viewing their professions of friendship with some distrust. If they were as honest as they profess to be, they would recognise the truth, and would give heed to the influence of the Spirit of God. They who are not for us are against us, and the entire history of our people sustains the truth of these words. It is useless for us to expect the favor of the world. We have been called out of the world, therefore the world hate us. If we were of the world, then the world would love its own, and we should have no trouble with them.

If you have had an opportunity of visiting Washington, you have become familiar with the movements there. Congress have had so much to do in other quarters, that they have not had the time they would have liked to have had to attend to us. The division between them and the President has required all their attention. The disposition to injure us is as strong in them now as at any previous time; but circumstances have been so overruled by the Almighty, that they have been compelled to leave us undisturbed for awhile, hoping that as soon as the present difficulty was settled, they would have the leisure necessary to attend to our case. They flatter themselves with the idea that our question is one they can easily solve; and when they have time to bestow upon us, they do not suppose that they will have much difficulty in putting this question forever at rest. This is the flattery of the evil one, and when they listen to it they are thus deceived; but there are times, doubtless, when they feel a dread of this work, and they do not know what to do to prevent its further growth. What a glorious thing it is to have God for our friend! We know that he has delivered us in the past, and his promise is sure that he will deliver us in the future, if we keep his commandments.

A box of specimens, with father Graves's writing, was sent to the care of W. H. Miles, at New York, by Wells, Fargo's & Co.'s Express, a few days ago. Brother Miles was instructed to forward them to you at Liverpool.

Your mother, and your and John W.'s folks are all well. Give my love to your brothers John W. and Oscar B., and I would like you to encourage them in their labors and ministry. When you write, do not forget to let me know at what time you will start for home, as we want to know when you will be at the terminus of the railroad. The boys will want to go down and meet you.

Remember me to brothers Orson and Franklin, and the other Elders, and accept my love to yourself and family, in which the folks all join. Praying the Lord to bless you, and to preserve you from every evil, I remain your father,

BRIGHAM YOUNG.

Logan, Utah Territory,
Jan. 29, 1867.

Dear Bishop Preston, — May the peace and blessing of God continue to be multiplied upon you and yours, as I perceive is the case at present. I have just returned from the Legislature. I called this morning to see your wife and little ones, and found them all well. I had joy in

conversing with Elder A. K. Thurber, about a week ago, pertaining to your welfare, all of which give me great consolation. There is not the least danger of any man or woman prospering temporally and spiritually in any position that they may be called to occupy in the kingdom of our God, if they will only use the agency that the Father has given them to do good. If this be their chief aim, God will be with, and qualify them for every ordeal that they may be called to pass through, for the accomplishing of the great work in the last days and their own sanctification, all of which is necessary to fit and prepare us to enjoy endless lives; while on the other hand, those that let their unholy desires govern and control them to work unrighteousness, are laboring in sorrow and continual disappointment. "What a contrast between the two." Well, you understand these principles just as well as I can tell you. We had a good time in the Legislature this winter; the Governor signed every bill that we passed. The unholy influence that used to exist around our Federal officers, seems to have much diminished. The "head centre" is nobody now in Utah, and of course if the head is nobody, the *subs* are much less; in fine, our enemies feel that they are in the wrong box. When they first signed "the card," they boasted that they would show Brigham that they could ride over his influence, and trade on as usual. I told some that I was prophet enough to know that they would feel *his* power and influence soon, and it came to pass. We will just suppose that one hundred persons in Great Salt Lake City, did go poor-pussying around the miserable hounds, traitor like, it was a small offset against one hundred thousand.

We had many good meetings during the winter, and precious principles set forth. The word is, pay your honest debts or be disfellowshipped; this alone will work a revolution in this kingdom. Just suppose the joy I felt when the above declaration was made, because these things are a part of my everyday business, and have caused me much sober reflection mixed with sorrow, and frequently a great degree of disgust. I have said enough on this subject, for you also are a Bishop.

The Logan Tabernacle remains about the same as you left it. The Logan kanyon road is progressing. We have one meeting in the hall on Sunday forenoon; one in the hall, one in the second Ward school-house, and one in the third and fifth Ward school-houses in the evening: this gives many the privilege of attending meeting, besides a host of the Elders the opportunity of preaching, that would not otherwise have had it. Logan is on the increase; Hyde, Ricks & Co.'s grist-mill is doing a good business; we are very busy in the Tithing department; I miss your help very much, as the business in this office has been on the increase ever since you left, and from all appearances, with the blessing of God over us, will continue to be so. What will be the result of this year I do not know. Last September the grasshoppers laid their eggs all over this valley, from the tops of the mountains down to the river sides: you can dig anywhere and find the soil literally mixed up with the eggs, so that if a quarter of them hatches out and *does well*, I cannot see any chance of raising even one spear of grass. Although they came too late to effect the last year's crop, they seem to have laid a foundation for taking the next; but we will have to trust in the providences of the Giver of all good. Flour today is only worth $4 per hundred pounds. It seems to me that men ought to be more careful about trading off their last bushel of wheat. The question remains unsolved with me, whether the Saints will be taught the value of the staff of life through the inspiration of God through his servants, or in some other way. I well remember the remarks of the President, made several years ago in the 13th Ward Assembly-rooms, which were as follows:—"If the Saints had learned enough in the "grasshopper war" to understand and appreciate the value of the staff of life, God would never afflict them again with the want of bread; but if they had not learned to appreciate that blessing by what they had passed through, and God had to again afflict them to bring them to this knowledge, they never would for-

get it, neither in this life nor that which is to come;" still I hope for the best.

Give my kind love to President B. Young, jun., brothers F. D. Richards, O. Pratt, and all the rest of my acquaintances. May God bless you and all the good- Amen.

PETER MAUGHAN.

AVARICE.

Power to acquire, perverted
Until it like a greedy tiger would
Destroy a flock, yet not be satisfied;
A hungry fiend, whose ever craving maw
Would everything devour, and whine for more.
Avarice! thy greed for gain is cruel;
The poor or rich alike become thy prey;
Thy restless eyeballs cast a wistful glance
Upon the tiny morsel in the orphan's hand:
Thou dares't to take with ruthless grasp
What charity bestowed upon the poor,
Upon the lone defenceless widow, or
On the sufferer on his bed of pain;
With mock refinement and dissembling arts
Thou art familiar. These oft conceal
Thy hellish purpose under semblance fair;
Thy stony heart a stranger to remorse,
Would fain appropriate man's resting space;
Nor e'en that sacred gift of God to man,
The Sabbath, can escape thy coveting.
Thou would'st coin the last pulsation of the
Laborer's heart without regret or pity;
The blood of millions on the battle field
Have flowed like water to appease thy lust;
Thou art in league with slander and with theft,
With treachery and murder. Thy marble
Soul would sell the just and good for money,
As did a Judas by his righteous Lord.
Thou could'st destroy a lovely city; yea,
A mighty nation; yea, e'en a world;
To gather from their ashes glittering gold.
A monarch thou o'er human covenants,
And every filthy, loathsome beast that crawls
And seeks to hide its doings in the dark.
The genial light of science fades and dies
Before thy blighting influence, which, if
No power controlled, would chaos bring again.
How many thou hast ruin'd and cast down,
Who, but for thy corrupting sorcery,
Had shone forever in the path of fame;
Had used their mighty gifts for good;
Whose glorious works had, like the fruitful rain,
Been full of inspiration from on high
To bless and happify the sons of men!
O'er whom perhaps the angels sorrowed much
As when they wept o'er fallen Lucifer,

But who, alas! from truth had turned aside,
As Demas did for filthy lucre's sake,
And lost all title with all hopes of heaven;
By thee seduced and led from crime to crime,
Till with the damn'd they raised their eyes in hell,
Shut out from peace and joy, bereft of all!

But sure as ever shone the radiant sun,
Or glitt'ring stars bespangled heaven's high arch,
So sure the day of recompense will dawn;
And He to whom all things belong will come—
Will take from thee thy vast unhallowed gains
And give them to the good, the just, and true,
Secured forever by a righteous claim.
Then will the earth from sin and sorrow rest,
And Avarice afflict mankind no more.

Springville. WILLIAM CLEGG,

SUMMARY OF NEWS.

—o—

GREAT MILITARY PREPARATIONS IN EUROPE.—The *Globe* says—"If, as we hope and expect, the present year is destined to reach its close in peace, it is not the less certain that a great European war is looming in the distance. The universal disquietude which prevails is of itself a sign of impending troubles: it is simply a presentiment of actual dangers ahead. Every Government, too, is arming, and on a scale never dreamt of before. Nations, in fact, are being converted into standing armies. And as to the details of military preparation, the subjoined statement just made by the Belgian Minister for War, is worthy of notice:—

'France is having 480,000 muskets made on the Chassepot system, not only in France, but in Belgium and England, and the greater part of them are to be ready by the 1st March, 1868.

'In Prussia, the arsenals are busily occupied in the manufacture of arms; and 1100 steel cannon, loading at the breech, have been ordered.

'Austria is tranforming 600,000 muskets into Wanzl's system—half of them to be ready by the end of the year.

'Baden, Bavaria, Wurtemburg, and Hesse-Darmstadt, are adopting the Prussian musket, and are casting a considerable quantity of cannon on the Prussian model.

'England has already transformed 150,000 Enfield muskets on Snider's plan, and will have 350,000 ready by the end of the year; she will also by that time have 426 rifled cannon.

'Russia is transforming 600,000 muskets on Carle's system, and half of them will be ready by the beginning of 1868; she is also making 900 cannon.

'In Denmark the Chambers have voted funds for changing muskets into breech-loaders.

'Holland is transferring hers on Snider's system.

'Switzerland has got 40,000 muskets on Ampler-Milbank's system, has ordered 90,000 on Winchester's, and has made or is having made 200 breech-loading cannon.

'Italy, Spain, Portugal, and Greece, are transforming their muskets, and Spain and Greece have commanded cannon of M. Krupp, the celebrated cannon-founder of Prussia.

'Lastly, Belgium has got rifled cannon on the Prussian plan, and is about to adopt the Prussian musket.'"

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES FOR THE QUARTER ENDING MARCH 31, 1867.

(THIS ACCOUNT IS MADE UP TO NO. 13 INCLUSIVE, VOL. 29.)

CONFERENCE.	AGENT.	AMOUNT. £	s.	d.	CONFERENCE.	AGENT.	AMOUNT. £	s.	d.
						Brot. fwd.	236	9	7
Bristol ...	W. A. McMaster	23	13	4½	Leicester shire	Stephen Hales ...	0	11	4
Bedfordshire ...	Richard Benson	5	17	5½	Lincolnshire ...	A. Simmonds ...	18	17	2½
Belfast	John Reid ...	74	17	10½	Lands End ...	W. G. Burton ...	4	4	2½
Channel Isles	Charles Horman	4	12	2	Monmouthshire	Barry Wride ...	4	1	2½
Dundee ...	A. N. Macfarlane	20	19	10	Nottingham ...	N. Groesbeck ...	0	14	6
Derbyshire ...	John Lomax ...	5	11	7½	Norwich ...	George W. Gee...	3	0	2½
Dublin ...	Robert Brown ...	37	1	10	North Wales ...	Thomas P. Green	4	18	7½
Edinburgh ...	F. C. Anderson ...	8	18	6½	Pembrokeshire	William White ...	0	17	8
Essex ...	E. T. Williams	0	2	11½	Southampton	Marius Ensign ...	0	7	4¾
Glamorgan ...	James Boden ...	5	2	9½	Swansea ...	J. D. Reese ...	6	8	4½
Glasgow ...	(old debt)	43	11	5	Staffordshire...	James Stanfield	14	1	4½
Herefordshire	Edwin Frost ...	1	2	0	Worcestershire	R. R. Birkbeck...	2	19	0
London ...	C. W. Penrose ...	4	10	8	New York ...	W. H. Miles ...	37	9	4½
Leeds ...	John Barker ...	0	7	0½					
Carried forward ...		...£236	9	7	Total ...	...	.. £335	0	0¾

CREDITS.

CONFERENCE.	AGENT.	AMOUNT. £	s.	d.
Birmingham	Francis Platt	1	13	6½
Cheltenham	Moses Thatcher	0	0	1
Carmarthen	Richard J. Davies	0	1	0
Durham and Newcastle	George J. Linford	0	0	2½
Dorsetshire	Ezra J. Clark	0	2	3½
Glasgow (new account)	Harvey H. Cluff	2	8	2
Hull	Robert Williams	0	0	2½
Kent	John Hubbard	0	8	10
Liverpool	Robert N. Russell	0	0	10
Manchester	Leonard G. Rice	0	0	9½
Preston	Joseph G. Brown	0	0	0
Reading	Henry Barlow	0	0	0½
Sheffield	Anson V. Call	0	1	4½
Warwickshire	George Hunter	0	1	9½

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 18. Vol. XXIX. Saturday, May 4, 1867. Price One Penny.

REPORT OF CONGRESSIONAL COMMITTEE.

(*From the Salt Lake Daily Telegraph, March* 10*th &* 12*th*, 1867.)

RELIC OF HEATHENISM.

The House Judiciary Committee denounced polygamy as "contrary to the spirit of the Christian religion, a relic of heathenism and barbarism." Great as is our respect for Congress and its committees, we must dissent from the opinion quoted. We may be permitted further to say, that although we might naturally enough have supposed that the members of Congress would be Doctors of Law, we were not aware that they laid any claim to being Doctors of Divinity, or that it came within the proper jurisdiction of Congress to declare what the people should or should not receive as tenets of the Christian religion. We always understood that religion in this country was a matter between a man and his God, so long as the rights of others were not intruded upon. But it appears that we were altogether mistaken. It now seems that Congress may assume authority to declare what is and what is not consistent with the Christian religion, and the people at large must take due notice and govern themselves accordingly.

It is very good of Congress to become the conscience keeper of the people, and we will respectfully suggest that if a few enactments were made defining clearly what doctrine and practices the people must or must not receive as integral parts of the Christian religion, it would save the people a vast deal of trouble, of anxious thought, of grave discussion, and much long sermonizing. This report of the Judiciary Committee would be a very good beginning of such a policy, and we presume Congress will lose no time in enacting a law declaring polygamy no part of the Christian religion, and that consequently all the ancients —Abraham, Jacob, Moses, David, Solomon, and others, who taught and practiced that form of marriage, were profound heathens, ignorant barbarians, without God and without hope in the world. That the Judiciary Committee should have made this brilliant discovery, is an unanswerable proof of the transcendent enlightenment of the nineteenth century. What a pity that Jesus and his Apostles, who lived in a polygamic nation, and came of polygamic stock, had not the slightest idea of the social degradation

of their family trees and of their nation in general!

Let us be sufficiently thankful that we of this generation have burst through the thick clouds of heathen and barbarian darkness which enshrouded the minds of Jesus Christ and all other Bible heroes and worthies! We are really afraid, however, that the people of the present generation never can feel sufficiently grateful for the wonderful light vouchsafed to them.

Suppose we examine the subject a little more seriously. What must be understood by the terms heathenism and barbarism? We always supposed they meant a departure from the laws of God, a lack of the intelligence of heaven. Now, if Abraham, Isaac, Jacob, Moses, David, Solomon, Jesus, Peter, Paul, and the Bible great men, in general and particular, were ignorant of the laws of God, and the intelligence of heaven; if they departed more widely from those laws, and had less of that intelligence than the people of our day, and particularly than the Congress of the United States; or, in other words, if they were heathens and barbarians beside the House Judiciary Committee and the people of these United States, we should very much like to know how all that came about. We always supposed that all the knowledge of the moderns of what constituted the Christian religion, was obtained from the Bible. But it appears that the Judiciary Committee have other sources of information. The committee evidently ignore the Bible as a book of heathen and barbarian traditions, and accept the opinions of modern religionists as doctrines of the Christian religion. We are satisfied that the Judiciary Committee are in error on this point, that they go to the wrong sources for authority and light, that they consequently have been led to call light darkness and darkness light, the laws and knowledge of God heathenism and barbarism, and the conflicting notions of modern theologians and the dark traditions of paganism the Christian religion. If God and Jesus Christ, and Prophets and Apostles, are not authorities and exponents of the Christian religion, then there is no Christian religion. As for most of the speculations of modern religionists, they are all moonshine any how, and particularly wherein they ignore the teachings of Bible authorities, as they do in the matter of polygamy.

If we must tell the truth as it is, the Bible great men were the true gentlemen, the true men of light and intelligence, the true authorities on and exponents of the law of God, the true exemplars of the Christian religion. Not one of them denounced polygamy, but many of the most illustrious taught and practised it.

Instead of polygamy being a relic of heathenism and barbarism, it is a part of the law of God. But monogamy, so far as it forbids polygamy, is truly a relic of barbarism and heathenism. The restrictive monogamy of modern times can be directly traced, not to the Bible, or the Christian religion, but to pagan and heathen and barbarian Rome, and has been substituted by the ignorant and heathen and barbarian moderns for the polygamic law of God.

Such being undeniably the facts, we solemnly call on Congress to promptly pass an act abolishing the restrictive provisions of monogamy, and legalizing polygamy according to the law of God.

LEGALIZED PROSTITUTION.

In their report on the Memorial of the Legislature of Utah to Congress, asking for the repeal of the Anti-polygamy law, the House Judiciary Committee were pleased to characterize polygamy as "legalized prostitution." We are certain that such characterization was false and extremely unjust.

There are a great number of people who fall into the same error as did the Judiciary Committee and conclude that polygamy is prostitution. Nothing could be further from the truth than such assertion or opinion. Polygamy and prostitution, instead of being synonomous terms, are the very antipodes of each other. Polygamy is marriage, prostitution is anything but marriage. Marriage is "honorable in all," but prostitution is dishonorable in all. Marriage purifies and exalts. Prostitution defiles, and debases to a condition below that of the brutes. Mar-

riage is health, life, prosperity. Prostitution is ruin, disease, death, and damnation. Marriage is the foundation of all honorable and virtuous society. Prostitution is the destruction of all such society. Marriage is the divinely ordained union of the sexes for the propagation of the race. Prostitution is the devilishly invented indulgence for the destruction of the race. Even lexicographers define polygamy as marriage, and prostitution as the vile use of the body.

It would puzzle us amazingly to make out wherein polygamy can be truly considered prostitution. Who and what are prostituted, offered for sale, or used, for purposes vile and lewd? We have not the slightest conception of anything of the sort. When a woman is married to a man, she is his wife, a help-mate to him, to bear and raise and educate his children, and help him in any other legitimate manner. If a second or third wife is married to the same man, it is of her own free will and choice, the same as the marriage of the first woman, and similar duties await the second or third wife as awaited the first. What prostitution, what sale or use of the person for vile or lewd purposes is therein induced, we certainly are utterly unable to discover. The marriage of the second or third wife is just as much for pure purposes as the marriage of the first, and is just as legitimate and pure and honorable in the sight of Heaven.

We have now devoted a liberal amount of editorial space and time to the late Judiciary Committee, in the fervent hope that our doing so will inure to the benefit of all future Judiciary Committees, and of any other committees which may take Utah matters into consideration. If such committees will read, mark, learn, and inwardly digest thoroughly our humble attempts to enlighten them on the very important matter in question, they will never belittle themselves, and insult Congress by presenting any such anomalous report as that of the late Judiciary Committee on the Utah memorial. We do like to see good sense, wisdom and dignity manifest in our national councils, and we do mortally hate any measure or proceedings which evidently tend to lower that honorable body in the estimation of people of sound understanding and good judgment. Hence our earnest and persistent, though humble, efforts to present before Congress matters and things in Utah as they really are, and not as unprincipled schemers would have them seem to be. There is no subject which can come before Congress of greater importance, or fraught with more vital consequences, than the subject of Utah and the Mormons, and we should like Congress, whenever it shall see fit to legislate upon that subject, to do so in a manner that will redound to the credit of our national councils and the real welfare of the public. At least, if such shall not be the case, it shall not be our fault, it shall be in spite of all our exhortations and our efforts to persuade Congress to the pursuance of a wise and honorable course.

If the late Judiciary Committee had taken the trouble to consult the Utah delegate, and had adopted his recommendation, they would never have presented a report so exceedingly illogical and supremely ridiculous. We shall not be surprised if Congress yet should call on the common sense men of Utah to save and direct the nation. We cheerfully bide our time.

THE COMMERCIAL ASPECT OF JERUSALEM.

(*From the Times, April 19th*, 1867.)

We take the following interesting particulars from the Report by Mr. Consul Moore on the Trade and Commerce of Jerusalem for the year 1866, dated January last :—

"Trade and Commerce.—The trade of the Sandjak (or minor province) of Jerusalem is very inconsiderable. Jerusalem, the chief town, is one of the least commercial or industrial of cities.

The principal imports from England are cotton goods and some colonials. Of the former, it is calculated that between 300 and 400 bales, of the value of £16,000 to £20,000, annually find their way here. There are no British merchants or tradesmen. The imports from foreign countries — consisting chiefly of woollen manufactures, hardware, glass and fancy goods—are on an equally limited scale. The exports are olive oil and grain, the staple products of the district, of which the quantities and destination will be shown on the returns from Jaffa, the port of Jerusalem.

"Agriculture.—As above stated, the staple produce of this district is olive oil and grain, of which the principal kinds are wheat, barley, sesame, and maize, raised in rather considerable quantities. Cotton is grown in the Nablous district. Previously to the ravages of the locusts, to be presently referred to, the estimated yield for 1866 was 600,000 to 700,000 okes (the oke equals $2\frac{3}{4}$lb.). It is raised from native seed, is of an inferior quality, and is chiefly exported to Marseilles. No well-directed and sustained effort on the part of the Government has been made to promote the cultivation of cotton. It is believed that in many parts of the country cotton might be successfully and extensively grown, with good seed and proper instructions and implements given to the peasantry. A model farm, conducted by Englishmen, would, in my opinion, be the best means of promoting cotton culture in this land.

"During the summer the country was devastated by locusts. The olive crop suffered severely, in common with the cotton plant, the vine, fruit trees, &c. The grain crops had already, for the most part, been reaped. Vegetation soon recovered, however; and, unless the locusts come again, the evil will have disappeared with the cause.

"The animals bred in the district are horses, camels, mules, asses, sheep, goats, and not many oxen.

Population and Industries. — The population of the Sandjak may be computed at 200,000 souls, divided into the three sects of Christians, Mahomedans, and Jews, in about the following proportions:—

Mahomedans	160,000
Christians (mostly of the Greek Church)	30,000
Jews	10,000
	200,000

"The population of the city of Jerusalem is estimated at 18,000, of whom about 5,000 are Mahomedans, 8,000 to 9,000 Jews, and the rest Christians of various denominations.

"The chief native industry is the manufacture of soap, and what is called 'Jerusalem ware,' consisting of chaplets, crucifixes, beads, crosses, and the like, made principally of mother-of-pearl and olive wood, and sold to the pilgrims, who annually resort to the Holy City to the number of 6,000 to 8,000.

"No mines are worked, although it is believed that sulphur, bitumen, and rock salt abound on the shores of the Dead Sea; but security and capital are wanting, and so long as these are absent, the probable wealth to be extracted from those regions will remain unavailable. No factories are to be met with. The employment of the people in the rural districts is agriculture, which is carried on in the most primitive mode.

"A colony of Americans from the State of Maine, numbering 156 persons, arrived and settled near Jaffa in September. Their leading idea appears to be a religious one, connected with the fulfilment of prophecy concerning the Holy Land. They are, for the most part, farmers, handicraftsmen, &c., bringing with them their own wooden houses, agricultural implements, and tools. If the colony contrives to escape the disastrous failure which has attended previous similar experiments, it will be interesting to watch the progress and results of the enterprise, which cannot fail to be beneficial to the country, through the introduction of their superior husbandry and workmanship.

"Public Works.—It is matter of great regret it should have again to be reported that neither railway, nor what, under the circumstances, would be more advisable, carriage road, has been, or is likely to be, made between Jaffa and Jerusalem, and of which a harbour at Jaffa would much enhance the value. The difficulty is understood to arise from the unwillingness

of the Porte to grant the concession to a foreign company, while it abstains from undertaking this most necessary and profitable work itself. The roads of the district are of a most wretched description, and, with the want of security, are the main cause of the poverty and general backwardness of the country. The formation of roads would, in the nature of things, itself react upon the country, and tend to promote its security. This arises principally from the predatory Bedouin tribes inhabiting the outskirts of the district, to keep whom in check, however, military dispositions of a simple and inexpensive description might be readily made. Owing to the above causes vast and fertile plains are allowed to lie waste, or are but partially and poorly cultivated. There can be no doubt that with the agricultural capabilities of the country fully utilized, it would support a population many times larger than its present scanty and poverty-stricken inhabitants.

"Izzet Pasha, the Governor of Jerusalem, has had the pools of Solomon and the ancient aqueduct repaired, with a view to supplying Jerusalem with water. This most desirable work is now completed.

"Two lines of telegraph, *via* Beyrout and Alexandria respectively, connect Jerusalem with Europe.

"Jerusalem, Jan. 16, 1867."

MORMON CONFERENCE IN MANCHESTER.

(*From the Manchester Guardian, April 22nd*, 1867.

The "Church of Jesus Christ of Latter-day Saints" held their annual conference yesterday in the Grosvenor-street Temperance Hall. In the afternoon Apostle Orson Pratt was the presiding saint, and he was supported on the platform by Apostle F. D. Richards and eight of the "seventy." The audience was composed chiefly of young people of the labouring classes, with a meagre sprinkling of elders, some of whom, to judge from the presence of bundles and small baskets, had come from the neighbouring country districts. After the singing of a hymn commencing

"Great God, attend while Zion sings,
The joy which from Thy presence springs."

Elder A. Miner offered prayer, in which he gave thanks to God "for the care with which He had kept His saints from the time of His prophet Joseph (Smith) till now;" implored "a blessing on all the apostles;" and asked that the kingdoms might soon be restored to the saints from the hands of the unjust. The elder then introduced brother G. D. Watt, as the first who embraced the Mormon gospel in the British Islands.

Watt stated that he left England for Utah in 1851, and returned on the 20th March last to the land which contained the graves of his fathers. He loved this land on the latter account; but he loved the truth more. He was thankful that he had been enabled to be with God's people for 30 years; and only let him remain with them, he did not care how humble his post was. The Latter-day Saints in this country were, he knew, of the lowest classes of society; they were not, in fact, the respectable classes. This circumstance, no doubt, militated against their religion; but to them he said, "Be comforted, my brethren," for it was written that God's people should be few on earth, but His power great. The speaker gave a long description of Utah and the Great Salt Lake City, employing at the same time such arguments as to the substantial advantages to be gained by emigration thither as were best capable of influencing such an audience. At first, he said, it appeared that Utah, owing to its dryness, would afford nothing for the life of man; but the Latter-day Saints, driven from their homes, had overcome all the difficulty presented. They had now the most perfect system of irrigation. The saints would not trust to the

rains. From the dryness of the climate healthy people were apt to live to a great age. They had plenty of good bread and fat beef raised on their plains. The farmer there cultivated for his own enjoyment; there were no landlords demanding so many loaves per acre as rent. The folks of Manchester had to pay a high price for every necessary, and had to live in houses in which they could hardly turn round. They had to rise at half-past five o'clock, to dress while half asleep, and then to be smothered for a day in a factory; and all this in order to keep themselves from starving, and to enrich a lot of factory lords. Talk of fruit (here the speaker smacked his lips by way of appreciation), why, theirs was about the best fruit-growing country on the face of the earth. He himself lately gathered five hundred quarts of strawberries from a bed no larger than the room in which they were met. Any man who arrived at Utah without a cent in his pocket, might in a few years become wealthy. He would heap up corn and beef in abundance. His sheep would increase, and his lambs and his children would play together; indeed, the lambs and the children would increase till he hardly knew which would be the most numerous—(laughter)—and the blessing of Abraham's God would be upon him and all he possessed. Well, a man's riches increased, and at length he said, "I think I'll take another wife." There was no one to say nay, and he did so. Their system of marriage was truly Scriptural. With regard to the reports that if persons once reached Utah they were compelled to stay there, that Brigham Young opened all the letters which passed through the place, and that in Utah there was a certain class of angels, he assured those present that Brigham Young had enough to do to attend to his own business without watching for arrivals and departures and opening letters, and that he (brother Watt) had never seen any angels. He advised them not to let lying priests or any newspaper or book deceive them. The bad character which the Mormons had, only proved that they were of Heaven; they were the only people which the world sought, in its heart, spirit, and prayers, to destroy. It was sometimes asked, "What shall we do with these Mormons?" Let them alone was the answer. "And what then?" it was queried. Why, he replied, they would grow; that was the work of their kingdom, and it would eventually fill the whole earth, till it had accomplished its purpose, and the will of God was done on earth as in heaven. Poor people, factory operatives, were those whom God had called to act in this great work; the upper classes were not good and pure enough for God's purposes. He exhorted his hearers to lay by their spare earnings, so that they might go out to Utah, and thus work out their deliverance, and concluded with a deep "Amen," which was taken up throughout the room.—A hymn followed, during the singing of which, as before, the apostles and the "seventies," as the elders were colloquially termed, remained sitting, their countenances true pictures of complacency and self-satisfaction.—The proceedings closed with a collection.

MINUTES OF SOUTHAMPTON DISTRICT CONFERENCE,

HELD IN SOUTHAMPTON, ON SUNDAY, MARCH 31, 1867.

—o—

Present—Elder A. N. Hill, President of the District.

Elder Marius Ensign, President of Southampton Conference.

Elder Henry Barlow, President of Reading Conference.

Elder Ezra J. Clark, President of Dorsetshire Conference.

Elder Edgar Dalrymple, President of Channel Islands Conference, and

Elder Ephraim T. Williams, President of Essex Conference.

The Presidents of the various Conferences composing the District represented their various fields of labor, all

which were found to be in a healthy and reasonably prosperous condition, though prospects for any considerable addition to their numbers were not so bright as could be desired, nor as had before time existed. The reports from the several Conferences were such as met the approval of President Hill and the assembled Priesthood. The general Authorities were sustained. Much good instruction on tithing, emigration, &c., was imparted by the various Elders above-named, also Elders Wilkie, Sainsbury, and Marchbank, by which the Saints greatly increased their joy in the Lord and in each other's fellowship, and separated with increased determination to persevere in righteousness and truth until their deliverance shall come.

The following evening was spent in social party, with refreshing addresses, songs, recitations, &c., in all which the fellowship, order, and joy of the Gospel prevailed.

A. N. Hill,
District President.

HYDROPHOBIA.

TO THE EDITOR OF THE TIMES.

Sir,—My attention having been drawn to the letter of Mr. Pearse, Vicar of Morden, Dorset, in *The Times* of Thursday last, the 18th of April, upon the subject of hydrophobia, I venture to send you a copy of a letter which was sent to me a short time ago by a friend, which you may possibly think of sufficient value to justify its insertion in your columns for general information—more especially as the season is approaching in which hydrophobia becomes most prevalent.

I am, Sir, your obedient servant,
S.

"My dear Sir,—Every year produces an infallible nostrum for hydrophobia. The malady nevertheless exists in all its unknown mystery and power, except that it is believed to be purely a disease of the nervous system. Nothing is known as to the nature of the virus or its laws of propagation, so I have long dismissed keeping a list of remedies for the developed disease. You will be astonished if I add that I believe it never, or almost never, need be taken even from the maddest of dogs.

"About 25 years ago I was sent for to see a fine healthy lad who, it was said, had been licked not only over the lips, but within the mouth, by a little terrier, which was found sitting on the sleeping lad's chest, and dipping his tongue into his master's open mouth. The demeanour of the dog alarmed the father of the boy, and I was called in to ascertain the fact of the dog being or not being mad. Now, on this point I did not consider myself any authority, and so sent for Sir Benjamin Brodie, who, though agreeing with me as to the probable madness of the dog, nevertheless desired that the late Mr. Youatt, the veterinary surgeon, and a most remarkable man, should be appealed to. He at once pronounced that the dog was laboring under hydrophobia, and turning to me added, 'If you will come to me in five days at our dog hospital, we can dissect the animal.' I did so, and found the dog dead, and Youatt busy in opening the carcass. I naturally was shy in touching the animal, and asked if he was not afraid. 'No,' he answered; 'I have repeatedly been bitten by my most undoubted patients (there were several in cribs there which I saw alive), and I never have any fear.' I asked how often he had been bitten; he told me eight times, and then he called his assistant or porter, and asked how often he had been bitten. He, I think, owned to eight, and, I believe, ten introductions of the virus, and be it remembered that the attack or bite was on the hands of these men, so could not be wiped off by any intervening garment. Youatt then told me his remedy was to allow the common nitrate of silver, easily procu-

rable, to filter into the wound. It decomposes the saliva, and in doing this destroys the virus. 'Whenever I am bitten I have a remedy sure and at hand, and no fear of the disease supervening. The actual cautery—the caustic potass—and excisions are, in my opinion, unsafe and liable to fail. The nitrate of silver chases the poison into the very capillaries and neutralizes it. Since I have known this I always use it to any bite of a dog, sound or not, and am at rest.' The above was stated in some Blue-book about 30 years ago by Youatt. Brodie and I acted on it, and made our young patient's lips, palate, and throat, as black as that of his thoroughbred mad terrier, and he, if ever you see him, will tell you this tale.

"The poison of hydrophobia remains latent on an average six weeks. The part heals over, but there is a pimple or wound more or less irritable. It then becomes painful, and the germ, whatever it is, is ripe for dissemination into the system, and then all hope is gone.

"Nevertheless, between the time of the bite and the activity of the wound previous to dissemination, the caustic, or nitrate of silver, is a sure preventative; after that it is as useless as any other means. The best mode of application of the nitrate of silver is by introducing it solidly into the wound. It melts in an equal quantity of water. If already healed, the cicatrix should be rubbed and causticated away entirely."—*The Times, April 24th*, 1867.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 4, 1867.

"SALT LAKE MAGAZINE"

Is the title of a new weekly, royal octavo, edited and published by T. B. H. Stenhouse, Esq., the editor and publisher of the SALT LAKE DAILY AND SEMI-WEEKLY TELEGRAPH.

A "specimen copy" of the Magazine, No. 1., is before us. It proposes to devote itself to Literature, Art, Science, Education, Poetry, Biography, Travel, and general reading, suitable for parlor and fireside entertainment among the Saints.

We hail the appearance of this new Journal with especial pleasure, inasmuch as we believe friend Stenhouse has for his purpose the publication of a class of reading that shall contribute to educate, refine, and ennoble his readers—to create a proper and healthy appetite for profitable and substantial knowledge of the various kinds to which he proposes to devote the *Magazine*, and thereby supersede, we hope, to exclusion from the Territory, the paltry "love-sick and murder" sort of sensational trash which has been thrust upon the new settlers of that far-off region.

At that distance from all great commercial points, it is no mean enterprise to establish a periodical of the character of the DAILY AND SEMI-WEEKLY TELEGRAPH, which has now a wide circulation, not only throughout Utah and

the States, but in the British Isles, and in several States on the Continent also. It has long ceased to be an experiment, and has become a fixed fact, with a most encouraging patronage. The editor manufactures his own paper.

We heartily bespeak for the *Magazine* a similarly prosperous career, trusting that its management will ensure to its readers that satisfaction in a higher class of knowledge, which it has afforded in the daily news-giving line; and if so, the "good will" of a great and rapidly growing community will reward the unceasing efforts of its editor with a wide and growing circulation, until his most sanguine anticipations are realized concerning it. Will the SALT LAKE MAGAZINE please exchange?

CORRESPONDENCE.

—o—

AMERICA.
Great Salt Lake City,
March 16, 1867.

Elder Oscar B. Young.

Dear Son,—Two letters have been received from you, in both of which I was pleased to see the good feelings and desires expressed by you respecting your mission. It gratifies me to see my sons manifest a desire to magnify the Holy Priesthood, for I know if they are faithful in the callings of that Priesthood, their power and influence on the earth will increase, and they will have the favor of God and his people. You are called in your youth to go forth and bear the message of life and salvation to the nations of the earth, and this is the most honorable and glorious calling that our heavenly father can bestow upon his children in this life. Since you left home, you have no doubt seen considerable of the glory of this world. London is one of the greatest cities in Christendom; the wealth of ages has accumulated there, and human dignity receives the greatest honor that can be bestowed. But there is no king or potentate of any kind, whose honor can be compared to that which God bestows upon man, when he gives to him the holy Priesthood. Their glory fades away, it lasts only while life endures; but the holy Priesthood, when received and magnified by man, is an eternal honor, which increases as years roll by, until, by faithfulness, man is brought back into the presence of his Maker, and is crowned with glory, immortality, and eternal lives. By faithfully keeping the commandments of God, and living humbly and faithfully before him, so as to partake of his power, while you are on your present mission, you will lay a foundation for future usefulness in the kingdom of God. If there be any difference in missions, probably the first mission that a man takes has more influence on his future than any that he may take in after life. On his first mission he lays the foundation and adopts the principles which are to guide him through his future career; and it has seldom been the case that a young man who has been dilatory and careless while upon his first mission, has ever recovered the ground he then lost, or obtained the confidence of his brethren to the extent that he would have enjoyed had he been more faithful. You now have opportunities of gaining experience in, and a knowledge of your religion, that you could not have obtained at home. You are required to put its principles into practical operation, and to live so near to the Lord that you will have his holy Spirit to rest upon you to enable you to teach the people. This experience, if properly appreciated by you, will be of great benefit to you through your future life. When you are in the presence of Elders who are older and more experienced than yourself, listen to their counsels and teachings, and try and profit by your intercourse with them. By watching their course among the people, and listening to their teachings, you will obtain a better idea of what is required of you,

and when you go forth and have to act as counsellor and guide to the people, you will be better prepared to assume that responsibility. I am desirous of seeing my sons honor the holy Priesthood, and be faithful and reliable servants of God. Nothing connected with them would give me greater pleasure than this, for I know if they take this course, everything else will be added to them. You and your brothers have my prayers for your continued preservation from every evil, and for your safe return in peace and purity to your home.

We have had very peaceable times in the city this winter, and but little or no rowdyism or drinking. Money is very scarce, and times dull. The strangers here have but little money to spend in drink, the result is that Dr. Clinton has but little to do. The few soldiers who are here are scarcely noticed, and were it not for the presence, occasionally, of an officer or soldier in uniform on our streets, we would not know that there was a camp in our vicinity. The regulars who are here are much more peaceable than the volunteers we had here a year or two ago.

The winter has been rather mild, but we have had considerable rain and snow. We are having colder weather now than we have had previously during the winter. There is a prospect of high water. The banks of the river Jordan are now full, and there is a probability that all the streams will be filled to their utmost capacity.

The telegraph wire is in successful operation from Logan to Saint George, and there is a branch line leading from Nephi to Manti in San Pete. All the offices are occupied by our boys as operators, and they do very well. This institution is a great benefit to the people and the Territory.

With love to yourself, and to Brigham and John W., and to all the Elders and Saints who may be with you, and praying the Lord to fill you with his holy Spirit, to give you wisdom and power to discharge the duties of your mission faithfully and acceptably before him, and to bring you home in safety, I remain your father,

BRIGHAM YOUNG.

Vine Cottage, Tooele City, U.T.,
March 14, 1867.

Dear brother Richards,—Believing that you are always glad to hear from your mountain home, I embrace the present opportunity of writing to you about affairs generally in Utah. There was a rumor flying through the country a few days ago, that you had died in Liverpool a short time previous; how the news came no one appeared to know, whether by "cable" or mail, but it was authoritatively contradicted in a day or two after. You would have felt complimented, I am sure, to have witnessed the consternation and sorrow of your numerous friends upon hearing the rumor. It is too often the case that what good men do is not duly appreciated until after they are dead, and that posterity erects monuments to perpetuate the fame of men who, while living, were entirely unappreciated by their cotemporaries.

The past winter, with us, has been unusually stormy and unsettled; a vast quantity of snow is laid up in store in the mountains, though at no time deep in the valleys, consequently cattle have done well on the range. In the first week of this month, we had a rain of fifty hours duration in this valley, at the same time snow fell to a great depth in the mountains. The time honored "adobie" is fast loosing prestige as a building material, and brick and rock are rapidly taking its place. The primitive log cabin, with its turf roof, is fast approaching its destiny, namely, to shelter the lower orders of the animal creation for a little season, and then become one of the things of the past, while the *genus homo* find refuge in structures of brick and stone, with shingle roofs.

We are rapidly gaining experience in handling the elements in this elevated region, and moulding them to our use, while an overruling Providence seems to be tempering the climate for our benefit, so that in valleys where, twelve years since, frost manifested itself every month in the year, corn, sugar cane, mellons, peaches, and grapes, are now grown in abundance. The system of small farms and more thorough cultivation, is working its way into note rapidly: the result is, a greatly increased yield

per acre of all crops planted or sown.

An additional effort is being made this season to import machinery to aid in working up our supplies of wool, cotton, and flax ; and were it not for the "regenerating" influence, Utah would be an *utopia* of peace and prosperity. To show the effects of the regeneration efforts of our would-be friends, I will compare the past with the present in Tooele Valley. This valley was first settled in 1849, the county was organized, I believe, in 1850. From that time until the winter of 1859, our Probate Judge had nought to do in his official capacity, but to preside at the regular sessions of the county court, to attend to the financial affairs of the county, laying out new roads, and granting and regulating claims for water, timber, herd grounds, and probating wills, &c., &c. I, myself, served in the various capacities of mayor and alderman of Toole city, and as county magistrate for several years, and never received so much as twenty-five cents for official fees, all differences being settled by friendly arbitration. I was very frequently called upon as an arbitrator, my neighbors seemed entirely unaware of the *dignity of my official position.* We had no county prison, nor did we need one. There was one lawyer in the county, and he had to earn his livelihood by working at the trade of a plasterer, and but few could have readily answered the question, "Who is our constable ?"

Now, the offices of Probate Judge, sheriff, and constables, are by no means sinecures, and the lawyer has no longer need to plaster. We are called away from our work in the busiest seasons of the year, to serve as *grand* or *traverse* jurors. Our county revenue, of about twelve hundred dollars a year, is entirely swallowed up in prosecuting, convicting, and sending to the penitentiary some regenerating scallawags for stealing; or trying, condemning, and executing another for murder. Fines do us no good, for it appears that a tin coffee-pot, a frying-pan, a bowie-knife, and a six shooter, together with a dilapidated "outfit" *plus* or *minus* a shirt, is the only estate in fee simple possessed by the most troublesome members of that class. There is a small settlement of miners about eight miles south of Tooele city, with a population of less than one hundred and fifty souls, provided with all the paraphernalia of justice, suits for debt, suits for trespass, and suits for assault and battery, are the *rule* and not the exception. The worst of it all is, that they are but seldom satisfied with the decisions of their own magistrates, but must appeal to the courts of the "Mormons" for more equitable decisions. To those who are at all experienced in the settlement of new lands, it is no mystery that habitations and improvements must, in the beginning, be of the most primitive kind, and that the country must first be made to blossom as the cabbage, before it can be made to blossom as the rose. The household outfit of the celebrated "Davy Crocket" was a bed of skins, a basswood porridge bowl, two maple spoons, and a small iron pot, and the future Congressman took his rest on a three legged stool. In 1855, with one saw-mill in the county, our chief export was lumber, now with six good mills, we have no lumber to spare, and the cry is still for more mills. Greater and still greater interest in the rearing of fruit is manifest everywhere one goes. I am safe in saying that at least one million fruit trees have been planted in this Territory within the last three years. In 1861, my crop of peaches consisted of one dozen ; in 1865, I gathered twelve hundred bushels of that luscious fruit. It is President Young's opinion, that upon the completion of the Pacific Railroad, we will export fruit, and supply the markets in the States east of us with better fruit than they can produce. Educational interests are not neglected. Utah beats the world in producing children. I paid a visit to the house of a dear friend of mine a few days ago, who labored with me, more or less, while on my mission to England in 1850 and 1851. In 1852 his family consisted of four persons, but in 1867 it is composed of twenty-two, although he has been quite unfortunate, having lost, by death, nine children out of twenty-seven born in that time. By the time we get a new and more commodious school-house erected and finished, we find it too small to accom-

modate the scholars, and we build another, and by the time the walls are seasoned, the cry is, "more school-houses." Our library association is alive and prospering, and our library now contains near four hundred volumes of choice works, to be increased *ad infinitum* in years to come.

Excuse me, my sheet is full. Give my love to brother Pratt; his family is in good health. I wrote you a long letter about the new year, I hope it reached you. I await an answer. Remember me to all inquiring friends, and believe me yours as ever,

ELI B. KELSEY.

ENGLAND.

Newport, Mon., April 24, 1867.

President B. Young, jun.

Dear Brother,—Having been released to return home, I deem it my duty to briefly report my labors while in these lands. I arrived in Liverpool on the 19th day of July, 1864, and since that time I have labored in three Conferences. My first field of labor was in the Warwickshire Conference, under the direction of Elder W. H. Shearman, District President, and Elder R. Pixton as Conference President. I remained in that part six months, and enjoyed myself very well.

At a Council held in Birmingham, January 1865, I was appointed to travel in the Birmingham Conference, under the direction of Elder D. P. Kimball, District President, and Elder John Nicholson, Conference President. I labored there some fourteen months, and while in that place I endeavored to do my duty as a servant of God.

At the Birmingham Council held in January 1866, I was appointed to succeed Elder Seth A. Pymm as President of the Herefordshire Conference. I left Birmingham on the 6th of April, 1866, for this place, and have been laboring here to the best of my ability up to the present time, under the direction of Elder James Ure. Through the blessings of God, I have not lacked for food or raiment; the Saints where I have travelled have ever been ready to administer to my wants, and I feel to return thanks unto them, and to say God bless them, and hasten their deliverance to the land of Zion.

While laboring in these lands, I have endeavored to keep the counsel of those placed over me, and tried to set an example before those whom I have been amongst, worthy of imitation. If I have failed in doing my duty in all points, it has been ignorantly. I wish to leave this country with the approbation of those who are placed over me, and ever hope that I may be humble enough to give heed to the counsels of the Priesthood of God; and my desires is that Zion may prosper all the day long.

With best respects to you, and all in the office, I remain, as ever, your brother in the Gospel of Christ,

E. FROST.

Preston, April 23, 1867.

Elder F. D. Richards.

Dear Brother,—In company with President Brigham Young, jun., I left my mountain home on the 4th of February of the present year. After a prosperous journey, not, however, entirely clear of danger, and tedious delays, we landed in Liverpool on the 20th of March following.

I have been received by my brethren, whom I have met, who are laboring in the British Mission, with gladness and a hearty welcome, accompanied with many eager inquiries after friends dear to them in the vales of Utah. When I had rested a few days at Liverpool, receiving, in the meantime, many kind attentions from the brethren in the office at Islington, I desired to take up my quarters with my sister in Preston, whom I had not seen for over 16 years. She not being of our people, and many lying publications having been placed in her hands, I did not know but that she might object to a "Mormon" coming into close quarters with herself and her family. I therefore addressed the following note to her, and received an affectionate and sisterly reply:—

"My dear sister Margaret,—I have safely arrived in Liverpool, per the royal steamship *Java*, Captain E. R. Moodie, 14 days from New York, and one month and 16 days from my home in the mountains, having in that time travelled over 6,000 miles. If the desire of my heart can be granted me, I would be near you the short time I ex-

pect to remain in this land; for although I have many dear acquaintances in England, I feel a stranger in a foreign land while absent from my family. Could I be permitted to make your house my home while I am here, to see and caress your children while I am absent form my own, it would indeed be to me a boon of comfort. I do not lack means to pay my expenses, but competency ceases to be sweet to me when absent from wife, children, and friends."

As the time of my departure home again draws nigh, I feel that it is a duty I owe my sister, to her gentlemanly and intelligent husband, and to their numerous family, to say, that I could not have been better treated—could not have been received with greater kindness and cordiality had I been an angel sent to them from heaven. They have my blessing and prayers, and for thus receiving into their house and feeding a servant of the Most High, a blessing shall remain with them when he departs. They, being a religious and respectable family, have formed acquaintances with a similar class of persons. Thus I have been thrown into company with many respectable and religious gentlemen and ladies in Preston, who have desired to converse with me on religious matters, on the Utah country, and on the manners and customs of the "Mormon" people.

I cannot, however, say that I have felt prompted by the Spirit of the Lord to say anything to the people of Preston on the subject of the restoration of the Gospel in the latter times, but I have rather felt a strong disposition to close my mouth, in silence; and it has only been when questions have been put to me, that I have felt to say anything on that subject at all. Preston has been warned, thoroughly warned, years ago. Elders Brigham Young, Kimball, Hyde, and others of the Prophets and Apostles of the latter dispensation, have warned them, crying early and late in their streets and in their halls to repent. Hundreds received the warning voice, and have fled to the chambers of the mountains. There are now but a very few Saints in Preston, and they are trying with all their might to make their way to the shores of the promised land. Elder John Halsall presides over them in a Branch capacity; they still keep open a place for public worship. It might be well here to say, that I found brother Halsall enjoying good faith in the Gospel. He would have emigrated this season, if teams had been sent to the frontiers, or to the terminus of the Pacific line of railway from Utah, as formerly. Much has been surmised regarding this faithful man, and his not emigrating before this time. I am satisfied, I may say I know, that until now his circumstances have not been such that he could do it, and pay honorably every man his due. He has been a watchman for the Preston Branch from the beginning, always at his post, and never flinching from the performance of his duties as a minister of the Gospel. When there was no shepherd present to look after the flock, as has often been the case, he has been on hand to keep the sheep together, and feed them with a little salt.

I have felt inclined to write the above concerning brother Halsall, as many of his friends in Zion are unacquainted as to how he feels, and who will be glad to know of his continued faithfulness in the cause of truth.

In my conversations with ladies and gentlemen in Preston, I have invariably found a want of honesty and force of character to boldly acknowledge the truth, even when backed up by the plainest and most direct declarations of Holy Writ. In fact, they do not seem to know that they should read and understand for themselves; they pay ministers to do this for them, and are willing to take their interpretations of the prophecies and the Gospel, however absurd those interpretations may be. Truly they are bound in bundles, and their bands are made strong.

I will content myself with this effort, and continue my letter to-morrow.

With feelings of high consideration and esteem, I remain your brother in the Lord,

G. D. WATT.

An ill-tempered man may be compared to a well-baked pie—crusty.

RUSSIAN AMERICA SOLD TO THE UNITED STATES.

(*From the Illustrated London News, April 20th*, 1867.

The treaty or bargain for the sale of the Russian territories in America to the United States is received with cool approval, but not with much exultation, by the New York public writers. It is quite untrue that the British Minister at Washington has expressed any displeasure about it. The foolish and ignorant remark transmitted by the New York reporters through the Atlantic telegraph, that this cession of the Russian dominion would enable the United States to exclude British Columbia from the Pacific Ocean, is refuted by one glance at the map ; British Columbia having, in fact, a seaboard of its own, extending six degrees of latitude from north to south, with ample accommodation of inlets, sounds, harbours, and navigable rivers, and with two large islands, Vancouver and Queen Charlotte's Island, the former already containing a city and commercial port, besides a whole archipelago of lesser isles which will be useful to the fisheries and trade of the province. The only parts of the British territory which lie to the back of the Russian settlements on the American coast are New Cornwallis and New Norfolk—regions utterly desolate, and parhaps uninhabitable, extending far north towards the Arctic Circle, and known to none but the hunters and trappers of the furry tribes of animals which range that sterile plain. This territory is separated from the Russian part by a range of mountains running southward from Mount St. [Elias parallel with the shore.

The Russian territory, henceforth a territory of the great American Federal Republic, contains 480,000 square miles, north of the parallel of 54 deg. 40 min. of north latitude, and west of the 141st degree of longitude. Its southern part, from Mount St. Elias to Prince of Wales's Island, is a narrow strip along the Pacific ; its northern part is a vast peninsula, bounded by the Arctic Ocean, Behring's Strait, the Sea of Kamtschatka, and the Pacific Ocean, except the side which adjoins the north-west frontier of British America. Its extreme promontory approaches within fifty miles of the nearest point of Asia, belonging also to the Russian empire. The southern and western parts of Russian America are mountainous, with a series of lofty volcanic peaks, the highest of which, Mount St. Elias, has an altitude of nearly 17,000 ft. The north coast is low and flat ; the interior is very little known. The climate is not nearly so cold as that of Greenland, the corresponding peninsula on the east side of the American continent, but it does not admit of agriculture. The Alieutian Islands, between America and Asia, may perhaps not be included in the cession, of which we are hitherto imperfectly informed ; they are a valuable fishing station. The Kodiak group, comprising the port of St Paul, and the Kurile Islands, are also of some importance to the trade and navigation of these seas. The principal island on the Pacific coast is Sitka, with its capital city, New Archangel, having a fort occupied by a few hundred soldiers, and a naval squadron of a dozen small vessels. Here live the Governor-General, the Bishop, and the directors of the Russian-American Fur Company. The whole population of Russian America is reckoned at 78-000, of whom not more than four or five thousand are of the Russian nation, the rest being Indians or Esquimaux.

The latest innovation in the usage and custom of the Established Church of Scotland, is the celebration of marriage publicly in church before the congregation, instead of privately at the residences of the parties. This plan is stated to be in conformity with the Directory of Public Worship, and the ancient practice of the Presbyterian Church.

SUMMARY OF NEWS.

The whole number of shipwrecks reported, during the present year, up to April 22nd, amounts to 1034.

According to an official report lately issued, the number of nobles in Austria at the end of last year was 241,410, of whom 4640 belong to the army, and 266 to the clergy.

THE DIVORCE COURT.—In addition to the arrears mentioned, at the present Easter Term, there were 134 cases for hearing in the Divorce Court, and four standing over.

THE CATTLE PLAGUE.—It is officially announced that during the week ending April 13th, no cases of rinderpest were reported from any part of Great Britain. Authoritative information has also been received by the Netherlands Consul-General in London, that throughout the province of Zealand, and that part of the province of North Holl lying north of the river, the plague has ceased. The total number of cattle reported to have been attacked in Great Britain since the commencement, is 253,897, and 52,703 apparently healthy animals have been slaughtered to prevent the spread of the disease.

HYDROPHOBIA.—An aged German forest keeper, who is on the verge of death, has published a secret cure for hydrophobia, which he says he has used for fifty years, curing many men and animals from a horrible death. The wound must be bathed as soon as possible with warm vinegar and water, and when this has dried up, a few drops of muriatic acid poured upon the wound will destroy the poison of the saliva, and relieve the patient from danger. This cure appears in the Leipsic Journal.

FRANCE.—It is announced that the factory of Saint-Etienne has just delivered 60,000 needle-guns to the Minister of War. The establishment is said to be in a position to be able to claim the premium of 50,000f. offered by the Government for the completion of 100,000 rifles by the end of April.—*Galignani.*—*Liverpool Daily Post, April* 16, 1867.

Referring to the unsettled condition of the Southern people, the *Thomasville (Ga.) Enterprise* expresses a belief that no less than one-half of the Southern white people have changed homes since the war, and about one-third of them have changed States.

AN INSECT DESTROYER.—Much the largest number of fleas are brought into our family circles by pet dogs and cats, and the pigsty is generally filled with them at this season of the year, when numbers will hop on you when visiting it for the purpose of feeding or inspection. The oil of pennyroyal will drive these insects off; but a cheaper method, where the herb flourishes, is to throw your dogs and cats into a decoction of it once a week. Mow the herb, and scatter it in the beds of the pigs once a month. I have seen this done for many years in succession. Where the herb cannot be got, the oil may be procured. In this case, saturate strings with it, and tie them round the necks of dogs and cats; pour a little on the backs and about the ears of hogs, which you can do while they are feeding, without touching them. By repeating these applications every twelve or fifteen days, the fleas will flee from your quadrupeds, to their relief and improvement, and to your relief and comfort in the house. Strings saturated with the oil of pennyroyal, and tied around the neck and tail of horses, will drive off lice; the strings should be saturated once a day. Mint, freely cut, and hung round a bedstead, or on the bed furniture, will prevent annoyance from bed insects.—*Gardeners' Magazine.*

PRESERVATION OF LEATHER.—The following preparation, if applied occasionally to the upper leather of boots and shoes, will soften it, and prevent it from cracking:—Neat's-foot oil, one quart; bees-wax, cut small, one ounce; oil of tar, half a pound. After simmering the oil and wax a little in a pipkin, the oil of tar must be added; and after a gentle simmering again for a few minutes, stirring it the whole time with a stick, the mixture will be finished.

ADDRESSES.

A. N. Hill,
M. Ensign,
E. A. Noble, } 3, St. Mary's Church Yard, Southampton.
George Hunter, 2, Warneford Place, Leamington, Warwickshire.
W. S. Grant, 61, Great Freeman Street, Nottingham.
Isaac Alldredge, 26, Fence Street, Macclesfield, Cheshire.
Richard Benson, 6, Upper Walker, Street, Preston.
Henry Barlow, care of T. Davis, Stratton's Buildings, Speenhamland, Newbury, Berks.

DIED:

COLEMAN.—At Redburn, Hertfordshire, on the 4th March, 1867, Charles Coleman, of small pox, aged 29 years, brother Charles Coleman was a member of the Hemel Hempstead Branch, Bedfordshire Conference, for 19 years, he has left a wife and four small children to mourn his loss.—DESERET NEWS, please copy.

REES.—At Newport, Mon., on the 15th April, 1367, of inflammation of stomach and liver, Elizabeth Rees, aged 67 years.—DESERET NEWS, please copy.

SMITH.—At Leeswood, near Mold, Flintshire, on the 14th March, 1867, Eliza wife of Thomas Smith, late of Hawarden Branch, Liverpool Conference, of consumption, aged 46 years, she has been a faithful member in the Church about 23 years.

RADLEY.—At Bagillt, Flintshire, on the 9th April, Miraim Readley, daughter of Maria Williams, of consumption, aged 29 years.

POETRY.

—o—

REFLECTIONS.

On the death of Elder Thomas Simpson, and Sarah, his wife, under very trying circumstances.

Six thousand years, of toil and care
Was granted mother Earth;
Her sons and daughters had their share
Bequeath'd them at their birth.

She scarce had turn'd her "wheel o' Fate"
In the eternal ring!
Ere man begun to sin and hate,
And death became a sting.

Fall'n from on high,—Man mourn'd his fate;
Knew he was passion's slave—
Yielded his breath—succumbed to death,
And the victorious grave.

We do not chide thee, conquerers', no!
For unto thee 'twas given,
To humble pride: make man abide
The just behests of heaven.

We weep! ah, death! you thin our ranks:
We mourn a double blow:
The mother died—our tears scarce dried,
When father had to go.

Six little orphans mourn their loss;
And Reuben gather'd home:
But Israel's God will clear the road,
And gather them in one.

Dry up your tears—the Gospel cheers;
They both died in the faith
"Priesthood's restored," praise ye the Lord,
'Twill break the bands of death.

Then Earth and Sea,—and all that be
Unitedly will sing,—
"Oh, grave! where is thy victory:
Oh, death! where is thy sting."

Leeds. JAMES THOMSON.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 19. Vol. XXIX. Saturday, May 11, 1867. Price One Penny.

THE WORLD—ITS VIRTUE AND CONSISTENCY.

(*From he Deseret News, March 20th*, 1867.)

What a pious world this is! What a consistent world, too! Perfection, it appears, is so nearly reached, that it is almost hopeless to look for any further improvement—just at present! We did think that there were a few men on the earth at various times in what are called "the days of barbarism," who understood some principles which the world would be the better for knowing and living according to now; but if we are to credit one-half of that which is written in laudation of this age and the people who now live, we must have been sadly mistaken. We thought that such persons as Enoch, Noah, Abraham, Moses, the Prophets, and the Savior and his Apostles, were among the most truly enlightened of all those who ever tabernacled on this earth; but it seems we thought incorrectly! It was reserved for this age and generation to alone enjoy the full blaze of light, the full glory of perfection!—excepting, of course, the "Mormons," who are sufficiently barbarian to entertain respect for those whose names we have cited, and believe that the principles which they taught, were and are full of light, life, and salvation for man.

These reflections have been induced by thinking over some highly flavored articles on the "barbarism, abominations, and woeful state of the 'Mormons;'" and the excellence of the people, institutions, and social and moral condition of the rest of the world. It is a little strange that after residing here so many years, we have not been able to see how much lower this community is in the scale of social, moral, and intellectual excellence, than other communities. It is curious that we could not see the perfection which is said to exist in so many other places of which we have considerable knowledge. And stranger still, that the degradation, shame, prostitution, intemperance, and corruption existing there, should not be what they seem, but merely the outcroppings of a glorious system of perfection! How weak-minded the people here must be, when they cannot see that contention, depravity, blasphemy, and their numerous kindred, are but the skin eruptions which mark the healthy state of the body social! How obtuse they

must be to prefer peace, virtue, sobriety, and such like practices, taught by holy men in the "barbarous times" when Patriarchs, Prophets, Apostles, and the Son of God himself trod the earth!

We are accused of having a plurality of wives. We have, and we honor, love, and cherish them; but it is horrible in the eyes of this very pious(?) generation. They tell us it is adultery, a sin which, of course, they only know in name! We cannot see it so; do not know, in honorable plural marriage, where the adulteration commences; but this must be because we are slow of intellect. We are but simply honest, and mark *our* opinion of adultery by adjudging, with common voice, that the adulterer is worthy of death. But this the virtue(!) of the world shudders at. The shedding of blood is an awful thing, unless it should occur in a bar-room, or in a street brawl, or under the influence of liquid poison; then it is a "shooting scrape," or a "stabbing scrape;" or unless it should occur on the battle field; and there it is glory,—the deed is sanctified by its magnitude!

We are told that in advocating plural marriage, we defend the illicit communion of the sexes, "which every civilized nation repudiates and reprobates." Yes, they do repudiate and reprobate—and practice it. This is where the beauty of consistency appears! This is where the world's sanctimoniousness shows its delicacy! With smooth phrase and honeyed tongue, it reproves the man who drags a daughter of Eve from virtue and innocence down to degradation, death, and destruction, but courts and pets him as the hero of a great and meritorious act, when the scoundrel should be whipped with scorpions to the hell to which he has won a title. "Every civilized nation" shakes its head with mournful motion at the increasing "social evil," laments the decadence of virtue, and cries out against the sin; while it sneaks into dens of infamy, and puts the light of heaven to blush with its abominable orgies and lascivious corruptions. Out upon the hypocritical cant that abuses Utah for her open, honorable advocacy and practice of a principle approved by Heaven, endorsed by the actions of the best men who ever lived on the earth, and commanded by Jehovah; while those who employ such cant are spreading rottenness throughout the land, by daily and nightly polluting the fountains of life. They may reprobate prostitution and illicit intercourse, but while the warm breath of the words floats upon the air, the lips that uttered them are too often seeking the embraces of the wanton and unvirtuous.

Gentlemen, who seem interested in the social affairs of Utah, we will make you an offer. Dry up the fountains of corruption at home; overcome the moral leprosy that clothes the face of the land in horrid ghastliness; stop unvirtuous conduct, and repudiate unvirtuous actions throughout your cities, towns, and villages, by precept and example; make adultery have an end, and adulterers cease their horrible crimes against God and nature; let every man keep to his own wife and to her alone, walking the earth a virtuous man, not a perjured wretch who before Heaven swore to keep himself for one, yet lives forsworn and ridicules the marriage vow. Do these, and we of Utah will own your greatness, your goodness, and your virtue,—your right to teach us and impose restrictions; and you will find an honest, truthful people here, who will keep their vows and will honor all that excel in virtue, goodness, and truth. But while you cry virtue, and practice corruption; while you preach peace, and permit contention and strife to enter even your sacred places, with the land full of hatred and fierce dissensions; while you proclaim that God lives, yet reject his interference, and will not recognise his right to rule; while your precepts point to heaven, and your practices to misery and death, we cannot own, we cannot see, your superior right to drag us again down to the social degradation from which we have escaped.

Utah is unpopular; she is not fashionable; her people do not believe in theorizing on virtue and practicing vice. They seek to square their practice by their professions, and both by the revelations of Heaven. They do not believe in persecuting those who

differ from them in matters of faith, because of that faith, while declaiming in favor of freedom and liberty of conscience. And they who exhaust Webster in the use of unsavory adjectives against the "Mormons," may profitably take lessons from us in honesty, virtue, consistency, and genuine piety. "Charity begins at home." Gentlemen, purify yourselves, your domestic and social circles, your cities and towns, and then come with the benefit of your experience to us; but in consistency, do not in the same breath rail against the corruption of Utah, where houses of prostitution do not exist, and lament your own impotence to restrain the flood-tide of vice which is overwhelming you.

THE REPUBLICAN PLATFORM.

(From W. Hepworth Dixon's New America.)

"We mean to put that business of the Mormons through," says a New England politician; "we have done a bigger job than that in the South; and we shall now fix up things in Salt Lake City?"

"Do you mean by force?" asks an English traveller.

"Well, that is one of our planks. The Republican Platform pledges us to crush those Saints."

This conversation, passing across the hospitable board of a renowned publicist in Philadelphia, draws towards itself from all sides the criticism of a distinguished company of lawyers and politicians; most of them members of Congress; all of them soldiers of the Republican phalanx.

"Do you hold," says the English guest; "you as a writer and thinker, —your party, as the representatives of American thought and might,— that in a country where speech is free and tolerance wide, it would be *right* to employ force against ideas—to throw horse and foot into a dogmatic quarrel—to set about promoting morality with bayonets and bowie-knives?"

"It is one of our planks," says a young member of Congress; "to put down those Mormons, who, besides being infidels, are also Conservatives and Copper-heads."

"Young is certainly a Democrat," adds an Able Editor from Massachusetts, himself a traveller in the Mormon land; "we have no right to burn his block on account of his politics; nor, indeed, on account of his religion; we have no power to meddle with any man's faith; but we have made a law against plurality of wives, and we have the power to make our laws respected everywhere in this Republic?"

"By force?"

"By force, if we are driven by disloyal citizens to the use of force."

"You mean, then, that in any case you will use force—passively, if they submit, actively if they resist?"

"That's our notion," replies our candid host. "The government must crush them. That is our big job; and next year we must put it through."

"You hold it right, then, to combat such an evil as polygamy with shot and shell?"

"We have freed four million negroes with shot and shell?" replies a sober Pennsylvanian judge.

"Pardon me, is that a full statement of the case? That you have crushed a movement of secession by means of military force is true; but is it not also true that, five or six years ago, every one acknowledged that slavery was a legal and moral question, which, while peace and order reigned in the slave-states, ought not to be treated otherwise than on legal and moral grounds?

"Yes, that is so. We had no right over the negroes until their masters went into rebellion. I admit that the declaration of war gave us our only standing."

"In fact, you confess that you had no right over the blacks until you had gained, through the rebellion, a complete authority over the whites who held them in bondage?"

"Certainly so."

"If, then, the planters had been quiet; keeping to the law as it then stood; never attempting to spread themselves by force, as they tried to do in Kansas; you would have been compelled, by your sense of right, to leave them to time and reason, to the exhaustion of their lands, to the depopulation of their States, to the growth of sound economical knowledge—in short, to the moral forces which excite and sustain all social growths?"

"Perhaps so," answers the Able Editor. "The Saints have not yet given us such a chance. They are very honest, sober, industrious people, who mind their own business mainly, as men will have to do who try to live in yon barren plains. They are useful in their way, too; linking our Atlantic states with the Pacific states; and feeding the mining population of Idaho, Montana, and Nevada. We have no ground of complaint, none that a politician would prefer, against them beyond their plural households; but New England is very sore just now about them; for everybody in this country has got into the habit of calling them the spawn of our New England conventicles, simply because Joseph Smith, Brigham Young, Heber Kimball, all the chief lights of their church, happen to be New England men."

"When New England," adds a representative from Ohio, with a laugh, "goes mad on any point, you will find that she contrives in this Republic to have her way."

"When her way is just and open—sanctioned by moral principle and by human experience—it is well that she should have her way. But will Harvard and Cambridge support an attack by military power on religious bodies because they have adopted the model of Abraham and David? You have in those western plains and mountains a hundred tribes of red-men who practice polygamy; would you think it right for your missionary society to withdraw from among them the teacher and his Bible, and for General Grant to send out in their stead the soldier and his sword? You have in those western territories a hundred thousand yellow men who also practice polygamy; would you hold it just to sink their ships, to burn their ranches, to drive them from your soil, with sword and fire?"

"Their case is different to that of the Saints," rejoins the Able Editor; "these red-skins and yellow-skins are savages; one race may die out, the other may go back to Asia; but Young and Kimball are our own people, knowing the law and the Gospel; and whatever they may do with the Gospel, they must obey the law."

"Of course, everybody must obey the law; but how? Those Saints, I hear, have no objection to your law when administered by judge and jury, only to your law when administered by colonels and subalterns."

"In other words," says the Pennsylvanian judge, "they have no objection to our law when they are left to carry it out themselves."

"We must put them down," cries the young member of Congress.

"Have you not tried that policy of putting them down twice already? You found them twelve thousand strong at Independence, in Missouri; not liking their tenets (though they had no polygamy amongst them then) you crushed and scattered them into thirty thousand at Nauvoo; where you again took arms against religious passion, slew their Prophet, plundered their city, drove them into the desert, and generally dispersed and destroyed them into one hundred and twenty-seven thousand in Deseret! You know that some such law of growth through persecution has been detected in every land and in every church. It is a proverb. In Salt Lake City, I heard Brigham Young tell his departing missionaries, they were not to suggest the beauty of their mountain home, but to dwell on the idea of persecution, and to call the poor into a persecuted church. Men fly into a persecuted church, like moths into a flame. If you want to make all the western country Mormon, you must send an army of a hundred thousand troops to the Rocky Mountains."

"But we can hardly leave these pluralists alone?"

"Why not—so far at least as regards bayonets and bowie-knives?

Have you no faith in the power of truth? Have you no confidence in being right? Nay, are you sure that you have nothing to learn from them? Have not the men who thrive where nobody else can live, given ample evidence that, even though their doctrines may be strange and their morals false, the principles on which they till the soil and raise their crops, are singularly sound?"

"I admit," says the Able Editor, "they are good farmers."

"Good is a poor term, by which to express the marvel they have wrought. In Illinois, they changed a swamp into a garden. In Utah, they have made the desert green with pastures and tawny with maize and corn. Of what is Brigham Young most fond? Of his harem, his temple, his theatre, his office, his wealth? He may pride himself on these things in their measure; but the fact of his life which he dwelt upon most, and with the noblest enthusiasm, is the raising of a crop of ninety-three and a half bushels of wheat from one single acre of land. The Saints have grown rich with a celerity that seems magical, even in the United States. Beginning life at the lowest stage, recruited only from among the poor, spoiled of their goods and driven from their farms, compelled to expend millions of dollars in a perilous exodus, and finally located on a soil from which the red-skin and the bison had all but retired in despair, they have yet contrived to exist, to extend their operations, to increase their stores. The hills and valleys round Salt Lake are everywhere smiling with wheat and rye. A city has been built; great roads have been made; mills have been erected; canals have been dug; forests have been felled. A depot has been formed in the wilderness from which the miners of Montana and Nevada can be fed. A chain of communication from St. Louis to San Francisco has been laid. Are the Republican majority prepared to undo the progress of twenty years in order to curb an obnoxious doctrine? Are they sure that the attempt being made, it would succeed? What facts in the past history of these Saints permit you to infer that persecution, however sharp, would diminish their number, their audacity, and their zeal?"

"Then you see no way of crushing them?"

"Crushing them! No, none. I see no way of dealing with any moral and religious question except by moral means employed in a religious spirit. Why not put your trust in truth, in logic, in history? Why not open good roads to Salt Lake? Why not encourage railway communication, and bring the practical intellect and noble feeling of New England to bear upon the household of many wives? Why not meet their sermons by sermons; try their science by science; encounter their books with books? Have you no missionaries equal to Elder Stenhouse and Elder Dewey? You must expect that while you act on the Saints, the Saints will re-act upon you. It will be for you a trial of strength; but the weapons will be legitimate and the conclusions will be blessed. Can you not trust the right side and the just cause, to come out victoriously from such a struggle?"

"Well," says the judge, "while we are divided in opinion, perhaps, as to the use of physical force, we are all in favor of moral force. Massachusetts is our providence; but, after all, we must have one law in this Republic. Union is our motto, equality our creed. Boston and Salt Lake City must be got to shake hands, as Boston and Charleston have already done. If you can persuade Brigham to lie down with Bowles, I am willing to see it..... And now pass the wine."

THE GREAT FRENCH EXHIBITION.

(*From the Times, April 30th*, 1867.)

Our Paris correspondent on Monday, April 29th, says—I ought to tell you something now about the most characteristic feature of this Exhibi-

tion, by which it will be chiefly remembered hereafter. Under cover of the so-called Palace we have a splendid show, but nothing in kind different from what we have all seen before. It is the greatest bazaar the world has ever possessed, and there is an attempt to subject its contents to a more rigid classification than has hitherto been deemed possible, but that is all. The great novelty of the Exhibition is to be found outside the Palace, in the surrounding park, where the splendours of the day will be followed by the still more attractive brilliance of the night. Nothing like what is now in preparation has yet been seen ; the fame of it when it is ready will ring across the world ; and it is reckoned here that throngs will come to enjoy it such as never were gathered together at any previous Exhibition. We need not inquire too severely into the nature of the sentiment which will draw these multitudes together. The first great Exhibition was inspired by a magnificent sentiment, and the crowds that congregated in Hyde Park felt in their hearts something of the fire of a new religion. He, indeed, must have had a mean soul who could enter the Crystal Palace of 1851, and not feel a touch of that sublime inspiration which had contrived a pacific gathering of all mankind with all that was usefullest and finest and most interesting of human work, in an edifice so strange and so strangely beautiful that it seemed more like a dream than a reality—the work of enchantment than of mortal hands. In each successive Exhibition we have become less conscious of noble sentiment. Noble sentiment since then has been trampled in gore ; and the shouts of jubilee which inaugurated the Exhibition of 1851, have been exchanged in the inauguration of the present one for what has well been termed the *delirium tremens* of Luxemburg. There is no disguising the fact that the sentiment in human nature which the night display of the Champ de Mars will most address is the love of pleasure and excitement. Here is the great metropolis of amusement, and it has been decreed that the grand show in the Champ de Mars, perfect as an exposition of human life in all its varied interests, shall be most of all perfect in its representation of Parisian life, and its love of amusement. Although the preparations are still much behind hand, and the weather is still inclement, it is proposed this week to make a beginning of amusements in the park ; and I proceed to give you some accounts of the attractions which, especially after the Palace is closed for the day, it is promised that we shall find there.

When we enter the park we find ourselves amid a confusion of structures, the purpose of which it is difficult at first to understand—temples, churches, lighthouses, palaces, cottages, museums, tents, windmills, aquariums, stables, dens for wild beasts, hothouses, greenhouses, summerhouses, theatres, lakes, cascades, fountains, hustings, barracks, caves, grottos, model farms, letter-boxes, gardens, kiosks, châlets, statues, panoramas, restaurants numberless, clubs, shops, cloak rooms, telegraph offices, money-changing offices, and an infinity of others. It is proposed that this great park should combine within itself the attractions of Cremorne, of the Zoological gardens, of the Botanic gardens, of the Polytechnic Institution, and of the Crystal Palace at Sydenham. As day draws to a close, the crowds who are engaged in the building will come out of it to dine in some of the restaurants. This at least is the theory ; the practice may be very different, and much no doubt will depend on the reputation which the restaurants can make for themselves as places for dining. Anybody can scramble through a luncheon, and many persons do not want it at all. Dining is a more serious business, and demands what Baron Brisse calls a *cuisine serieuse*; also let me add a service *serieuse*. Will the dining-rooms of the Exhibition, not having a *cuisine serieuse*, and having through the crush of people many difficulties and discomforts in the way of service, be able to induce the better class of people night after night to scramble through a dinner, instead of going for it into Paris, where one is sure of elbow-room, and quiet, and attention ? And then if people go into Paris for their dinners, will they make a second journey to the Champ de Mars for the sake of the pleasure it has

to offer afterwards? These pleasures, no doubt, are manifold, but they are divisible into classes, and the greater number of them are to be obtained in Paris. What in Paris it will be difficult to obtain, is the contrast of opposite sensations. A pretty pair of turtle doves may be cooing in some sacred bower, and find their cooing rendered more musical by the growling of lions and tigers under the palace of the Bey of Tunis. Or a man may walk out of a theatre where he has been amused with all the revelry of the Parisian notion of life, and he will find another show hard by, the model of a church, where he can gloat upon the wounds of saints and martyrs in wax, and prepare himself by a momentary calmness for another rush into the whirl of pleasure; or he moves about the circle of an open air concert, smoking a cigar, or playing with an ice, while he listens to farcical songs from the mouths of much bepainted women, and, as he quits this musical region, humming a refrain in the patois of Alsace, a grave looking gentleman will put into his hands a little blue brochure, and beg of him to accept a copy of the Epistles to the Corinthians. I hope I shall not be supposed to make sport of things sacred in mentioning this last fact, which rather forces itself upon one's notice. There is no attempt here to preserve harmony of ideas. Things sacred are indescribably jumbled with things profane; orthodoxy and heresy stand side by side, each gloriously indifferent to the other; the terrible and the tender have formed an alliance; sirens and saints have their points of contact; the shows of men are in friendly rivalry with the shows of beasts, and at every turn we step from the sublime to the ridiculous, from nature to monstrosity, from something utterly useless but perfectly beautiful, to something marvellously useful but ugly to the last degree.

There is to be an international theatre, in which performances will be given of the dramas of all nations. Besides this, the Chinese are to have a theatre of their own, in connection with a Chinese place of refreshment, where we are promised tea to be served in truly celestial fashion. There is a grand ballet being organized, in which we shall see the dances of all nations. There is to be a café concert; there are to be bands of music in different parts of the grounds; there are to be fireworks and illuminations; here you drink beer, and there you ask for a demi-siphon of aerated water; three paces further on a man is ready to weigh you with French weights; in the next alley a man is ready to tell you the exact quantity of air which you can exhale from your lungs; of course, there is a billiard-room somewhere; in the neighbourhood there will be a magnificent stud of wooden horses on whirligo-rounds; there are shooting saloons in great number outside the park; if you wish for a ride on a white camel, here are two at your service; and if you prefer an elephant, here are two white elephants. If the evening is warm, here are fountains and cascades, and cool grottoes, and elaborately prepared stalactite caves. If one wishes to escape from the din of the orgies around, there is an immense lighthouse, with the electric light at the top of it, which one can for a consideration ascend, and from which one can look down calmly on the brilliant turmoil beneath. Come down again to the music and the dance, to the clatter of glasses, and the glancing of lights, to the growling of the lions and the cooing of the doves, and if on returning to the lower world one is inclined to be cynical—to despise such childplay—to utter lamentations over the love of mere animal excitement, there is at hand the model of an ancient temple, in which the cynic can give effect to his bitterness. It is the type of a Mexican temple devoted to human sacrifice. It is adorned with horrid grinning skulls, to which the matted hair of the victims still clings. Near the entrance is the altar of sacrifice on which the human victims were laid. The whole edifice, with its pictorial embellishments within and without, rises up in ghastly horror, amid mirth and music; and the cynic who thinks ill of human nature because of all this revelling, may for comfort mount the steps of the gloomy monument, may hide himself in its dim recessess, may, perhaps, stretch himself on the stone of sacrifice.

Throughout the grounds there are to be many reproductions of architecture—like this Mexican temple. We are all familiar with the sort of work in the Crystal Palace at Sydenham, where in one Court we have part of the Alhambra reproduced, giving one a fair idea of Moorish architecture, as in another Court we have the reproduction of a Pompeian house. The only structure of this kind which are quite ready are this Mexican temple, a Catholic Church, and the Palace of the Bey of Tunis. Into the last of these, if I mistake not, there is a free entrance, but the religious edifices, heathen and Christian, are less liberal, and exact a toll from everybody who chooses to go into them, and who is not armed with a season or a weekly ticket. The temples, however, are scarcely worth the trouble of a visit, and I fancy that most people go into them because they are asked to pay at the door, and in the simplicity of their hearts they imagine that there must be something to pay for. The Palace of the Bey of Tunis, on the other hand, is well worth seeing. It is a careful reproduction of a real palace, at a cost of about £6000. The Moorish system of ornamentation is well and minutely worked out in it; beneath it is a cage for lions, Royal beasts worthy of a palace; and beside the den of lions is a café, where Tunisian musicians attempt with guitar and tambourine to assist the digestion of the crowds who flock in to see them. Very shortly some Egyptian edifices will be ready—a palace and a temple.

(To be Continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 11, 1867.

CURRENT EVENTS.

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Since but few of the Saints will find it convenient to visit the Great Exhibition at Paris, we have thought it advisable to publish the best account of it that has come under our observation, and may, from time to time, notice the more strikingly important features thereof. Although opened by the Emperor a month since, it is scarcely yet completed. Whether its incompleteness, or the grave importance which environs "the Luxemburg question," has until now prevented the visits of various European Sovereigns, who had announced their intention to see it, scarcely any of the crowned heads have as yet paid their devotion to this assembled representation of Nature, Science, Art, and the skilled intelligence of the age. On Easter Sunday, 40,000, and the Monday following, 53,000 persons are published as having passed into the Exhibition, which is now the world's idea.

The great Powers of Europe have concluded to assemble in Conference at London, to decide whether for peace or war on the Luxemburg question.

On the first instant, two Fenians, Thomas Burke and Patrick Doran, having been found guilty of High Treason, in Dublin, were sentenced by Chief Jus-

tice Whiteside to be hanged, drawn, quartered, and beheaded, on the 29th instant. If we mistake not, Robert Emmet was the last man executed for this high crime in Ireland, nearly seventy years ago.

Gales have been unusually numerous and destructive a few months past. More than a thousand wrecks have been reported since the new year. The astronomer to the Mersey Dock Board, Mr. Hartnup, informs the Underwriters Association, that the gale of the 7th, 8th, and 9th of April, was remarkable for its long duration; that from 8 p.m. on the 10th, to 5 a.m. on the 11th, pressure from 25lbs. to 30lbs. was almost continuous; the heaviest that night being 39lbs. on the square foot, about 11.5 p.m., direction S.S.W. by W. It was during this night that the London mail train for Edinburgh, after running some time at the rate of two miles per hour, brought up near Rotherham at a dead stop. During another gale on the 14th, a pressure of 42lbs. on the square foot was registered, the wind blowing horizontally and steadily about 45 miles per hour. The highest pressure recorded was at 7.40 p.m. of the 8th, when 45lbs. to the square foot was attained, during a squall of about five minutes' duration, the direction of the wind being remarkably steady, and nearly due West.

The great destruction of human life resulting from the late stormy weather, reminds us afresh that the days are evil for those who "go down to the sea in ships, that do business in the great waters; These see the works of the Lord, and his wonders in the deep. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits end." How precious the memory of God's blessings to his Saints in this dispensation of gathering, that out of about one hundred and thirty ships that have conveyed companies of Saints from European shores to America, not one of these vessels has experienced any disaster that has proved fatal to a single member of the Church, that we recollect. O that men would praise the Lord for his goodness, for it is He that turneth the wilderness into standing water, and dry ground into water springs. He maketh the hungry to dwell there to sow fields, and plant vineyards that yield fruits of increase. He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease. He setteth the poor on high from affliction, and maketh him families like a flock. The righteous see it and rejoice. They understand the loving kindness of the Lord.

CORRESPONDENCE.

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ENGLAND.

Preston, April 24, 1867.

Elder F. D. Richards.

Dear Brother,—I continue my letter of yesterday, feeling grateful to my heavenly Father that my health has much improved for a week past; although I am obliged to be constantly watchful in this damp climate of taking cold, which affects severely my throat and chest. The contrast is very great between the atmosphere of England and that of Utah. It cannot but be plain to the most superficial reader, that Isaiah refers to a more healthy land than this where he says, "and the voice of weeping shall be no more heard in her, nor the voice of crying.

There shall be no more hence an infant of days, nor an old man that hath not filled his days." "For as the days of a tree are the days of my people, and mine elect shall long enjoy the worth of their hands." When we read another prophecy, "and he shall send his angels with the great sound of a trump, and they shall gather together his elect from the four winds, from one end of heaven to the other," it is plain, that the people of God in the last days will be gathered out of these sickly lands, to portions of the earth where climate and situation will tend to health and long life. They will be gathered to a country where all may possess a portion of mother earth, for in that land, "they shall not build and another inhabit, they shall not plant and another eat," but, "they shall build houses, and inhabit them, and they shall plant vineyards and eat the fruit of them." Land there will be cheap, and houses will be built with a view to comfort, good ventilation and health, situated in vineyards and orchards, where the pure air of heaven can circulate freely around them; for, "beautiful for situation, the joy of the whole earth is mount Zion on the sides of the north the city of the great King. God is known in her palaces for a refuge." "Like a father who pitieth his children, so the Lord pitieth them that fear him;" they shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." "A little one shall become a thousand, and a small one a strong nation." This is a theme I love to dwell upon, and it must be dear to every Saint, especially to those who are still scattered abroad among the nations of the Gentiles.

Since my arrival in England, I have met many intelligent and religious ladies and gentlemen, who have been anxious to obtain information concerning our Utah country; for, they inform me, that the only information they have been able to get concerning that country and the "Mormon" people, has been through books, pamphlets, and newspaper articles printed against us by our enemies. It appears, however, that they have been satisfied with this, for had there existed much anxiety to know the other side of the question, that knowledge could, I think, easily have been obtained. The inquiries they have made, and the answers I have given them, have taken the following form:

"Why do your people leave their native land? Can they not serve God in this land? Will he not hear their prayers here as well as in Utah? Besides, it must be much more comfortable to lay their bodies with their fathers and mothers and friends here, than in the soil of a foreign land among strangers."

Because it is written, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: and hide thyself as it were for a little moment, until the indignation be overpast. For, behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

"But this does not apply to us, it applies only to the children of Israel."

The Lord says, "Come *my people;*" if it does not apply to you, then are you not his people, and in that case it does not apply to you, it only applies to those who are his Saints in the latter times. The "*indignation*" there spoken of, will be upon those who are left after his people have gathered to a place of safety, for the Lord will not destroy the righteous with the wicked. The first portion of that prophecy is being fulfilled by the Latter-day Saints, and they are the only people who are gathering away from the wicked nations of the earth. This should be a sign to you that the Lord will soon come "*out of his place to punish the inhabitants of the earth for their iniquity.*" The first Latter-day Saint Elders came to this country in 1837, since then about one hundred and thirty ships have sailed, carrying the Lord's people from this, and other lands, upon their way to the chambers of the mountains.

Isaiah in another place is very explicit; "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Hence you

see that, His people will gather to "*the top of the mountains*," and there they will build a temple to his name. This does not refer to the temple at Jerusalem, but to the Lord's house "in *the top of the mountains*," that are "*exalted above the hills.*" After this house of the Lord is built, then will "all nations flow unto it," who had not previously been taught in the ways of the Lord. (This does not speak much in favor of modern Christianity.) "And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." This will come to pass after the Lord has "judged among the nations and rebuked many people," for they will then "beat their swords into ploughshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more." You must confess that this last quotation has not yet come to pass; but the way is fast being prepared for its complete fulfilment. The Latter-day Saints are the only people on earth who are fulfilling these notable prophecies of Isaiah. Their position is truly "*in the top of the mountains.*" Great Salt Lake City is four thousand feet above the level of the sea, situated in a valley, "*in the top of the mountains*," and there "*my people*" are engaged in building a magnificent temple to the name of the Lord as Isaiah foresaw.

"But, Mr. Watt, Zion there spoken of is a figurative expression, and means our churches, chapels, and cathedrals, with their images of gold and silver, and their rich and expensive decorations, which we have built all over the land, and which we have dedicated in the most solemn manner to St. Peter, St. Paul, St. John, and to many other Saints both ancient and modern. Our ministers, too, are respectable; all that learning and refinement could do has been done, to qualify them to fill their pulpits in a refined and creditable manner, so as to please the ears of the most particular and fastidious worshipper; you would not surely say that all this will be cast away by the Lord as nothing, and only acknowledge one house as his, and that in Utah, over six thousand miles away; you would not surely say that he prefers your few awkward, stammering, unlearned preachers, to the great multitude of our refined, learned, and eloquent divines? Why, sir, it will not bear looking at for a moment."

That the land is filled with churches, and with religious ministers, who shape their language and their doctrines to please the ears of the people, I would not attempt to deny; and this fulfils a very remarkable prophecy by the Apostle Paul, which reads as follows: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn their ears from the truth, and shall be turned unto fables." Paul could not describe the present condition of the Christian world in better language. They have not only heaped unto themselves teachers but churches. "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day." "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles, and to the bats; to go into the clifts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty when he arises to shake terribly the earth."

"How is it that our learned and pious ministers do not know this? They do not tell us to gather to another country, but they point us to the graveyard, around the chapel where we worship, as our last resting place, and they tell us that the sooner we go there the longer we shall have to rest."

That the time has come for the fulfilment of these wonderful prophecies, your ministers as a great body will not believe, though an angel from heaven should declare it unto them; for it is a strong tenet in their faith, that God has long since ceased to speak to his children on earth by the voice of Prophets, by the administration of angels,

or by his own voice as formerly. If an angel of God were to appear to any of them, they would say it was the devil transformed into an angel of light, and could not tell the difference. If the voice of God were to sound in their ears, they would declare it to be the voice of the devil, and they could not tell the difference. This, then, is the reason why the Lord has not spoken to your ministers, informing them that the time has come to bring again Zion. Seeing that the Lord could not make known his plans to them, and use them to bring about his latter-day work, he found a young man in New York, by the name of Joseph Smith, who was honest enough to believe that God would hear him pray and answer him. The Lord did answer him, and he was ordained by angels to the office and calling of an Apostle, to lay the foundation of the work of the dispensation of the fulness of times. In this way the holy Priesthood has been restored to the earth again, giving men power to organize the true Church of Christ, and to preach the everlasting Gospel of the Son of God to all people, and to administer in its ordinances in his name. As it is written, "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God and give glory to him, for the hour of his judgment is come," &c. Now, it must be evident to you by this quotation, that at the eleventh hour, or at "*the hour of His judgment*," the Gospel would be restored to the earth by an angel, and that it would be preached to all the inhabitants thereof. It also makes plain another startling fact, that for ages past the true Gospel has not been among men, hence the necessity of its being restored by an angel at the last hour.

Then the reason why we leave our native country is because the Lord has commanded us to do so, and it is by the ministering of angels and the voice of the Almighty that we know the time is near, when he will "arise to shake terribly the earth." To be in a safe place when this great event comes to pass, we are retiring to the "*chambers*" pointed out by the finger of God, "*in the tops of the mountains.*"

This portion of my letter has extended beyond the limits I intended for it, but I hope it is not altogether without interest. Continue to-morrow.

Yours, &c.,

G. D. WATT.

April 26, 1867.

Dear Brother,—Many more arguments which I have had occasion to use, to show my inquiring friends the reason why the Latter-day Saints emigrate to their promised land might be written; but what I have written embraces the chief points of information I have endeavored to impart to them on that particular subject; and I fear my letter will become very lengthy unless I succeed in embodying much in little. To continue:

"We cannot see, Mr. Watt, that the people who emigrate to Utah, better their condition any by doing so. For if all be true that is written and said about that country, it must be a very dry, arid, God-forsaken region, with a scorching sun and burning sands in summer, and hard frosts and deep snows in winter. Now do you not think that the Lord, who is full of loving kindness, would be very apt to gather his people to a much better land?"

The climate of Utah is a dry, consequently a healthy climate. Diseases of the lungs are unknown among the natives of those far-off regions. Many months in succession often pass away without rain, and without a cloud athwart the face of the heavens; hence it is naturally a parched and thirsty land. It is situated in the very bosom of the Rocky Mountains, far away from the wicked and corrupting influences of the thickly populated portions of the world; and until the Latter-day Saints were led there, the world of mankind were comparatively ignorant of the true character of those unknown solitudes. The wolf and the bear had enjoyed their ancient haunts from all time undisturbed, except by the naked savage—the wild man of the mountains. To all appearance there was nothing in the country to promise wealth and opulence to any people. The few trappers and hunt-

ers who ventured within its borders declared, that it was impossible to grow anything there for the support of man. Large black crickets were thick upon the ground, and destroyed every green thing, and grass-hoppers so numerous as to sometimes, when on the wing, darken the sun. Anti-Mormon writers have pictured the country in very dark colors, with a view of frightening people from going there, but they have pictured it in colors no darker than the reality. Such being the situation and character of that country, the first "Mormon" settlers were obliged to take bread-stuff to last them a year, and seed to sow the ground to obtain bread for the year following. They took with them implements of husbandry, such as they could command, and struck fearlessly out into those unknown regions, to find a home there, and hospitality among the lowest savages known in North America, which were denied them in the land of their birth, trusting in the God of heaven to bless them and reward them with bread for their toil; knowing that "He turneth the wilderness into a standing water, and dry grounds into water springs, and there he maketh the hungry to dwell, that they may prepare a city for habitation; and sow the field, and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease." There are in Utah extensive deserts and stirile plains, and tracts that have been subjected to intense heat from volcanic fires. In those regions the mountains are bald, with no tree or bush, and with no living thing to enliven the desolation except a specie of salamander, and large lizards. This more particularly refers to the southern portions of the country, yet, in these inhospitable wilds have the Latter-day Saints made settlements. To the eyes of men who settle new countries and not unto the Lord, it appeared that the "Mormon" people were bent on their own destruction, when they went to such a land it was even predicted by knowing ones, that they would all certainly perish.

"Your description of the country is truly a very dark one; but you fail to show us any reason why your people should make choice of such a barren land, when there are immense tracts of unoccupied country, belonging to the United States, from which you could more easily obtain a subsistence."

That is true, but the Lord had purposes to serve in choosing that particular country for the habitation of his poor afflicted people. One purpose was to remove them far away from the vicinity of their enemies; another was that they might be enclosed round about by the Rocky Mountains, living in the *chambers*, or valleys "*in the top of the mountains*," "*for a little moment, as it were*," until the indignation of the Lord upon the wicked nations of the world be past. While the Lord is engaged in scourging the nations, after they have been warned by his servants for the last time, his people in the "*chambers*," "*in the top of the mountains*," will greatly increase, "*A little one shall become a thousand*," &c. There is no country known beyond the confines of modern civilization that will better answer this purpose than the Utah country. Another purpose was to fulfil prophecy, for how could the following words of Isaiah have been fulfilled in any other country more perfectly than in that country? "The wilderness and the solitary place shall be glad for them, and the desert shall blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." "For in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitations of dragons, where each lay, shall be grass with reeds and rushes." Here the Prophet speaks of a solitary land that "*shall be glad for them.*" For who? For a people with weak hands, feeble knees, and fearful hearts; the Prophet seems to cry aloud to them, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you." I know of no people on earth to whom this comforting language will better apply than to our

people. They were driven, scattered, peeled of all they possessed, hated, cast out. Helpless women and children, old men and women, left by their fathers, brothers, and husbands, in an Indian country, to answer a call of the government of the United States to go and fight the battles of the nation in Mexico. Yes, when this call was made, they were then on their way to Utah, despoiled and weakened, with a journey of over a thousand miles before them through an Indian country, and the greater portion of the way without a path to guide them. The "*weak hands*" were strengthened, "*the feeble knees*" were braced up with firmness, the "*fearful heart*" was encouraged, and God came and saved them. He came with vengeance upon their enemies, as the late American war will testify, recompensing his people with remarkable prosperity and comparative independence. It may now be truly said of the land that once lay parched in one continued solitude, "Thou waterest the ridges thereof abundantly: thou settest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." Yea, "The glory of Lebanon has been given unto it, the excellency of Carmel and Sharon." By the industry of the people, and the blessing of their God, the barren land has become fertile, yielding bread, meat, and fruit in abundance for the food of man; yielding also, flax, cotton, wool, and silk for clothing. The mountains are rich with useful minerals—coal, iron, lead, and the precious metals. The grape vine flourishes in the open air in the northern settlements, and the vine and fig in the settlements south. The apple, pear, peach, apricot, cherry, and all the lesser fruits, come early into bearing after planting, and with proper cultivation, produce extraordinary crops; vegetables of almost every kind, and the cereals are very abundant; there, also, floral beauty may be seen in unrivalled magnificence. The climate has visibly changed, rain is becoming more and more abundant, and heavy frosts less severe. There is employment for all; all who are willing to labor may in a short time obtain a comfortable competency. Pauperism is unknown in the land, for there is bread and to spare for all. To prove to you still further that people better their condition in Utah, I will state that, last year (1866) the people of Utah sent to the frontiers 500 wagons, and 2,000 yokes of cattle, (the Prophet Isaiah said their cattle should not decrease). I am not prepared to say how many tons of flour those wagons were loaded with, but a great many tons; men were also supplied to drive those teams. They were sent to the Missouri river to fetch the poor who had emigrated from these countries to Utah. Besides those wagons and oxen which were sent after the poor, they also sent down money sufficient to purchase 500 miles of telegraph wire, with insulators, &c., and teams to haul it over the Plains. In the mean time poles were being planted for a distance of 500 miles through our settlements, the wire was stretched over them, and the line was in good working order some two months before I left in February last. Besides all this, they kept up an army of 300 men during the summer months, to protect a portion of our settlements south of Salt Lake City, from the attacks of a band of bad Indians. If men did not prosper in Utah, and make their condition better than in this country, they could not accomplish such extensive public works.

"Well, I am satisfied that it is a pretty good country."

Yes, made so by the Lord and his faithful people.

Yours, &c.,

G. D. WATT.

SCANDINAVIAN MISSION.

Munkedanesveieu, No. 17,
Christiania, Norway,
April 23, 1867.

President B. Young, jun.

Dear Brother,—Thinking that a few items of news from this country would be interesting to you, I will endeavor to give you a brief account of the present state of affairs in Norway.

Your short, but to us very pleasant

visit here last summer, is still in dear remembrance, and, no doubt, you sometimes think of us. We have been striving to magnify our calling as Elders of Israel and messengers from God with good tidings to all men, although we have many obstacles in our way—the prejudice raised by lying reports not being the least. Travelling also has many difficulties, and in winter time is almost impossible to any great extent, on account of the country being cut up with mountains, valleys, rivers, lakes, and long bays, our travelling, therefore, is done mostly by water. As the people live scattered on the few tillable places among the rocks, we are indeed performing the mission of "hunting" Israel from among the rocks, &c., and gathering them when we get them emigrated.

The Saints here being, as in all other places, mostly from the poor, have a very poor chance to raise means for their emigration, although the Norwegians, as a people, are anxious to get out from here, and are emigrating by thousands every year to the States. I think one small family will emigrate to Zion this year, and a few more would have esteemed it a privilege to emigrate to the States this season, to work for their deliverance from Babylon, where they would have a fairer chance than here. I have more trouble to keep them from going than anything else.

Norway constitutes but one Conference, called Christiania Conference, and we, three Elders from the Valley, have been laboring here, viz., C. O. Falkmann in the north, and Sven Larsen in the south, as Travelling Elders. Last winter Elder Falkmann was tried by the courts at Throndheim for preaching "Mormonism," and was fined; he appealed to higher courts, but to no avail, and will shortly atone for the crime of preaching, by being imprisoned four or five days on bread and water, this being our usual mode of paying for that offence.

At present Elder S. Larsen is in prison for preaching in Frederickshald, and will, according to law, be fined and treated to bread and water.

As Elder Larsen is released to go home to Zion this season, and Elder Falkmann is called to preside over Gothenborg Conference, in Sweden, I shall be left alone with the native Elders, to enjoy all the blessings that our Christian(?) brethren will bestow upon us according to law; but thinking a great deal more of those blessings that always are the fruits of righteousness in time and eternity, our aim is to obtain them by doing the will of God.

Lest I shall be too lengthy, I will draw to a close, begging you to give our kind love to our highly esteemed brethren, O. Pratt, F. D. Richards, John W. Young, and W. B. Preston, and should I have no other opportunity, please receive my best wishes for your safe return to our mountain home.

Most respectfully, your brother and co-worker,

C. C. A. CHRISTENSEN.

"I married a widow who had a grown-up daughter. My father visited our house very often, fell in love with my step-daughter, and married her. So my father became my son-in-law, and my step-daughter my mother, because she was my father's wife. Some time afterwards my wife had a son—he was my father's brother-in-law and my uncle, for he was the brother of my stepmother. My father's wife—*i. e.*, my step-daughter, had also a son; he was, of course, my brother, and in the meantime my grandchild, for he was the son of my daughter. My wife was my grandmother, because she was my mother's mother. I was my wife's husband and grandchild at the same time. And as the husband of a person's grandmother is his grandfather, I was my own grandfather."—*American paper.*

The only grocer in Hastings, Michigan, who persists in the selling of intoxicating beverages, has fixed a sort of wheel lettered with the initials of the liquor desired, as B for brandy, W for whisky, and so on *ad infinitum.* The drinker places his tumbler on the letter of the drink he desires—not forgetting to place the money there also—then turns the wheel. It goes behind a screen, rolls on its journey round to the drinker, and no one is seen to sell or to take pay, and thus the law is evaded.

DIED:

SEMMES.—At Great Salt Lake City, on the 5th of March last, Claude Willard Herbert Semmes, aged 27, deceased married Sarah Ann Huckbody on the 3th June, 1863.

ADAMS.—At Alpine City, Utah, Feb. 21st, Ernest Thetford, son of David and Maria Adams, aged 1 year and 3 days.

Goats.—At Lehi in Juab county, Feb. 19th, Susan, wife of William Goats, aged 47 years, 6 months and 18 days. She was the first person who embraced the Gospel in Cambridge, and emigrated to Utah in 1857.

KING.—At Wallyford, Scotland, April 28th, 1867, Thomas, son of Andrew and Eliza King, aged 1 year, 4 months and 28 days.—DESERET NEWS, please copy.

LAIDLAW.—At Birkenhead, April 30, Robert T. T. son of Robert and Mary Ann Laidlaw.

ADDRESS.

F. C. Anderson, 7, Tower Hill, Old Market Street, Bristol.

POETRY.

GATHER YE SAINTS.

Gather, gather ye saints, for the day is approaching,
That the judgments of God on the earth shall be pour'd,
And the kingdom of God is fast, fast encroaching,
On satan's domains, for the Priesthood's restor'd.

Then gather ye saints, for the bugle is sounding,
The war horse is smelling the battle afar;
How restless he stands, yea, he's ready for mounting,
And all seem incens'd by the demon of war.

Then gather ye saints, for the plague and the pestilence,
Shall stalk through the nations to vex and lay waste,
And even the faith of the saints 'twill be testing,
For the cry has gone forth for you to make haste.

Then gather ye saints, for the thunder is booming,
The horizon's dark, and the clouds seem to burst,
The winds are fierce howling, the sea madly foaming,
And men's hearts are quaking for fear of the worst.

Then gather ye saints, for hark o'er the mountains,
Methinks I do hear a murmuring sound;
Soft as the ripples of clear sparkling fountains,
Saying, come dwell with us, we've a resting place found.

Then Gather ye saints, for you've heart-felt affection,
You've unity, friendship, and love yet to spare;
Then arise in your strength with one mighty exertion,
And strive with a will to build Zion so fair.

Then gather together, 'tis God who now calls you,
To go forth from Babylon's oppression and strife;
For all who the Counsels of His servants value,
Will go and enjoy there the blessings of life.

Dundee. R. G.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 20. Vol. XXIX. Saturday, May 18, 1867. Price One Penny.

THE GREAT FRENCH EXHIBITION.

(*Continued from page* 296.)

Mixed up with these places of amusement and reproductions of architecture, there are a number of structures devoted to other purposes, which are more or less interesting. Thus, in the park there are no less than four separate picture galleries, independent of those in the Palace. The Belgian gallery within the Palace was found to be too small for the pictures of the school. A separate gallery was accordingly built to contain them, and in like manner the Bavarian painters, the Dutch, and the Swiss have each a gallery to themselves. Then there are stables for the Russian horses; kennels for the Russian dogs. There are immense greenhouses and hothouses in the reserved garden. In the reserved garden the Empress has a pavillion all to herself, and she shares another with the Emperor at the grand entrance. Nearly opposite to the latter is a Surrey cottage. It is built of various materials—specimens of what may be used in building; and it contains illustrations of the various modes of heating and lighting houses. Not far off are barracks to illustrate the most approved methods of housing soldiers. In another structure, close at hand are the Armstrong and other great guns. Here is a building raised for the prosecution of photosculpture; there is one devoted to the processes of the electrotype. Some of these structures have no great interest attached to them. Others, on the other hand, are sure to be very popular. One of the most popular sights in Paris just now, is a large aquarium on the Boulevard Montmartre. In great tanks we see large fish feeding, and fighting, and moving about—monsters of pikes, and conger eels, and lobsters, and crawfish. Still larger tanks are now being built in the reserved garden, and will in a day or two be filled with fish, great and small. These will, no doubt, constitute the largest and most curious aquarium known.

It will take some time before all these outdoor preparations will be anything like complete—fully a fortnight. Much, of course, will depend on the weather, which is the worse that has been known in Paris for years. Last night was to have been the first *night* of the Champ de Mars. The Empress was to go through some

little ceremony to inaugurate the reserved garden; there was to be something of a fête afterwards in the park, and at 9 o'clock there was to be a display of fireworks. It rained heavily all the afternoon, and the evening was spoiled for any purpose of pleasure in the open air. But the truth is that, if the weather were perfect, the preparations in the Champ de Mars are not yet sufficiently advanced to afford much variety of amusement to those who may choose to spend an evening there.

Meantime, let me call your attention to other matters. I went down the river on Friday to the island of Billancourt, where the chief agricultural show in connection with this exhibition is to be found. It is about four or five miles down the river, and one can reach it either by steamboat, omnibus, or cab. I went down in a boat, which deserves a word of mention here. It is a small screw steamer, about 50 feet from stem to stern, driven by an engine of four-horse power, drawing but three feet of water, and worked by only two men. It belongs to the Swedish Commission; there are hundreds of them in Sweden. Here the little craft is a novelty, and excites great admiration by reason of its handiness. It costs from £300 to £400.

There was a show of live stock at Billancourt, and also of agricultural implements, this last week being specially allotted to a comparative trial of the latter. Of the live stock I can only say that as yet it is unimportant. There was a much more important show the other day at Poissy, which I think I shall always remember—not because I saw it, but because of a criticism on it which appeared in the newspaper *La France*. All the journals spoke well of it, but *La France* came forth nobly. After dilating with enthusiasm on the various classes of animals, the critic got up at last to the pigs. "*L'espece porcine,*" he said "*n'a jamais ete si brillante. On ne recontre pas un seul porc mediocre.*"

The French agricultural implements show to some advantage in the Champ de Mars, being well placed. Space is allotted for them in the main building, while in the park many of the principal French manufactures have large duplicate exhibitions of machinery in motion. The chief English makers, on the other hand, are restricted to a small space in a distant annex, which few persons visit. But when the whole French display, both in the Champ de Mars and at Billancourt, can be compared with the whole English display, the superiority of the latter is so complete, that a very curious controversy has arisen, which adds one more to the illustrations of the uselessness of juries. The French show very little originality of design, their principal implements being undisguised copies from English models. To this rule a thrashing machine of M. Pinet is an exception. It is cheap, ingenious, and superior to anything of the kind exhibited by English makers. But the French machinery is not only feeble in design, it is deficient in solidity, and not fit for use out of France. The reason of this is, that France is a country of small farms. The French manufacturers are compelled to produce cheap machines to suit their clients, who lack means to pay for improvement.

The chief English exhibitors are Messrs. Howard, Ransome and Sims, Fowler and Co., Clayton and Shuttleworth, and Garrett and Sons. Most of their machines are well known, and need no notice here. The chief novelties are a new reaper exhibited by Messrs. Howard, and a new thrashing-machine exhibited by Messrs. Ransomes and Sims. The latter chops and bruises the straw after it has been thrashed, and, by means of a cleverly-contrived blast, blows it from a funnel to a distance of about 40 feet, and to the height of an ordinary stack. There was a great contest of ploughs on Thursday and Friday, and nobody who has not seen a ploughing match can have any idea of the enthusiasm which it arouses, and of the pride which a successful ploughman takes in his furrow. He is as particular about his furrow, and as proud of it as a great sculptor would be in determining the outline of a goddess. There was a French Abbé who ploughed for himself. In priestly garb he held the plough. No meaner hand than his should be permitted to wield his pet

plough, and he looked back upon his furrows with undisguised delight. His undoubtedly was the best ploughing done by the French. But I need not trouble you with more of these details. You will be content to know the result. The English agricultural machinery is so far in advance of the French, that the French jurors came to a very odd conclusion. They saw that Englishmen would carry off all the principal awards, and that none would be left for French exhibitors. They therefore proposed that the contest should cease to be international; that Englishmen should compete with Englishmen, Frenchmen with Frenchmen, Swedes with Swedes, and that the names of the successful competitors in each country should be set forth in parallel columns, the best Frenchman taking rank with the best Englishman. This proposal naturally aroused some stormy feelings among English exhibitors, who, having come here to enter into an international contest, did not like to see their rewards, that seemed easily within their reach, suddenly snatched from them. The proposition of the French jurors in this particular class was overruled by the jury of the group to which it belongs. I understand the contest will remain an international one, and the English exhibitors will have their merits fully acknowledged. So ends a little tempest that has been exciting not a little discussion among English jurors, and adds one more proof to the arguments of those who despair of international juries.

Let me change the subject again, and ask your attention to another kind of contest which was carried on last week. Outside the Exhibition there are to be in the course of the season a good number of international games and tournaments,—as in chess, boating, billiards, pigeon shooting. Last week we had some exciting cricket matches, which, notwithstanding the counter attractions of the Exhibition and of horse racing, drew considerable crowds. The Paris Cricket Club had two contests with 11 of the Marylebone Club, and with 11 of the Zingari, on their favorite field of fame in the Bois de Boulogne, known as the Pelouse de Madrid. To speak of the game as international, however, is but a polite concession to popular phraseology. Everything that is being done here just now is called international. When people in London hear of a Paris cricket club, doubtless they imagine that the French, in admiration of the national game, have begun to adopt it, and wish to stand forward as our rivals in the species of glory which it offers. They have followed us in horse racing; there is now no form of amusement more popular in France; and all the world knows how well they have contended with us for the honors of the Derby and the Grand Prix. Have they also taken to cricket? They show some interest in the game, but the Paris Cricket Club is chiefly composed of Englishmen—some of them only temporary residents in Paris. For example, Mr. Wylde, the Secretary of our Commission here, is one of the champions of the Paris club. Serjeant M'Canlis, of the Royal Artillery, who is here on duty at the Exhibition, is the most formidable batsman of the Parisians. The two matches undertaken by this club, however, have created a good deal of interest here, and I send you the results. The first match was played on Tuesday and Wednesday, between the Paris and the Marylebone Cricket Clubs. The Paris club scored in their first innings 81, in their second 40—in all 121. The Marylebone Club gained a victory in one innings, and had 135 runs to spare. They scored 256 in all, of which Mr. A. Lubbock alone made 102. On Thursday and Friday came off the match between the Paris Club and the Zingari. The Paris Club scored 61 in their first innings, 35 in their second. The Zingari, like the Marylebone Cricket Club, were victorious in one innings, in which they scored 218. The victors were afterwards entertained at a banquet at the Grand Hotel. It may be as well to state, for the benefit of young visitors to Paris during the summer season, that the Paris Cricket Club is open to all Englishmen on the payment of a very moderate subscription, and the ground is well worth a visit, being beautifully situated on the Bois de Boulogne.

The correspondent of the *Morning*

Advertiser says—The most successful demonstration of British industry that has as yet been developed by the Exhibition, has been displayed by English pickpockets. In the act of "faking a cly" they are unrivalled, and to this valuable acquirement they have now added that of eluding the vigilance of the *sergens de ville*, and of the private policemen who lurk in plain clothes in places where they are least expected. In the earlier days of the Exhibition our worthy countrymen complained with good reason of the inveterate hostility of the *sergens de ville*, who always interrupted them in the exercise of their vocation, and disturbed them with frequent arrests. They are endowed with quick perception and singular powers of recognition; however they now know the *mouchards* at a glance, and get out of their way, changing the venue for their operations. Strikes, which are so much the rage in other professions, affect not them. They have no disposition to *chomer*, for they are their own masters and employers. Since competition is so much in fashion in everything now-a-days, a trial of strength and skill has of late come off between the French and English thieves. The former were stung with maddening jealousy at hearing the complaints of lost watches and purses, and challenged their rivals to a contest, which came off a few days since. Seven English and seven French thieves started on their predatory expedition through the Exhibition, and agreed to meet at a café in the boulevards, or rather at a restaurateur's, where they had previously engaged a *cabinet particulier*, and had ordered a supper, to be 'stood' by the vanquished. They met at the appointed hour, and you will be proud of your countrymen's superiority when you learn that they triumphantly displayed 45 watches and nine portemonnaies; whereas the French tyros in the noble art could display but ten watches, three portemonnaies, and half a dozen handkerchiefs; 'small deer' which are disdained by the professed pickpocket, and are only 'faked' during a noviciate in the profession. They magnanimously avowed themselves vanquished, and agreed to recognise the superiority of the victors in the form most pleasing to them by 'standing' half a dozen of champagne, followed by bowls of blazing punch in quick succession. Up to this stage all had been highly gratifying to our national pride, but the hour of Britain's humiliation was drawing nigh. Our countrymen fell under the table; their hosts, though they had not read the tale of Falstaff's disaster at Gadshill, fell upon their prostrate foes, eased them of their plunder, and retired in triumph with the 45 watches, the purses, &c., and, moreover, left the waiters instructions to apply for payment of the bill to the gentlemen upstairs on the floor.

GIFT OF HEALING.

BY ELDER JOHN PARRY, JUN.

—o—

"They shall lay hands on the sick, and they shall recover."—JESUS.

The promises of our Lord and Savior Jesus Christ are true and faithful, and inasmuch as he has made a will, or Testament, it is but right and just that his followers should obtain the legacy that was therein left for them. He said that heaven and earth should pass away before his word should fail; therefore, we have the word of our Lord Jesus Christ for a foundation to our faith, and inasmuch as we have so abundant testimonies in Holy Writ, which were given for our benefit and edification, it is our privilege and our duty to profit thereby, that in the mouth of two or three witnesses every word or principle should be established.

The testimony of the ancient Apostles is, that God did confirm the pro-

mises of his Son to them, with signs following the believers. We will quote the following for example:—When Paul was at Lystra, he saw a man that was a cripple from his mother's womb, who believed Paul's testimony, and when he saw that the man had faith, he commanded him to stand upright on his feet, and he leaped and walked. Peter the Apostle met with a similar case at the gate of the Temple, who was also lame from his mother's womb, and by the faith that was in him, he was made whole. The Apostle James also testifies of the same blessings having been obtained, and gives instructions how and upon what terms the gift of healing is obtainable,—viz., that the duty of the sick is to send for the Elders of the Church, and the duty of the Elders is to pray over the sick, and anoint them with oil in the name of the Lord, and the promise is, the Lord shall raise up the sick.

The foregoing references are sufficient to show the condition upon which the Lord imparted the gift of healing to the children of men. Both in the Church and out of the Church, the principle of faith was the requisite qualification before any blessing could be received, and the Apostle James informs the unbeliever, or even he who doubts the promises of God, not to think that he will receive any of the promised blessings. God would not justify himself in not being a respecter of persons, if he would withhold a blessing from an individual unless he had faith, and would willingly bestow a blessing upon another without faith; indeed, we find but one promise left to the unbeliever, and that is, damnation.

Furthermore, the Lord through the mouth of the Prophet Joseph Smith, reasons with men in the following language:—"Who am I, saith the Lord, that have promised and have not fulfilled? I command and man obeys not, I revoke and they receive not the blessing; then they say in their hearts, this is not the work of the Lord, for his promises are not fulfilled. But wo be unto such, for their reward lurketh beneath and not from above." The Prophet Moroni speaks of those that would deny the power of God, even in the healing of the sick, and pronounces a woe upon all who deny the power of the Gospel.

All modern Prophets, even Joseph Smith and Brigham Young, the Twelve Apostles, and the Elders of the Church of Jesus Christ of Latter-day Saints, declare and testify to the Saints and to all people, that the gift of healing, with all other gifts and graces, are attainable by the restoration of the holy Priesthood, in which the power of godliness is vested; therefore, let the sick take courage, and exercise faith in the promises of God through his servants unto us in our day and generation, as the Gospel of Jesus Christ, and no other, has a promise of both this life and the life which is to come. Both are upon conditions, and when those conditions are complied with, the result is certain and sure; but if we comply not with the commandments of the Lord, the blessings will be withheld.

Therefore, let the Saints contend for the faith which is being restored and given to the Latter-day Saints, by complying with the requirements of the Gospel, especially while we have such clouds of living witnesses of the manifestations of the power of God in healing the sick, even under our own observation. We have no room to doubt having been healed ourselves of sickness of a deeply distressing nature, by the laying on of hands and anointing with oil.

The Saints have often experienced the gift of healing from many kinds of complaints, not excepting those dreadful maladies, Cancer and Cholera; nor were those cases limited to the Church, for others seeing their neighbors healed, were constrained to apply, and having faith, were healed by the simple ordinances of the Gospel, as was Naaman the Syrian, by following the perscription of the ancient Prophet. Nor are the manifestations of the power of God in healing, restricted to this or to any other land, but in all the world, whether in the midst of the Rocky Mountains of America, the British Isles, or either India, may be witnessed the power of God in healing the sick; and at the same time we may, and sometimes do ask and receive not, because we ask amiss, no doubt. But the Lord will not deny

his *worthy* children, who walk uprightly before him, any necessary blessing. If we have not faith to receive a fulness of blessing at once asking, let us try and try again, even seven times if needs be, as the Prophet Elias of old did when he went to pray for rain.

Also a lesson has been given by our Savior, to the effect that men ought always to pray and not to faint. He was very well acquainted with the tender feelings of our Father towards his children, when he taught his disciples to continue to ask until they should receive, instancing the poor widow who went to the unjust judge, requesting him to avenge her on her adversary, which he did not for a while, but as she continued to trouble him, he at last consented to give her what she desired. The Lord often acts towards us, as we do towards our children. We do not always give them what they ask for at first, but by their continuing to ask, they very seldom go without, especially if their wish be lawful, and necessary for their good. Inasmuch as our heavenly Father is in possession of boundless mercies and blessings, and is more ready to give than we are to ask, and is, moreover, searching for a place to impart and bestow his blessings, there is nothing that can deprive his covenant people of them but their unworthiness. Therefore, let the Saints live their religion, observe their covenants, and keep all the commandments of the Lord our God, so that they may be worthy of the fulness of the blessings of the everlasting Gospel. Sometimes we are required to fast and pray, in order to attain to certain blessings, but by complying with the requirements, I never have known it to fail, but always to prove successful.

Fasting and prayer, with giving alms to the poor, afford a proper evidence of sincerity and earnestness of purpose, as well as the existence of charity and love towards those who, although children of one common Father, are less favored than ourselves, and contribute much to strengthen our faith. No man ever came into possession of great faith unless he were willing to sacrifice, and it is just as necessary and beneficial to us, and as acceptable to-day in the sight of God, as it was in the days of Abraham, David, Solomon, or any of the ancient worthies.

Should the afflicted not receive the desired blessings at first application, let them employ the same good sense in the exercise of their faith and works, that people do who employ any physician, they would often repeat their dose and perhaps increase it; so the holy anointing oil may be repeatedly and more plentifully used, applying it to the afflicted part of the body, or perhaps the whole body, and sometimes often repeating the ordinance, for to those who have faith it is of great efficacy. Not only is the promise that the prayer of faith shall save the sick, but if they have committed sins, they shall be forgiven them, and the Lord will raise them up. Many have been thus healed who could not be by any other means.

Here we may consider the importance of a pure and holy life on the part of the Elders, for in order to administer effectually in this and all the ordinances of the Church, it is necessary that they keep their covenants with God and their brethren also, that they observe to keep the commandments of God, and as much as in them is, to live by every word that proceedeth from the Lord, and the counsels of his holy Spirit by the mouths of his servants who have been set in the Church to guide, and abiding in all the ordinances of the Church blameless. Then we shall have that pure and efficacious faith which will be most pleasing to God and the angels, and which will ensure that what we seal on earth will be acknowledged and sealed in the heavens.

The blessings of heaven which are in store for the children of earth, are in waiting for mortals to present their claims or petitions therefor, while God and the angels are ready and desiring to pass them out upon the presentation of those proper claims. No merchant was ever more ready to dispose of his goods for the proper currency, or bankers ready to pay the just demands against them, than are the heavenly Powers to redeem their promises to the believing children of earth —not only to forgive their sins, but to heal their sicknesses also.

SIGNS OF THE TIMES.

(From he Deseret News, April 3rd, 1867.)

The present generation is one which abounds with omens of the future. The Heavens have been very merciful in revealing the fulness of the Gospel to sinful man in this, our day. Cautions and warnings have been liberally given by the humble followers of the Lamb, almost the wide world over, without purse or scrip, being chargable to no man. No missionary fund, no pay for services, and no earthly guarantee for future rewards; but when the Lord called, we arose and went without regard to the condition of things at home, and faithfully warned the inhabitants of the earth of the calamities that would befall this generation. Our words were sown in much weakness; but in their fulfilment they will be raised in power, magnified and made honorable in the face of all the world.

The great Jehovah hath some rights upon his footstool, and has plenty of arguments to vindicate those rights, notwithstanding the opposition and jealousy of the governments and powers of this world. We have sought to do the nations good and to save them, but they would not listen to His voice any more than the Jews would to the voice of his Son, who, in the sympathetic despair of his heart, exclaimed, "O Jerusalem! Jerusalem! how oft would I have gathered thy children as a hen gathereth her chickens under her wings, but ye would not!" The medicine of the physician is not often palatable to the sick and declining patient, yet if taken as directed, it may effect a cure. "Mormonism" is not at all palatable to this sickly and waning world, but it is just the pill which the great Physician above has sent to heal the nations; and he has sent no other remedy, neither will he. If the patient, therefore, shall decline to take it, a lingering death will certainly ensue.

The revelator, John, has given a confederate name to the nations of the earth, applicable to them in the last days, which is "BABYLON," and has decreed its downfall, because all nations have drank of the wine of the wrath of her fornications. Notwithstanding the energies and skill of political doctors and quacks to bolster up and sustain the governments of this world, it will be all in vain so long as they despise, loathe, and rèject the remedy which the Heavens have prescribed. "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." The only means of political salvation for any nation on the globe are in Utah. This statement is as hard to believe and as difficult to be seen and comprehended, as the electric telegraph was to the people one hundred years ago; but the latter is now fully revealed, and the former will be in much less time.

To the United States Utah politically belongs, and she has diligently sought admission into the Union, and has given to the nation abundant opportunity, in its distressed and spasmodic condition, to take the loathsome medicine,—it being the last and only remedy. The language of Utah to the government is, "Behold I stand at the door and knock: If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne. He that hath an ear let him hear what" Utah says to Congress. Utah will not always knock at that door, for, unless it opens to her, there will be none to knock at.

The conclusive evidence that we have that Babylon is fallen, is the great increase of wickedness, crime, and abominations; and when she is fully fallen, the words of the angel to John upon the Isle of Patmos will be fully applicable, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, a cage of every unclean and hateful bird." How many devils, foul spirits, and unclean and hateful birds are in political and mili-

tary authority, and how many are aspiring to such stations, regardless of the real welfare of the people, those who know better than I may answer; but I think, if half is true which is published in the Nevada journals concerning the Legislature of that State, there must be foul spirits and unclean and hateful birds in that Body, not a few.

Should any be curious, rich or poor, small or great, rulers or subjects, priests or people, to know anything further of the fate of the present generation, let them read, attentively, three times over, the 18th chapter of the Revelations of St. John, and there learn the reason why the Saints, or "Mormons," come out from Babylon, or the nations of the earth. Now do not forget to read the 18th chapter of the Revelations of St. John, for all nations stand on the very eve of the fulfilment of every word of it.

ORSON HYDE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 17, 1867.

IMPORTANT TO EUROPEAN SAINTS.

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THIS being the medium through which instructions are given to the Saints from time to time, as circumstances may require, we trust they will devote an hour or two to perusing these pages, and it is especially enjoined upon the Elders to keep themselves well posted in relation to counsel which may appear in this periodical.

Previous to leaving our homes, we were set apart to perform a mission in foreign countries, and were told emphatically that we must neglect no opportunity of acquiring useful knowledge, and study to become acquainted with the writings of inspired men, both ancient and modern, and keep ourselves well informed concerning the progress of the great Latter-day kingdom.

We are not upon our own business exclusively, that we can slacken in our labors—laying aside the armor of Christ, or resuming it at will; once a Saint always a Saint, or we step into the ranks of the armies of the aliens, and our interests become inimical to the work of God; for it is written, Those who are not for me are against me. True, many of the people understand to some extent their relationship to God, but we opine they are slow to learn, and often trample counsel under their feet, deeming it inexpedient or impossible to carry out the views expressed by the servants of the Lord, and adopting their preconceived notions, measurably subjecting themselves to the power of Satan.

Time was when an Elder who had been laboring in the European Mission might say to his brethren, "I am released to return home, and require means to assist me on my journey." Surely the laborer is worthy of his hire, and almost invariably his wants were supplied. But contrast the present aspect of affairs with the prosperous times formerly experienced in this Mission, and

it is patent to all Saints that there has been a dearth of faith on the part of those whose business it was to spread the Gospel among their fellow creatures. The Elders who purpose returning to their homes this season, are compelled, generally, to bear their own expenses; the Saints among whom they have been laboring, profess themselves unable to assist them on their journey, therefore the brethren have no recourse but to appeal to the office at Liverpool to advance the funds required for this purpose. When forty or fifty persons have to be assisted, it requires a large sum of money to meet all their necessities. These sums cannot be refunded until those Elders have an opportunity of exchanging grain or stock for cash, which generally requires much time, or must be sold at a great sacrifice, which men are generally unwilling to make.

From these facts, it is evident that the office is a great looser, and the small profits of emigration are soon expended to accomplish that which the Saints were wont to do freely. Where the Saints pray for power to assist their brethren, and to move the great latter-day cause amidst the nations of the earth, it has been proved the most effectual prayer in their own behalf, and while reaching out the hand of charity to the servants of God, they have found a haven of rest for which their souls yearned. Few indeed are they now who ask themselves, "How much can I give to assist the Elders home, who have been laboring diligently for the salvation of myself and family, and spreading the Gospel of the Son of God among my fellow countrymen?" With some few exceptions, this question has become obsolete: we hear of Presidents of Districts and Conferences, men who are inspired by the Spirit of the Almighty to travel many thousands of miles for the good of their fellow man, complaining that they cannot raise sufficient means to even pay their expenses to Liverpool, the port of embarkation.

Saints, are you afraid that the servants of God will succeed in converting a few of your relatives, or gathering out a few more of the honest portions of your fellow creatures and countrymen, that you withhold your assistance? The Gospel was *brought* to you, and others have borne the expense of your conversion; think you that no responsibility has been entailed, if so, you are grossly deceived by a lying spirit. Choose ye this day whom ye will serve, for those who are neither hot nor cold He will spue out of His mouth.

The destitution among the Elders is not the only bad feature in this case. When the Saints do not support the travelling ministry, they neglect to pay their Tithing, and donations are then rarely made. Thus they soon become hopeless of ever being able to emigrate, and withdraw the few pounds they may have in the "Fund," and their interest in the kingdom decreases each day, until finally they lose the Spirit of God, and wander back into the well-beaten paths of their fathers, becoming dead to the truth.

Saints, if you wish to have the servants of God removed from your midst, continue in the course many of you are pursuing, and we can promise you sorrow, until your cup overflows with the tears of repentance. Seek to enrich the kingdom, and your best interests are subserved; but when you treat as a thing of nought the power which God has given you to obtain blessings, and people remain in ignorance of the truth through a lack of energy on your part, before the heavens you become the responsible party. The fact has been

demonstrated time and again, that the more the Saints do to forward the interests of the kingdom, the more they are able to accomplish. God has revealed through his Prophet, and the prophecy is written, "Bring forth your tithes and offerings, and see if I do not pour you out a blessing that there shall not be room to contain it." Can the Saints doubt these words? and if they do not doubt them, why is this indifference which is manifested to the welfare of the messengers of the Gospel so prevalent throughout the entire Mission? Brethren, let your own hearts answer these questions, we can only exhort, and the rest is between you and your God.

The Elders who will be released to return home next season, can make arrangements to have means forwarded to them which will obviate the necessity of borrowing from the Liverpool office, in case the Saints reject the foregoing counsel. Be this as it may, we are in the hands of God, and he is able to accomplish his own work; but, brethren, let us be humble instruments in his hands, that our salvation may be sure.

CORRESPONDENCE.

—o—

HOLLAND.

Rotterdam, May 3, 1867.

President B. Young, jun.

Dear Brother,—As the time of my departure from this "hole in the sea" is nearly at hand, I embrace the present opportunity of forwarding you a synopsis of my labors in this country, which, with the desire of further extending my kind regards and best wishes to you and the brethren laboring with you, will be my only excuse for attempting to interest you in this manner.

At the General Conference held in Great Salt Lake City, on the 6th of April, 1864, I was called to come "or go" on a mission to Europe. On my arrival in Liverpool, the 18th of July following, I was appointed by President George Q. Cannon to labor in the Liverpool Conference, under the direction of Elder Septimus W. Sears. After remaining there some three months and a half, I was released by President Daniel H. Wells and yourself, and appointed to take charge of the Holland Mission, to which place I immediately repaired. The many strange and sudden changes I met with on reaching the home of Dutchmen, whispered notes to me which will long be remembered. Many times when trying to converse with them, I was nearly persuaded I was in a new world, unacquainted with the *Zaal* language, manners and customs; consequently my first labor was to make myself acquainted with the language, which was attained under many adverse circumstances. In this situation I remained nearly one year, when Elder Francis A. Brown was sent to my assistance, in whom I have found a worthy brother and true friend. We have labored unitedly for the spread of truth in this land, yet our labors have not been crowned with that success we could have wished; we still hope the fruits may be seen in after years. This people manifest but little interest in our testimonies, more than come to our meetings when furnished with large halls and comfortable seats at our expense, which I have borne as far as circumstances would permit, realizing that one day it will stand before them as a savor of life unto life to those that obey, and a savor of death unto those that reject; and yet, through all the cunning devices of the adversary, we have been enabled to turn some from the down-beaten paths of tradition and hireling priests, whose eyes have been opened and hearts have been made to understand the glorious light of the Gospel as revealed through Joseph

Smith the Prophet, and are not afraid to come out and acknowlede before the world that the Lord is God, that Brigham Young is his Prophet, and that Utah is the gathering place for scattered Israel.

The present condition of the Mission is not very flattering, on account of some emigrating, and the great excitement throughout the land promising a general European war, the destruction of stock by rinderpest "and killing them," high water inundating great portions of the land, making it very hard for the *arbeiders*, "common laborers," to procure the common necessaries of life.

The two Travelling Elders, H. Van Steeter and P. Y. Lammers, are good men, and are laboring faithfully, testifying to their countrymen of the restoration of the Gospel, and warning them of the destruction that awaits the nation if they do not repent. Brother Brown is well, and intends leaving here next week for the country towns and villages, to sow the seed in provinces where the Gospel has never been preached.

The privilege I have of returning home I hail with much joy, and can say that up to date I have never regretted for a moment that I have come on my mission, but feel thankful for the experience I have had, and truly grateful to my Father in heaven and his servants, for the watchcare they have manifested for my interest and welfare, and the blessings that have followed my administrations amongst the Saints; and if there is one blessing that deserves more appreciation than that of another, I feel it is the good Spirit of the Lord, that has enabled me to shun the slippery paths and snares that have been strewed and set for my destruction. I can now leave my field of labor feeling thankful that my hands and garments are pure and unspotted from the world, and a conscience void of offence towards God and all men, of having done my duty as far as was in my power, which I value more than the riches of earth. My love for the truth is stronger, my desires to be humble and faithful are increased, my hope greatly enlarged, my faith stronger, and the light of the Gospel more pure and holy. This will give you a faint idea of my present feelings in regard to the future, perhaps as well as though I were to utter them in paragraphs.

The visit of brother F. D. Richards, and your brother John W., in January last, was highly esteemed by all the Saints, as well as by your correspondent. By your permission I expect to leave here in the morning by the steamer *Sea Gull*, in company with eight adults and two children from this Mission, for the promised land—*via* Hull and Liverpool—whose hearts have been made to understand the great command, Come out of her my people, partake not of her sins, that ye receive not of her plagues. May God aid the faithful in their efforts to obey the same, who are yet compelled to remain for a season.

I have already written more than I intended, and shall now close with warm desires for the ever onward march of the kingdom of God, and with kind love to yourself and Mrs. Young, brothers Franklin and John W., and all the brethren laboring with you, in which brother Brown joins. I remain, as ever, your brother in the Gospel, for Zion's sake,

JOSEPH WEILER.

P.S.—Hull, May 5th.—Arrived here this morning at 9 o'clock, after a most delightful passage of 21 hours from Amsterdam. All well, and in first class health and spirits. Shall leave here by the first train in the morning for Liverpool. Yours,

J. W.

ENGLAND.

Preston, May 1, 1867.

Elder F. D. Richards.

Dear Brother,—I will at once continue my letter.

The Lord had another purpose to answer in gathering his people "*to the top of the mountains*," namely, to fulfil modern prophecy. He says, "Behold, I, the Lord, have made my Church in these last days like unto a judge sitting on a hill, or in a high place to judge the nations;" again, "I will that my Saints should be assembled upon the land of Zion;" "and lift a warning voice unto the inhabitants of the earth; and declare

both by word and by flight that desolation shall come upon the wicked." A few years ago there were many hundreds of Latter-day Saints in Preston, in Liverpool, and in Manchester, but they have fled; and like the gleaning of grapes when the vintage is done, there are but few left in this, and in other towns and cities in the land. Unbelievers flatter themselves that the "Mormon" cause is dying out, and that in a little while there will be no Latter-day Saints left to trouble and unsettle them with their strange doctrines. Yes, they have fled, and this flight is a warning voice to all, "*that desolation shall come upon the wicked.* They have gone to "*a high place,*" where they are preparing themselves "*to judge the nations.*" While their numbers are diminishing here by emigration, they are increasing and becoming great "*in the tops of the mountains.*" Were there no gathering of the Saints in the last days, these great and glorious purposes of the Almighty could not be fulfilled. All true and faithful Latter-day Saints, consider it just as much a duty they owe to God, to his cause, and to themselves, to gather to the place appointed, as to be baptised for the remission of sins, and those who have means to gather and refuse to do so when they may, we consider weak in the faith.

I will quote again from modern revelation." "Let my army become very great, and let it be sanctified before me, that it may be fair as the sun, and clear as the moon, and that her banners may be terrible unto the nations, that the kingdoms of this world may be constrained to acknowledge, that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore let us become subject unto her laws." If there were no gathering in the last days, the army of the Lord in Zion could not "*become very great,*" neither could it be sanctified before Him while in a scattered condition among the wicked nations of Babylon. By the gathering of His elect from the four winds, the Lord will create for himself a great power in "*a high place,*" a power that will "*constrain*" the nations to acknowledge his kingdom in Zion.

"But, sir, such prophecies as these are treason, and cannot possibly be fulfilled within the confines of any established government on earth. The United States Government will certainly destroy you as a people."

This they have already tried to do more than once, but we have great comfort in searching the prophecies of Isaiah, and we know that the words of the Lord will all be fulfilled which the Prophets have spoken concerning the Zion of the last days. Isaiah says, "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel." The Prophet is here speaking of a people who "shall be all righteous," and "inherit the land forever," &c. The Lord is gathering his people from all nations, to make them "fair as the sun, and clear as the moon," &c. That people cannot be destroyed, any more than the words of God can fail.

If the Lord's people were not to gather themselves together in the last days by his holy commandment, that remarkable prophecy of Daniel could not be fulfilled. The Lord revealed to King Nebuchadnezzar, in a dream, the rise and fall of the kingdoms of this world, down to the time when they should be broken in pieces, and become as the dust of the summer threshing floor. I think that we shall agree that this part of the prophecy has not yet been fulfilled. The Lord showed to the king the rise and fall of kingdoms, in the similitude of a great image. Now, I wish you to note a very wonderful declaration made by Daniel in the interpretation of the king's dream. "In the days of these kings," that is, in the days of the iron and clay kingdoms, when, we might suppose, it would be very difficult to maintain "a balance of power." "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." It was represented to the king in his dream by "a stone cut out of the mountain without hands;" and he saw that it smote the image, became a great

mountain, and then filled the whole earth.

"I cannot see that this quotation from the prophecies of Daniel assists your argument any at all, Mr. Watt, for our most eminent and learned commentators inform us, that the kingdom which Daniel saw was set up in the midst of the kingdoms of the fourth monarchy, when Christ was born, represented by the legs and feet of iron, or in the time of the Roman Empire; and upon the ruins of Satan's kingdom in the kingdoms of the world; in fact, it means the cause of Christianity as it now flourishes in the world."

The kingdom represented by the little stone in the king's dream could not refer to the period when Jesus Christ was born, but it had reference to a period still further down the stream of time, reaching to those kingdoms represented by the toes of the image, which were part of iron and part of potter's clay. "*In the days of these kings shall the God of heaven set up a kingdom*," &c. It could not refer to the Church which Jesus Christ established when he was upon the earth, for he and his true followers were hunted, persecuted, and slain; of whom the world were not worthy. He came in the meridian of time to be led as a lamb to the slaughter, and the few that believed in him were destroyed as their master was. That was a day of humiliation and sacrifice; but the day of His triumph, power, and glory, was reserved for another period. But, "In the days of these kings, the God of heaven shall set up a kingdom *that shall never be destroyed*;" a kingdom that "shall break in pieces and consume all these kingdoms." It will not only "break them in pieces," but it will also "*consume them*;" swallow them up within its own huge dimensions. The people of this mighty kingdom will be sanctified, they are the army of the Lord with "banners;" all nations will fear them, and be "constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God." The little stone, which the king saw, will have its birth in a "*mountain*." It could not mean Jesus born under the iron rule of the Romans, for he was born in a stable and cradled in a manger. The little stone grew in "the mountain," without human help, nourished and strengthened and consolidated by the God of heaven. Though a "*little stone*," it contained within it the elements of an almighty expansion, and the accumulation of immense power; for the king saw it until it grew to be great enough to smite the image, and then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together; and the stone became "a great mountain and filled the whole earth." This powerful kingdom which the Lord shall set up in the last days, cannot refer to the poor, weak, quarrelsome, bickering, halfpenny-loving Priestcraft, and divided sects and parties of the present day, who call themselves Christians; it is an insult to the word of God to make any such a reference; no, it refers to a kingdom which would have its formation in the top of the mountains; a kingdom cemented and bound together by the power of the Almighty; a kingdom that while it breaks to pieces and crushes to powder all the kingdoms of the world, itself is undivided, growing the while into a great power like unto a mountain, and growing still in magnitude and power until it fills the whole earth. The commencement, growth, and ultimate triumph of this great kingdom, which Nebuchadnezzar saw, will be the consequence of the gathering of the elect from the four winds, even from one end of heaven to the other in the last days.

This portion of my letter, on the gathering, I have extended further than I intended; but I have felt much interested in the subject, and it is one of the utmost importance to the Saints **yet scattered abroad.**

As ever,

G. D. WATT.

Norwich, May 4, 1867.

President B. Young, jun.

Dear Brother,—As I am about to leave for my mountain home, I deem it my duty to briefly report my labors while in these lands.

I landed in Liverpool on the 1st of July, 1864, and was appointed to labor in the Liverpool Conference, under the

direction of Elder Septimus W. Sears, Conference President. and Elder Thomas Taylor, District President.

After laboring there for a short time, I was appointed by President Geo. Q. Cannon a mission to Scandinavia, under the Presidency of Elder C. Widerborg. Shortly after my arrival in Copenhagen, I was appointed to labor in Sweden. When I had been there three months, I bore my testimony of the truth for the first time in the Swedish language; my words were very limited, but the power and the spirit of the Gospel was there, and a time long to be remembered. As soon as I was able to converse with the people, I was appointed Travelling Elder throughout the kingdom of Sweden, where I labored with great joy and satisfaction.

I found the Saints a warm-hearted people, always ready to carry out the counsel given them by the servants of God, and always ready to administer to their wants to the best of their ability, for which I pray God to bless them with his Spirit, which will sanctify them and make them a fit people for the Zion of the Lord.

President Widerborg was both a brother and a father to me, for which I pray God to bless him, and grant unto him the desire of his heart in righteousness.

At the Birmingham Council, held in January 1866, I was appointed to succeed Elder J. L. Dolten, as President of the Norwich Conference, under the direction of Elder James McGaw, District President.

Since I have been in this Conference, I have endeavored to bear a faithful testimony, to both Saints and sinners, of the truth of the Gospel restored to the earth in the day in which we live. Many of the Saints in the Norwich Conference can bear testimony that the Gospel did not come unto them in word only, but by power and much assurance, for which they are thankful to God their Father, and long for the time to come when they will be numbered with the Saints in Zion. For their kindness to me I return them many hearty thanks, and hope the day is not far distant when they will be gathered with the faithful.

With kind love to yourself, and the brethren in the office, I remain your brother in the new and everlasting covenant,

GEORGE W. GEE.

AMERICA.

New York, April 25, 1867.

President B. Young, jun.

Dear Brother,—As I was prevented by sickness from giving you a synopsis of my labors in England previous to my departure, I embrace the present opportunity of doing so. I landed in Liverpool on the 17th of July, 1864, in company with eleven other missionaries. I was immediately appointed, by President Geo. Q. Cannon, to labor in the Newcastle-on-Tyne Conference, under the Presidency of Elder C. W. Stayner.

I remained in that Conference until the 10th of February, 1865, when I proceeded and took charge of the Bristol Conference, according to President D. H. Wells and your appointment, where I labored until the General Council held in Birmingham, January 1866.

From that place I was appointed to the Presidency of the Sheffield Conference, to which place I immediately proceeded, and resumed my labors in the cause of truth.

I can say that in all my fields of labor I found a good people, and, with a few exceptions, all were doing what they could for their deliverance, and the spreading of the truth as revealed in these last days. I wish to acknowledge my heartfelt thanks to my God, and my brethren and sisters, for their kindness to me in health and sickness, and I pray that He will hasten the day of their deliverance, and gather them home with all the faithful.

I was very weak during the voyage; but through the kindness of my brethren and the blessings of God, I am happy to say that I am in a state of convalescence at present, also that I am thus far on my journey home.

My desires are that the Lord will bless and sustain you in the onerous position which you occupy. Remember me to brothers Richards, Preston, and the brethren in the office.

Yours in the Gospel,

A. V. CALL.

SUMMARY OF NEWS.

Upwards of 60,000 people assembled in Siam recently to witness the ceremony of burning the body of the second King of that country, who died a year ago.

DEEP COAL MINES.—A few days ago we mentioned, as one of the deepest coal mines in the world, that of Monkwearmouth, England, 1,900 feet deep. A correspondent at St. Clair, Pennsylvania, informs us that "Astby's shaft," a coal mine at Duckenfield, Cheshire, England, is 2,600 feet deep to the bottom of the shaft, and thence an incline plane is excavated, with a dip of 60 degrees, for 1,000 yards. The bottom of the inclined plane, it is estimated, is 3,950 feet below the surface of the earth, or more than two-thirds of a mile.

BIRTHS, DEATHS, AND MARRIAGES IN SCOTLAND.—During the past year the number of births in Scotland amounted to 113,639; being in the high proportion of 360 births to every 10,000 of the population, against 349 births to the same number of persons as the average of the ten previous years. The deaths during the same period amounted to 71,273, leaving a balance in favor of the birth-rate of 42,366. Of the 113,639 born during the past year, 11,560 were illegitimate, or a fraction more than 10 per cent. of the whole. In this respect, however, Scotland differs from all continental nations in having a higher rate of illegitimacy in the rural districts than in the towns. There is also a very marked difference in the proportion of illegitimate births in various counties, as is always the case. Sutherland and Shetland, for example, show little more than 4 per cent. of illegitimate births, while Banff and Aberdeen shires figure on the black list for upwards of 16 per cent. The other counties range from 5 to upwards of 15 per cent. of illegitimacy; and not less than nine of these counties have upwards of 12 per cent. marked against them. In the course of 1866, marriages in Scotland were also more numerous than usual —the rate being 75 for every 10,000 persons, against 69, the average rate of the eleven previous years.

THE FIRST TRIAL OF CHLOROFORM.—Dr. Simpson, with two assistants, sat down late one night after an arduous day's toil, and, when most physicians as well as patients were wrapped in sleep, began to inhale various substances which had been collected. A small bottle of chloroform had been raked out of some obscure corner, and was to take its turn with the rest. Each experimenter having provided himself with a tumbler or finger-glass, a portion of each selected fluid was poured into the bottom of it, and the glass was placed over warm water to favor the evolution of vapor. Holding the mouth and nostrils over the vessels, these votaries of science courageously explored this *terra incognita* by inhaling one vapor after another. At last each charged his tumbler from the small bottle of chloroform, when immediately an unwonted hilarity seized the party; they became bright-eyed and very happy, and conversed with such intelligence as more than usually charmed other listeners who were not taking part in the proceedings. But suddenly they began to talk of sounds being heard like those of a cotton mill; these grew louder and louder; a moment more, and then came a crash. All had dropped insensible on the floor. On awaking, Dr. Simpson's first perception was mental. "This is far stronger and better than ether," he said to himself. His second was to note that he was prostrate on the floor, and that his friends were confused and alarmed. Hearing a noise, he turned round and saw his assistant, Dr. Duncan, beneath a chair, his jaw dropped, his eyes staring, and his head half bent under him, quite unconscious, and snoring in a determined and alarming manner. In another direction was more noise still, and much motion. And then his eyes overtook Dr. Keith's feet and legs, making valorous efforts to overturn the table, or, more probably, to annihilate everything that was upon it. All speedily regained their senses; and from that day—or rather from the middle of that night—dates the discovery of the marvellous properties of chloroform.—*Leisure Hour.*

On March 4, 1861, the national debt of the United States was $66,180,834; March 1, 1867, it was $2,530,763,889. The highest it has ever been was on the 31st of August, 1865, When it was $2,757,781,189.

DIED:

BLENKEY.—In Payson, Utah, Co., Febuary 9th, Mary Blenkey, (formerly of Middlesborough, Yorkshire, England), aged 27 years, 1 month and 3 days.

TIMMINS.—In Great Salt Lake City, March 8th, 1867, Frances, wife of Richard Timmins, aged 54 years and 18 days.

WILCOCK.—At Parown, Feb. 26th, Elizabeth, wife of William Wilcock, aged 40 years, 2 months and 10 days.

EARL.—In Great Salt Lake City, March 2nd, Michael W., son of Michael and Elizabeth Earl, aged 13 days.

THORNTON.—In Smithfield, Cache County, March 6th, Mary Hepworth, wife of William Thornton, aged 55 years, 5 months and 9 days. Deceased has belonged to the Church for a long time, has been a faithful member and died in the hope of a glorious resurrection. She came from Drighlington, Yorkshire, near Leeds, England.

NOOT.—At Tenby, March 31st, Elder Thomas Noot, aged 77 years.—DESERET NEWS, please copy.

JONES.—At Pembroke, May 1st, Elder Richard Jones, aged 66 years.—DESERET NEWS, please copy

GOALEN.—At Woolwich, May 5th, Eliza, wife of Elder I. Goalen, of consumption.—DESERET NEWS, please copy.

GILLESPIE.—At Cawdenbeath, Fife, Scotland, on the 1st May, after a long illness, Widow, Agnes Gillespie, aged 80 years.—DESERET NEWS, please copy.

MARRIED:

In Great Salt Lake City, March 16th, by Elder George Q. Cannon, Alva Butler to Jane Elizabeth Labrum.

In Great Salt Lake City, March 16th, by Elder Wm. Folsom, Henry G. Labrum to Jane Criddle, both of England.

ADDRESS.

Richard Benson, 5, Elizabeth Street, Preston.

POETRY.

—o—

THE FAINT, LOW, AND WEARY.

O hear the complaint of the faint low and weary,
In pity speak gentle to those who do wrong;
And rather bear up with a tale that is dreary,
Than banish weak hope by commentary strong.

There are num'rous ways you can help one another,
By kindly forbearace and courtesy shown;
Encourage and cheer a poor down-trodden brother,
'Tis shameful to meet the distress'd with a frown.

The day may arrive, when the tables o'erturning,
The weak and despis'd ones no longer oppress'd;
May haply remember the time of their spurning,
And you in remorse may become the distress'd.

The dreariest night hath an end—and the morning
May break with a cloudless, a radiant sky:
The course of humanity cheering, adorning,
Yea blessing the heart and delighting the eye.

Hull. H. GREENSIDES.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 21. Vol. XXIX. Saturday, May 25, 1867. Price One Penny.

AMERICAN NEWS.

PHILADELPHIA, April 22.

The Mexican question was several times discussed in the Senate last week, the cause in each case being the introduction of resolutions looking to mediation by the United States in the Mexican quarrel. Reverdy Johnson on the 18th introduced a resolution seconding the efforts of the Administration for the protection of Maximilian, should he fall into the hands of the Liberalists; and on the 20th three different resolutions were introduced, one by Senator Sumner, that the United States "tender its good offices by way of mediation between the contending parties of the Republic of Mexico;" another by Senator Henderson, that the President "tender the good offices of our Government to secure at the hands of the Republican Government of Mexico, for the native followers of Maximilian, such kind and humane treatment as characterizes the conduct of civilized warfare;" and a third by Senator Reverdy Johnson offering mediation, "with the understanding that Maximilian shall abdicate his assumed authority, and that he and his foreign troops shall leave the country at the earliest practicable day." Neither of these four propositions could command anything like a majority of the Senate, so that the one offered on the 18th was withdrawn and the others were ordered to lie on the table. The Senate was opposed to doing anything in the matter at all, and preferred to let the Mexican question work itself out, and, having closed its Session on the night of the 20th, it cannot interfere now. A short debate, which occurred on the 18th in secret session, but which, like most of our senatorial secrets, has leaked out, explains the reason of this non-action. Reverdy Johnson advocated the proposed mediation of the United States, and Senator Sumner spoke in the same strain. Senator Fowler, Republican, of Tennessee, said that as the United States had not thought proper to interfere in the war in Mexico while the French were there, and the Mexicans had courage and determination sufficient to expel the foreign invader, he did not think the present was the time for the United States to interfere in Mexican affairs, and the people of the United States had full confidence that

the Mexicans would properly treat their prisoners of war—rather a dubious expression. Senator Chandler, Republican, of Michigan, was of the same opinion as Senator Fowler, and Senator Morton, Republican, of Indiana, then made some remarks which are reported to embody the sense of the majority of the Senate on the Mexican question. He took the ground that Maximilian was nothing but a filibusterer in Mexico, and the United States could not interfere in his behalf, just as they would not interfere to save Walker or Narcisso Lopez; that Maximilian had issued, soon after his arrival in Mexico, a murderous and barbarous decree, ordering all Mexicans who would not support him to be shot within 24 hours after their capture, and that major-generals and other officers of high rank and acknowledged worth were shot for the pretended crime of defending their country; that the United States did not interfere to prevent this wholesale murder and assassination, in which women and children were included, and it would not be becoming for them to interfere now, when the filibusterer and murderer is reduced to extremities; and that, the United States having altogether ignored Maximilian and his Empire from the beginning, they could not now, if they have any regard for consistency, acknowledge Maximilian's rule as a Government, and interfere in his favor with his enemies. These remarks of Senator Morton were concurred in by a majority of those present, and show plainly that the Senate is decidedly opposed to any interference on behalf of Maximilian, and is also opposed to the interference already made by Secretary Seward at the solicitation of Count Wydenbruck, the Austrian Minister. As the Senate represents the dominant party in the United States, its opinion will probably have more weight with Juarez than Seward's solicitations, and, should Maximilian fall into the hands of his enemies, they might probably consider the course of the Senate a sufficient warrant for carrying their revengeful feelings to the utmost extremity.

Though the Juarist cause is on the point of success in Mexico, its credit in the United States is very bad. Some time ago it established a financial agency in New York for the sale of "bonds of the Republic of Mexico," to the amount of $30,000,000, pledging as security large amounts of public lands in the Northern Mexican provinces. These bonds did not find a ready sale, and the price of them was gradually lowered until they were offered at 60 cents in the dollar in currency. At this rate they found a few takers, but so very few that the price went down to 10 cents in the dollar. At these lower rates a large amount was taken, and the interest, 7 per cent. in gold, payable half-yearly, fell due on the 1st of April. The bondholders demanded payment, but the agency was out of funds; payment was again demanded on the 19th, but still there were no funds, and protests for non-payment were thereupon entered upon the coupons by a notary. A Republic so near success as the Mexican Republic is should strive to make some provision to pay its debts. In Mexico the military situation has undergone little change since Maximilian was shut up in Queretaro. There are some vague rumors of Maximilian having got out and gone to Mexico city, but these are generally contradicted. On the 5th of April, the date of our latest advices from Queretaro, Maximilian was still shut up in the town, and was soliciting a suspension of hostilities and offering to capitulate. These offers were refused, however, it being expressly ordered by Juarez that the only terms allowed him should be a "surrender at discretion," and in case of his surrender or capture, he was to be conveyed a prisoner of war, and with the "respect due to valor in misfortune," to San Luis Potosi, where Juarez is. What disposition Juarez will then make of his distinguished prisoner is not stated.

The ultimate fate of Mexico, when the Empire is completely overthrown, is not very evident, but its absorption by the United States is quite probable. The Americans think their destiny is to possess all of North America, and negotiations for Mexican annexation will always be popular. Indeed, it is confidently stated that Secretary Se-

ward is even now bargaining with Juarez with a view to the purchase of the whole of Mexico. His Russian annexation scheme has proved so successful and popular, that he is ready to venture on any new enterprise in this line that offers. Already a line of steamers has been established to connect San Francisco and Sitka, and in order to publish the merits of the newly acquired territory to the world, a scientific exploring expedition is being organized by the State Department, which will leave San Francisco in a Government vessel for Russian America before the 1st of June. Secretary Seward is also very anxious to establish a territorial connection between Russian America and the United States, and it is reported that the Cabinet has already discussed the policy of proposing to buy the British possessions in North America west of the 100th degree of longitude, and offering the Alabama claims in part payment. This last project is as yet crude, however, and Sir Frederick Bruce has not been approached on the subject; but the American people are wild on the matter of "annexation," and will sanction everything of the kind proposed. The *New York Times* gravely talks of annexing *all* the British North American provinces "with their free consent," and the *New York Herald* thinks the present generation may live to hear that the Speaker of the House has appointed "a member each from New York, Quebec, New Archangel, San Francisco, the city of Mexico, Panama, Havannah, Hayti, and Jamaica, as the House Committee on Foreign Affairs. In 1783, at the close of the revolutionary war, the territory of the United States covered 820,680 square miles; in 1860, by various acquisitions, this had grown to 3,010,277 square miles; and now, by the Russian cession, it has become 3,491,453 square miles.

The reconstruction of the South progresses rapidly. The registration of voters has begun in Georgia, Florida, and Alabama, leaving only Mississippi and Arkansas now to begin reorganization. All the military commanders but General Sheridan are dealing leniently with the people, but he is bitten with the Presidential mania, and, hoping to become a great Radical chieftain, is construing the law in his department harshly. The Radicals are making great efforts to secure the negro votes, and hold meetings of the blacks wherever they control—which is, however, in but few places. During the coming summer and autumn, it is probable that both the Republicans and Democrats will flood the South with speakers, in order to manufacture sentiment for the Presidential election next year. There is little doubt that the large majority of the South, both white and black, will side with the Democrats. The President even talks of a journey into North Carolina in May, in order to mould public sentiment; but it is to be hoped that he will profit by the experiences of last year and avoid speech-making. He has recovered from his recent indisposition, but Thaddeus Stevens is still ill, and, though not now confined to the house, is convinced that it is his last illness.

The United States' Senate finally adjourned on the night of April 20th, so that, probably, until December next, and certainly until July, there will be no legislative body in Session. The President is once again master of the field, though somewhat restricted with regard to patronage. No nomination for Minister to Austria was made, but the President has recalled Mr. Motley, and there will be a vacancy at Vienna. The chief business at the last hours of the Senatorial Session was a division of the spoils of office.

Mr. George Peabody, it was some time ago announced, had destroyed 4,000 begging letters which he had received from needy Americans, and which he had found it impossible to answer. By Mr. Peabody's request this disposition of the letters was made known by the press throughout the United States, but, so far from its relieving him of similar applications, he now receives as many of them as ever, having been sent, in addition to other correspondence, during the last four weeks, about 1,000 letters, the writers of all of which are anxious to relieve him of surplus money.

Suits against military officers for arbitary acts during the late war are

pending in various parts of the country. Several citizens of Baltimore have lately brought suits against Major-General John E. Wool, in the United States' Circuit Court for Maryland, for false imprisonment during the war in Fort Delaware, one of the Government bastilles at that time. They claim $10,000 damages. General Wool at first attempted to demur, citing various Acts of Congress passed since the war in justification, but the demurrer was overruled, and the case is now being tried on its merits. A similar suit is pending against Secretary Stanton in Washington.

John H. Surratt's case was brought up in the Washington Central Criminal Court on April 18th, his counsel moving that the Court fix a definite day for his trial. The district attorney asked for more delay, and after some discussion the judge declined to fix any day. The Government are not prepared to prosecute Surratt, for the reason that they have not yet been able to find any reliable evidence of his complicity in the assassination plot, and are afraid to submit what they have to a civil court.

The success of the Atlantic cable is stimulating many similar projects in America. Besides the Florida and Cuba and the Florida and Lisbon cables, a charter has just been granted by the New York Legislature to a company who propose laying a cable from New York to Brest.

On the 15th of April another monster 20-inch gun was successfully cast at Pittsburg, Pennsylvania. 140,000lb. of iron was placed in three furnaces, which were lighted before daylight in the morning, and tapped about four hours afterwards. The molten metal ran for 27 minutes into the mould, during which time a stream of cold water ran through the hollow core at the rate of 20 gallons a minute. The casting was successfully accomplished, and the gun, which will remain some days in the mould in order to cool, is the sixth of these large guns cast for the United States. Though being intended for navy use, it is somewhat shorter than the others. When taken from the mould it will weigh in the rough state about 140,000lb., and when finished 95,000lb. Its greatest diameter will be 7ft. 10in. ; at the muzzle the diameters will be 3ft. 2in. by 5ft. 10in.; the bore 20in. The length of the gun will be 15ft. 9in., and of the bore 13ft. 1in. It is intended to fire a solid shot weighing 1,000lb., with charges of powder varying from 60lb. to 100lb. each.

Archbishop Martin John Spalding, of the Roman Catholic Diocese of Baltimore, is lying dangerously ill in that city. He is the Primate of the United States. This evening he is reported somewhat better, but is not out of danger.

THIRTY-SEVENTH ANNUAL CONFERENCE.

(From he Deseret News, April 10th, 1867.)

The Thirty-Seventh Annual Conference of the Church of Jesus Christ of Latter-day Saints, convened in the Tabernacle, in this city, on Saturday, 6th inst., at 10 o'clock, President Brigham Young presiding.

There were present on the Stand—Presidents Brigham Young, Heber C. Kimball, and Daniel H. Wells, the First Presidency ; John Taylor, Wilford Woodruff, George A. Smith, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, and George Q. Cannon, of the Twelve Apostles ; John Smith, Patriarch ; Albert P. Rockwood, Horace S. Eldredge, and John Van Cott, of the Presidency of the Seventies ; Samuel W. Richards, and Edwin D. Wooley, of the Presidency of the High Priests' Quorum ; Daniel Spencer, George B. Wallace, and Joseph W. Young, the Presidency of this Stake of Zion ; Edward Hunter, Leonard W. Hardy, and Jesse C. Little, the Presidency of

the Bishopric; Peter Maughan, presiding Bishop of Cache county; C. W. West, presiding Bishop of Weber county, with a large number of Bishops and leading Elders from various parts of the Territory. Reporters, David W. Evans, and Edward L. Sloan.

Choir sang, "The morning breaks," &c.

President H. C. Kimball offered up in an impressive manner the opening prayer, after which the choir again sang.

President B. Young gave as a text for the Elders, never to cease their efforts and their labors until the Latter-day Saints become of one heart and of one mind. Men pray for the Lord to protect us from the wicked, yet they will seek their society, trade with them, and aid their influence, and thus seek to bring about the very thing which they pray God to save them from. The wicked have life and death offered to them, as the righteous have; and while they continue to reject the good, they are not fit society for those who desire to be sanctified before the Lord. A people can never become one while they possess the spirit of the world; yet the Latter-day Saints are to a considerable extent like the world, in matters of business and finances. The course of the world is for a few to obtain wealth, while the many are left in poverty; and they waste their wealth on their lusts, and in the gratification of their appetites and desires. Do not many here act in a similar manner? What has been the amount expended by the people here during the fiscal year ending to-day, for tobacco, coffee, tea, and liquor consumed by this people? If the means so wasted had been saved for the past year, it would amount to a sum more than sufficient to buy the preemption right to the land claimed and taken up in the Territory, if a land office were established here at once. The people will become of one heart and one mind by practicing the principles of the Gospel, and by living so that the Spirit of revelation will be within them a continual preacher. We are progressing to this state of perfection; still, the labors of the Elders and of the people must be directed towards our becoming truly one in all things, that we may obtain the blessings which the Lord has prepared for his people.

President H. C. Kimball urged the imperative necessity of the Saints being in possession of the Spirit of God. The light of truth which it reveals shows us what we are, and gives us understanding to walk right before the Lord. We are of the earth, earthy; we have to sanctify ourselves and become pure, and teach our families to be holy in the sight of Heaven. Thirty-four years ago the Lord commanded the leading Elders among his people, and all the Church, to set their houses in order; and they who did not abide that commandment, suffered the threatened penalty. The speaker inculcated the importance of our being self-sustaining in all things, obeying the Word of Wisdom, and with strictness and the utmost care keeping our children from acquiring the same injurious habits which many of us have learned from our forefathers. He recommended to encourage home manufactures, to buy "home-made" from those who make it where individuals do not make it themselves, and to live within our means, gaining strength, prosperity and power, by wisdom and economy. He pointed out the folly of people thinking to obtain the blessings of God, while living in violation of his commandments. Some, to gratify certain desires and lusts, rob themselves of the very blessings which they seek to obtain. We have to prepare ourselves for accomplishing the purposes of the Lord, according to the revelations; and the work commenced in Jackson county, is as applicable to us here as it was there, and is necessary before we can be fully prepared to go back there.

President B. Young briefly and pointedly addressed the sisters on the use of tea and coffee, showing that the means so expended might be applied to better purposes, and that increased health would be the result of abstaining from their use. The poorest in dollars and cents can do good, and aid in strengthening the interests of righteousness. He instructed the sisters to practice industry, teach their daughters to be industrious, to be

economical and good housewives, competent and efficient in the performance of the varied duties devolving upon a wife and a mother; and showed that in this way they can do a great amount of good. Much of the means that might be saved by knitting, weaving, hat making, and other things, now neglected by the bulk of the people, might go to assist the Perpetual Emigration Fund, or to support the families of the Elders who are on missions. He enjoined upon them to teach their daughters and sons not to use tea and coffee, and for all to be saving, neat, and active, making the articles worn by themselves and families; and in all things seeking to do good to themselves, to their families, their husbands, and their brethren and sisters in the kingdom of God.

Elder George Teasdale sang "The Saints are marching on victorious."

President D. H. Wells pronounced the benediction.

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2 p.m.

The house was crowded to excess, great numbers being unable to obtain admission.

Singing by the choir. Prayer by Elder John Taylor. Anthem by the choir.

President D. H. Wells, in referring to those who desire to destroy us, said that if they wish to overcome "Mormonism," they would act more in the spirit of fairness, by trying to bring against it mightier truths than can be presented in its favor, instead of seeking to crush it out with brute force. The kingdom of God will endure forever; it is a temporal kingdom and an eternal one; and the principles which are taught in connection with its establishment have a bearing upon our every interest, whether called temporal or spiritual. He treated upon and urged obedience to the Word of Wisdom, and referred to wool raising and home manufactures, showing their great importance. To be successful in this as in everything else, unity of effort is the lever that moves the labor with ease and power; hence we should be united, obedient to the principles of truth, and grow with the growth of the kingdom of God. He read the revelation called the Word of Wisdom, exhorted the people to obey it, that they may enjoy the blessings resulting from so doing.

Elders J. T. D. McAllister and George Goddard sang "All are talking of Utah."

Elder John Taylor dwelt upon the objects of our assembling together in a Conference capacity. Everything that is conducive to the happiness or welfare of mankind, is a subject for our consideration; and when we meet together in Conference, such of those things as more closely relate to the present are talked over, dwelt upon, and such steps taken as are deemed best for our own welfare and the welfare of our fellow men. Our aims, our objects, our hopes, and our labors, are for salvation and exaltation, and that the blessings of our Father in heaven may be enjoyed by all who desire to do right. He spoke of the faith we have in the revelations of God, and the knowledge and testimony which the Lord has bestowed upon us, and contrasted our social and political condition with that of the world. Obedience to God has given us the happiness and prosperity which we now enjoy, and more perfect obedience will increase blessings upon us. He also advocated home manufactures, impressing their importance upon the congregation.

Choir sang. Prayer by Elder Geo. A. Smith.

Sunday, April 7th, 10 a.m.

The Tabernacle presented a densely packed appearance long before the appointed hour of commencing the morning services, and hundreds were compelled to remain outside or go away.

The choir sang. Elder Joseph W. Young prayed, followed by an anthem from the choir.

Elder George A. Smith said that the crowded state of the Tabernacle, with the fact that a great many were so unfortunate as not to get inside, urged a vigorous prosecution of the new Tabernacle. He took for his text, If ye are not one, ye are not of me; showed that we are one in matters of faith and doctrine, though gathered from almost every nation on the earth with many prejudices, yet with much faith in the Gospel; but there is a greater unity of

effort required to advance our internal development, and the producing and manufacturing such articles as we need. Cotton has been successfully grown, and, with the little machinery brought here, has been already a blessing of incalculable value. The importance of keeping sheep and caring for them, getting wool and mauufacturing it, feeding and properly caring for the animals we own, every family having a complete set of the works of the Church for family use, every meeting-house and every family being supplied with sacred books, every home being made attractive, and the people subscribing for and reading the *Deseret News*, *Juvenile Instructor* and *Telegraph*, with the money now wasted on tobacco, were strongly advocated, while the use of strong drink was reprehended in pungent and severe language, and the people were called upon to unite and put away such an evil from our midst. The value of the counsel given at various times to save our grain, was reviewed and urged in a forcible manner.

Elder John D. T. McAllister sang "The Moral Conflict."

President B. Young called upon the Bishops and leading Elders to intelligently and understandingly observe the Word of Wisdom, that their example might be followed by the people. He instructed the congregation on those things which we have a right to do, and of those which we have not the right to do, and exhorted all the people of Israel to obey the word of the Lord, keep his commandments, abide his revelations, observe the Word of Wisdom, and increase in righteousness.

Choir sang. Prayer by President Daniel Spencer.

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2 p.m.

The vast number of people who could not obtain admission to the Tabernacle, induced President Young to hold the meeting in the Bowery, where an immense congregation were soon assembled, sitting and standing.

Choir sang, "Come all ye sons of God." Bishop P. H. Young prayed. Choir sang, "We thank thee, O God, for a Prophet." Sacrament administered by Bishop Hunter and his Counsellors.

Elder W. Woodruff bore his testimony to the work of God, called "Mormonism," and urged upon the people to become of one heart and of one mind in all things, temporal as well as spiritual. Unless we do so, we will fail to accomplish the work we have to do. The Word of Wisdom is a revelation from God, adapted to the weakest of all Saints; and every man and woman who will exercise faith in God can observe its injunctions.

Singing, "O, ye mountains high."

Elder Ezra T. Benson exhorted to increased unity, and the observance of the Word of Wisdom, with industry, economy, and independence of false fashions. One great reason why the injurious luxuries forbidden in the Word of Wisdom, and expensive habits which are wasting the means of the people, are so prevalent, is, because when one person indulges in them another must; they cannot bear to be unfashionable. Every false appetite will pass away if we struggle against it and seek strength from the Lord.

Singing, "O Saints have you seen," &c.

Elder George Q. Cannon followed on the power and influence which we have already gained, and the great labors we have accomplished, by our unity of faith and action, and our obedience to the Priesthood; reasoning that an increase of unity and of obedience would add to our power, influence, and ability to accomplish good as a people, in a degree that is difficult to estimate. He quoted the promise which the Lord has made to those who will observe the Word of Wisdom, and exhorted the people to prove its verification.

President B. Young said he wished to have influence with the Saints, so that he could prevail upon every one of them to work righteousness, and sanctify the Lord God in their hearts, and do His will in all things. That is all that he desired influence for; and those who seek influence among mankind for other purposes, use whatever they can obtain for evil and not for good. Every man and woman in the Church has a mission to do good, receive the principles of truth in their

hearts, live according to them, and increase the power of righteousness upon the earth.

Choir sang "O my Father," &c. Prayer by Elder E. T. Benson.

Monday, April 8th, 10 a.m.

Conference again assembled in the Bowery. Choir sang "Come ye that love the Lord," &c. Bishop E. D. Woolly offered up prayer, after which "Glorious things of thee are spoken," &c., was sung by the choir.

President H. C. Kimball spoke on several points of doctrine, and advocated a course of living consistent with the laws of nature, temperate in eating and drinking, and avoiding the use of everything injurious to the human system—which would be attended by increased health, longer life, and more vigorous and active faculties and abilities. He urged the importance of pushing forward the building of the Temple.

President B. Young said he wished to see the Temple raised, and built strong enough to stand during the Millennium. We have to work unitedly and with full purpose of heart, and he wished this Temple to stand as a monument of the energy and faith of the people in their early labors. He extended the privilege to those who would accept it, that they might furnish teams for the purpose of hauling rock to be used in its construction. The completion of the canal will enable the rock to be brought much easier than it now can be; and if those who are to derive benefit by its waters, will pay the tax imposed for that purpose, but a short time will elapse before it will be ready for opening.

Our duty is to help sustain the kingdom of God, and to cease following after the world, or going to them for purposes of trade; our only trust is in God, and while we keep his commandments, he will protect and sustain us.

He called for men to work on the new Tabernacle, that it might be completed this summer.

The doctrine of atonement was touched upon in words plain and pointed, showing that the Lord Jesus died for all, but faith and repentance must precede enjoying the efficacy of his blood.

Anthem by the choir. Prayer by Elder John Van Cott.

(*Continued on page* 330.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 25, 1867.

ITEMS FROM UTAH.

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For a long time past there has been a great dearth of news from our mountain home. King Winter has ruled the mail route, and has ruthlessly kept back the intelligence for which we have all been looking with longing eyes. But the approach of smiling spring has driven him to the mountain tops, and his power is melting fast away. In proof of this, we have just received the Salt Lake Daily Telegraph from March 15th to April 7th.

As usual, peace prevails in Zion, and the blessings of God rest upon the people of Utah in a rich degree. The spirit of improvement continues to be

manifest throughout the Territory, and the Latter-day Saints are carrying out that part of their creed which says, "Mind your own business."

At the date of our latest advices, spring work had not commenced, with the exception of a little gardening on the dry bench land. The earth was full of water, and high floods were anticipated; to provide against which, the banks of the Jordan were being leveed, to keep its waters, if possible, within proper bounds. In the low lands, deep ditches were being cut and strong embankments made. About $3000 were being expended on the road between the lower part of the city and 5th Ward bridge, across which it was expected the county road would be laid running westward.

Unsurveyed lands within the city limits were being surveyed and distributed among the citizens who desired to locate upon them, and a great deal of land was being taken up on the bench east of the city for farming purposes, it being anticipated that the mountain streams can be made use of for those lands, when the water is brought through the great canal to irrigate the lands lying west of it.

A considerable effort was being made for the introduction of machinery during the present year for manufacturing purposes. A number of superior grist mills were being erected in various parts of the Territory. As rock and other building materials were being collected at Camp Douglas, it was supposed that Government intended to erect some storehouses that would not burn down so easily as those of "bacon and log chain" notoriety.

At Draperville, in the south part of Salt Lake county, a new town site was being staked out, about half a mile from the old fort on the county road, and it was expected that with the water facilities which would be afforded by the new canal, a thriving settlement would soon be built there, and that rich and productive farms would soon take the place of wild sage and greasewood, springing from sand-clay.

The Dixie Oil Company were expecting to furnish castor and sweet oil, by next August, at the rate of 2,000 gallons per annum, and which would be warranted as good as any imported from the Eastern markets.

Trouble was anticipated with the Indians at Sanpete, but the people were making diligent preparations to defend themselves, by building forts, &c.

The weather had been severely cold at Logan, the thermometer, during the month of March, being as low as from 15 to 20 degrees below zero nights and mornings. Notwithstanding this, the people were enjoying themselves exceedingly well. On the 12th of March, a grand vocal and instrumental concert was given, which was a decided success, and evinced the possession of considerable musical talent by the people of Cache county.

On the 20th of March, Elder E. L. Sloan delivered a lecture in the 13th Ward Assembly Rooms, upon the Science of Phonography, which was well attended. Brother Sloan intended starting a phonographic school, and as the importance of that useful art is forcing itself upon the attention of the people, it was expected that he would have a considerable number of pupils.

On the 29th of March, George Davis, aged 27, from Wilton, in Wiltshire, England, was loading his wagon at the sand bank above the arsenal, Great Salt Lake City, and while getting the sand from a hole dug in the bank, the soil above fell on him and buried him. A youth, who was assisting to load

the wagon, obtained help from a neighbor, but they were ten minutes before they could reach him, when life was extinct. On the following Sunday, Elders Wilford Woodruff and E. D. Woolley performed the funeral ceremony, which was attended by a great number of the citizens.

Mr. A. W. Street, a gentleman favorably known to the people, has been appointed and confirmed Post Master of Great Salt Lake City.

For further news from home, we must refer our readers to the DESERET NEWS and SALT LAKE TELEGRAPH. The minutes of the spring Conference will be found in another part of our columns.

After reading the newspapers published among the so-called Christian nations, which are continually reviling the peaceable people of Utah, it is quite refreshing to peruse our home newspapers, containing no horrible accounts of murder, seduction, robbery, wife beating, nor other numerous crimes which form the staple news daily published in these civilized countries. Our valley papers are a truthful record of honest industry and intellectual progress, and we pray that the day may never come that their pages shall be defiled with accounts of such atrocities as in the world are of daily occurrence.

DEPARTURES.—Elders Joseph Weiler, George W. Gee, and Edwin Frost, embarked on board the steamer *Pennsylvania*, on the 8th inst., for New York.

Elder Weiler has been laboring for the last two years and a half in the Holland Mission, over which he presided, and has been unwearied in his efforts to do good. He has had to battle with the disadvantages of ill health and the difficulties of a strange language, but has overcome manfully and accomplished a good work. He was accompanied by ten of the Holland Saints.

Elder Gee has labored both in England and Scandinavia, and has gained the approbation of his brethren in both countries.

Elder Frost has labored in the British Mission, and has been faithful in the discharge of his duties in the ministry.

All these brethren return home with the confidence and blessing of those who preside over them in this land.

THIRTY-SEVENTH ANNUAL CONFERENCE.

(*Continued from page* 328.)

2 p.m.

Singing, "I'll praise my Maker while I've breath." Elder J. D. T. McAllister prayed. Anthem by the choir.

Elder C. C. Rich reasoned on the nature of the heaven which we hope to enjoy, and the work we have to do in making that heaven, by adopting and practicing in our lives the principles of righteousness. We can thus gain power with God, and knowledge to gather around us everything that is worth knowing, possessing, or enjoying. He was pleased to see the desire manifested among the congregation, to obey the instructions given at this Conference. An increase of unity, and power to accomplish the purposes of God, will be the result of their so doing.

Elder George Q. Cannon then presented the following Authorities of the Church, who were unanimously sustained in their positions by vote of the Conference :—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, Heber C. Kimball his First, and Daniel H. Wells his Second Counsellor.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, George A. Smith, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, and George Q. Cannon, members of said Quorum.

John Smith, Patriarch of the Church.

Daniel Spencer, President of this Stake of Zion, and George B. Wallace and Joseph W. Young, his Counsellors.

William Eddington, John T. Caine, John L. Blythe, Howard O. Spencer, Claudius V. Spencer, John Squires, William H. Folsom, Emanuel M. Murphy, Thomas E. Jeremy, Geo. W. Thatcher, Peter Nebeker, and Joseph F. Smith, members of the High Council.

John Young, President of the High Priests' Quorum, Edwin D. Woolley and Samuel W. Richards, his Counsellors.

Joseph Young, President of the First Seven Presidents of the Seventies, and Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates, and John Van Cott, members of the First Seven Presidents of the Seventies.

Edward Hunter, Presiding Bishop, Leonard W. Hardy, and Jesse C. Little, his Counsellors.

Samuel G. Ladd, President of the Priests' Quorum, William Carmichael, and Robert Price, his Counsellors.

Adam Spiers, President of the Teachers' Quorum, Henry I. Doremus, and Martin Lenzi, his Counsellors.

James Leach, President of the Deacons' Quorum, Warren Hardy, and James H. Johnson, his Counsellors.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works, John Sharp, his Assistant.

Truman O. Angell, Architect for the Church, and William H. Folsom, his Assistant.

Brigham Young, President of the Perpetual Emigration Fund to gather the poor, Heber C. Kimball, Daniel H. Wells, and Edward Hunter, his Assistants and Agents for said Fund.

George A. Smith, Historian and General Church Recorder, and Wilford Woodruff, his Assistant.

A number of Elders were then called upon to go on missions.

Elder George Q. Cannon spoke of the willingness manifested by the Elders to go on foreign missions, and followed with a few remarks on the condition of the settlements on the Muddy and the Beaver Dam. Volunteers were called for, to go and strengthen those settlements.

Choir sang the anthem, "I will sing," from the 89th Psalm.

President D. H. Wells viewed this as the greatest day that has ever been seen by the Church, with the largest assemblage of Saints that has been together at one time in this dispensation. He urged parents to have their children well educated, to supply them with good books, have good teachers for them who understand and live according to the principles of the Gospel, and to pay those teachers; and exhorted the Saints to live their religion, and to put down sin and iniquity in their midst, that they may continue to receive and enjoy the promised blessings.

President B. Young said that he wished the young men in this and other cities and settlements through the Territory, to improve their minds, and take steps to make their knowledge, powers, and abilities, of more value than those of young men generally are. He recommended the establishment of evening schools and lyceums, where surgery, anatomy, chemistry, and other branches of education could be studied, and where a knowledge of physic could also be obtained by those who desire to possess it. For this purpose materials might be sent for during the present summer, that the studies might be effectually prosecuted. Classes could also be formed for the study of law—the laws and institutions of this and other nations. He recommended girls to learn arithmetic to a further extent than many now do, that they might qualify themselves for the pursuit of

light occupations, in which men are at present principally employed. They could become compositors in printing offices, clerks in stores, and be otherwise engaged in occupations suitable to their health and physical powers, which would bring them better remuneration than they now receive.

He particularly urged, in education, the study of the Bible, Book of Mormon, Doctrine and Covenants, and other works of the Church, and expressed his desire to see phonography introduced into our schools, that the children may learn it with the rudimental branches of education. By this means, and by our young men acquiring it, this valuable art can become more generally known and brought into use.

He blessed the people in the name of Jesus, and called a vote of the congregation on the adjournment of Conference, which was adjourned until the 6th of October next, at 10 o'clock in the morning, to meet in the New Tabernacle.

Choir sang the anthem, "The Daughter of Zion."

President Kimball pronounced the closing benediction.

E. L. SLOAN, Clerk of Conference.

CORRESPONDENCE.

—o—

AMERICA.

Great Salt Lake City,
March 28, 1867.

President B. Young, jun.

Dear Son,—Your letters of the 18th and 24th, written from Chicago, New York, and Washington, have all reached me, though the two former have been much delayed. We have been much pleased to hear respecting your movements, as, with the exception of the telegram you sent on your arrival in New York, we had not heard a word from you or from brother Hooper. I hope you have had a pleasant trip across the ocean, and that you found your family, John W., and the other Elders well.

It is our intention to send a number of Elders from here at this spring Conference; and as we mean to hurry them over, so that they will probably reach England in June, I would like you and John W. to remain till their arrival, and see them distributed; you will then have the most pleasant part of the summer in which to cross the ocean and come home. As soon as they are appointed, I shall forward you a list of their names.

Myself and President Wells, and Elders George A. Smith and George Q. Cannon, have been holding a two days' meeting at Grantsville, Tooele county. They have a very fine new meeting house there, in which the people can be comfortably assembled. The meetings were very much enjoyed by all, both speakers and hearers, and much valuable instruction was given, the Spirit leading us to speak, particularly, upon the subjects of union and obedience in temporal matters, and sustaining ourselves, and withdrawing support from our enemies, and combining for the purchase of machinery, to engage more extensively in home manufactures.

The weather still continues very cold for the season. We have had considerable snow this last week, and the mountains are covered down below their bases. We had snow and very bad roads going to Grantsville, and in returning we travelled through a snow storm till we reached the confines of the city; being prepared for such a contingency, however, we suffered no special inconvenience.

Praying the Lord to bless and preserve you, and to bring you home in safety, I am your father,

BRIGHAM YOUNG.

ENGLAND.

Preston, May 8, 1867.

Elder F. D. Richards.

Dear Brother,—To continue.

Thirty-six years ago, the Lord delivered another notable prediction, through his servant Joseph Smith, regarding Zion. When speaking to the

Elders of his Church he says, "For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it, amen." When this prophecy was delivered, the Church of Jesus Christ of Latter-day Saints consisted of but a very few members, who were poor, and persecuted from city to city, yet, how surely is it having its fulfilment before the eyes of all living. Another modern prediction, given thirty-six years ago, shows *where* Zion shall flourish. "Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed."

Such have been the nature of my replies to numerous religious friends whom I have met, regarding the Zion of the last days, and the gathering of the people from among all nations; yet they fail to see the light, although it shineth around them as with the light and glory of the sun at mid day. Truly, they have eyes, but see not.

"If you are the true people of God, how is it that your Elders are such wicked men? Our ministers consider it necessary to step out of their usual course to warn us against them, as antichrist, and false prophets that should come in the last days."

Those passages of Scripture which refer to false prophets, and false christs, and false teachers, are found to be very convenient, and have, doubtless, been used with some effect by the hireling priesthood of the 19th century, to blind the eyes and deafen the ears of the simple against the voice of the true Prophet and Teacher, who cries unto the people, "Repent, for the kingdom of heaven is at hand."

Jesus Christ said, "Beware of false prophets which come to you in sheep's clothing, but inwardly are ravening wolves." The persons he here refers to will come to you clothed with all the appliances of sanctity, drawing to their aid scientific and artistic skill, modern refinement, and scholastic lore, the better to palm themselves upon the unwary as true teachers, and their doctrines as the words of life. Thus they lie in wait to deceive, and as ravening wolves, they watch to devour. I need not here refer you to the immense revenues which religious establishments draw from the toiling, starving millions of this and other lands, neither need I to remind you that, as churches increase, and as religious institutions multiply, moral and physical corruptions, in their worst forms, are becoming more and more rampant in the land, poverty and destitution more alarming and widespread, and God and his laws less regarded by the great masses of society. Religion has become an article that can be bought with money; a wholesale and retail commodity. Religion vendors have their price, and those who are the best qualified to deceive, command the greatest wages, higher positions in society, and greater honor from the world. Luther tried to patch up the old Roman surplice, and others have tried to patch Luther's amendment, and thus reform after reform in religion has been going on for ages, making the rent worse and worse every patch they have added to the old rotten garment, until it now hangs in rags and tatters ready to fall in pieces to be burned. The moth of sin has preyed upon it until there scarcely remains in it one redeeming quality. The salt has lost its savor, and is ready to be cast out and trodden under foot of men. Then I say unto you, "Beware of false prophets," &c. "Ye shall know them by their fruits."

How this saying of the Lord Jesus can apply to the Elders of the Church of Jesus Christ of Latter-day Saints, I cannot see; and were it not for the darkness that has covered the earth, and the gross darkness the people, such a saying could not be used against them with impunity, for the application of it could never be seen by a free thinking and enlightened mind. Salvation is the genius and spirit of the mission of the true servants of God, and to accomplish their mission, like Jesus their master, they are willing to forsake all things dear to them, and, if necessary, lay down their lives. The true religion of Christ has in view

salvation temporal as well as salvation spiritual. While it is true that His servants are not of the world, being chosen out of the world, it is also true that they are in the world, "and they that use this world," are exhorted "to use it as not abusing it." Hence, "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world;" having "not the faith of our Lord Jesus Christ, the Lord of glory with respect of persons," who wear gold rings and costly apparel. The Elders of the Church of Jesus Christ of Latter-day Saints, leave their homes and families and earthly interests, to labor without money and price, for the amelioration of the condition of their race, both spiritually and temporally. They have left their own good homes, their own boards covered with the rich abundance of the season, to share the poor pent-up homes, and scanty meal of the poor and down-trodden of other lands; travelling with blistered feet from place to place, hunting up from the holes and dens of the earth, the elect whom the Lord will delight to save; receiving the scoffs and jeers, and persecutions of the ungodly, being shunned as a pestilence, and in many instances receiving bodily abuse. Have they not wives and children to love and caress at home? Have they not a competency of all the common comforts, and many of the luxuries and elegances of life at home? Have they not fathers and mothers, and brothers and sisters and friends, like other men? Are their hearts not warmed with parental and filial affections like other men's hearts? Can they not keenly feel cold neglect and insult like other men? Yes, and that more keenly being far from home, and from the genial smiles and loving embraces of wife and children. They are on the Lord's errand, bearing glad tidings of great joy to all people. They are men whose hearts have been touched by the powers of the world to come; men to whom life and immortality have been brought to light by the Gospel; men to whom the Lord speaks by his own voice from the heavens? men who know that God and Christ live, and thus knowing have had a foretaste of eternal life; men who want not your gold nor your silver, or your possessions, but who have parted with all that this world holds dear to them, willing to endure every privation and suffering to show, if possible, to one honest hearted person the way of life, and deliverance from sin and its dreadful consequences. Call these men false prophets! If they were wicked enough to follow such a calling, it is too poor a business for them. If making money and property were their purpose, they can make plenty of them at home, by simply following their legitimate business. They are farmers and mechanics, men who work for their living, who develop the resources of the atmosphere, the soil, and the water, to supply their natural wants.

False teachers are a class of men who are of no earthly use or profit in society, except to be used as a feather in the hand of the devil to tickle the itching ears of his numerous followers. They are a mammoth incubus upon the vitals of the world, a loathsome cancer upon the body politic, which has introduced its roots throughout every ramification of what is called civilized society, holding in continuous pain and chains of darkness, all who come within the influence of their power. They shut up the kingdom of heaven against men; devour widows' houses, and for pretence make long prayers; they make clean the outside of the cup and of the platter, but within they are full of extortion and excess; appearing righteous unto men, but within full of hypocrisy and iniquity.

The Elders of the Church of Latter-day Saints go forth in their weakness, trusting in the Lord their God for strength and protection, to bear to the world a plain and simple declaration of what he has commenced to do in our day, calling upon all men to repent. When they are rejected in one city, they pass on to another, until the whole world is warned, and every ear has heard the glad sound. "And after their testimony cometh wrath and indignation upon the people, the testimony of earthquakes, the voice of thunderings, and the voice of

lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds, and fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come."

They go forth without purse or scrip to prove the world, that the people may have the privilege of receiving them into their houses, and of feeding and clothing a true servant of God. Many who are careful to entertain strangers, have entertained His true servants unawares; and they are blessed, for a cup of cold water given to a true disciple of the Lord Jesus, will not lose its reward. Those who receive these true servants of the Most High into their houses, administer to their wants, comfort them when they are sick and weary, wash their feet, *and receive their testimony*, O how blessed will they be in that great day, for "then shall the King say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came to me. Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The hireling priesthood of the 19th century do not thus represent the Lord on the earth. As a great class they are not poor, they are not naked, they do not go hungry and thirsty, they are not strangers to be taken in, they are never in prison except for their rascality, hence, they are not the persons spoken of by the Lord in this quotation, the kingdom spoken of is not prepared for them, but they are "false teachers," teaching for doctrine the precepts of men; they are false prophets, prophesying continually the downfall of "Mormonism," which never comes to pass, and never will; therefore I say unto you, *beware of them*.

Yours, &c.,

G. D. WATT.

SUMMARY OF NEWS.

—o—

The treaty respecting Luxemburg was signed to-day (May 11th) at the London Conference, and is to be ratified at the latest in four weeks. The Prussians will then withdraw their forces and evacuate the fortress, after having removed their stores and war material. Luxemburg will remain in the Zollverein.

SHIPPING RETURNS.—During the past ten years the number of registered vessels belonging to the British empire has increased from 35,000 to 40,000, representing a corresponding increase of tonnage amounting to two millions. To this quota the United Kingdom has furnished upwards of 2000 vessels, the British plantations about 3000, and the Channel Islands nearly 100. This return shows that the British empire now requires 85,000 more seamen than were wanted in the year 1855, for the efficient working of her mercantile marine.

Mr. Griffin, Roman Catholic chaplain to the Killarney workhouse, has excited much indignation in that town by the peculiar method he has adopted to check immorality amongst his flock. The reverend gentleman, having failed to reclaim a "soiled dove" by exhortation and advice, seized his unlucky parishioner and held her down, whilst the relieving officer of the Union, one O'Sullivan, brought a pair of shears and cropped off the girl's hair, one of her principal attractions. The matter was subsequently brought before the board of guardians at Killarney, but as the deed was done in the public street, it was decided that the guardians had no right to interfere.

ONE OR THE OTHER.—Ere the supplemental grant had been made by Government in augmentation of the ministers' stipends, the allowance given to widows from the widows' fund was nearly equal to the stipend. A former minister of Cranshaws (a pastoral parish among the Lammermuirs) having wooed a lass in humble circumstances, the father of the lady, when consulted on the subject, said, "Take him, Jenny, he's as gude deid as livin'."

DIED:

GRIMES.—At London, England, April 25th, 1867, Charles Nathaniel, son of Walter and Susan Grimes, of small pox, aged 3 months and 16 days.—DESERET NEWS, please copy.

ADDRESS.

A. Miner,
G. H. Van Schoonhoven, } 123, Oldfield Road, Salford, Manchester.

POETRY.

A VOICE.

There are many voices in the world, and none of them are without signification.—BIBLE.

Why is it when I hear that voice
A spell seems weaved around mine ear
That bids my heart and soul rejoice,
As if some happiness were near?

There's heavenly magic in the sound,
But language cannot tell me why;
Silence then speaks and breathes around,
And though I love it makes me sigh.

Strange being is this human life,
And strange the mystic threads that weave
Around our heart with beauty rife,
And all its sombreness relieve.

O, are not these some little part
Of that bright atmosphere above?
Concocted by a God-like art
And purified by God-like love?

And did we not a portion bring
Of this pure essence from on high,
When we were bid aside to fling
Our glorious home and lay it by,

And mated to a mortal frame
To bear, to suffer, and to die,
That we might greater glory gain—
Eternal as the Heavens are high?

I ween Our Father's love bestowed
These whisp'rings of a brighter home,
To lighten something of the load
Which pilgrims bear as here they roam.

O whispering sweet as breath of spring!
O mystic spells that wrap me round!
Thou Great Unknown! my heart I bring,
That doth with gratitude abound;

And offer it in faith to thee,
And bless Thee for the music there,
Whose chords respond in unity
With Nature's voices that I hear.

Sweet voice I thank thee for the train
Of thought which I have tried to trace;
Thou'st floated brightly through my brain,
To joy and beauty giving place.

Speak on, and let me hear thy tones;
Ring out and let me hear the sound;
It breathes the sweets of "hearts and homes,"
And memory's spells it flings around.

G. S. L. City. HANNAH T. KING

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY BRIGHAM YOUNG, JUN., 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 22. Vol. XXIX. Saturday, June 1, 1867. Price One Penny.

THE SECRET OF OUR GROWTH.

The rapid advance made by the Saints, since the Church was organized thirty-seven years ago, is matter of astonishment to those who, ignoring the guiding Hand which has continually directed our destinies, can only see in this work a curious phase of social existence under the guidance of one master mind.

It is not alone the numbers that have been gathered together under the most peculiar, trying, and disadvantageous circumstances, professing one faith, with a united object, to make a home of peace, plenty, and happiness in the midst of the great American desert, that excites surprise and wonder. The indomitable energy and perseverance, the faith and hope, with which our Elders have traversed the nations of the earth—bearing comfort and consolation to the honest of almost every land—suffering privations, enduring fatigues, without purse and scrip, trusting in the God of Israel to succor and save them, and make their labors successful, show a self-abnegation which rises far above the ordinary selfishness of mankind. The persecutions and barbarities which the Latter-day Saints have had to endure at the hands of professed Christians, and in a nation whose proudest boast is that liberty and freedom of conscience are sacred to all; their continued growth notwithstanding; their rapid development; their industry and thrift, which have made them rich where others would not have existed; their faith in God, and their union of belief and action, have all been causes for astonishment to thinking and unprejudiced observers.

Difficulties of the most imminent and appalling character have arisen, and have threatened to overwhelm us; but, when it seemed as if impossible for them to be averted, they have been found to suddenly disappear, and the journey of progress has been for the time unobstructed. Talent and influence have brought all their forces to "crush out" that which is called "Mormonism;" power has assumed the aggressive to scatter its believers to the four winds of heaven; they have been hunted, driven, plundered, and wherever they have found a resting place, the wolves of evil have howled around them, and snapped at their

heels as they journeyed on the unbeaten tracks marked behind them with the graves of their weak and worn out ones. Yet, through all they have lived, thriven, and grown in numbers, wealth, property and power.

Why this continued and bitter antagonism? Whence this prosperity and progress in the face of such difficulties and obstacles? No one with ordinary common sense, who knows us, will surely presume to say that the former exists because of our being more wicked than the rest of mankind. We are admitted by our worst enemies to be peaceful, orderly, industrious, sober and persevering. These are qualities which should command repect instead of exciting antagonism. We think and act, in matters of religious faith, different to the rest of the world; but the members of every religious creed do so, and differ from the members of every other religious creed. Is that a reason for all the world to combine against them? Facts and experience prove that they do not do so.

The antagonism manifested against us springs from the opposite of the cause of our success. The work is Jehovah's: it is not man's. If it were, it would find favor with the world; or if it excited such opposition, it would succumb before the terrible pressure that has been brought to bear, in the past, on the scattered, peeled, and driven Latter-day Saints. God has sustained this work from the organization of the Church up till the present moment; and if men of observing eyes and candid minds would seek for the secret of its success in this source, instead of in others which human efforts furnish them, they would cease to struggle against it, lest they should be found fighting, not against man, but against the Almighty.

Men may sneer at this, but truth lives in despite of sneering, as it does regardless of the wrath of man, and the efforts of the enemy of all righteousness.—*Deseret News.*

THE BIBLE AND PLURALITY OF WIVES.

This is confessedly an age of Bibles, when the sacred volume is disseminated widely, and millions of copies are annually comparatively given away. And we think, however much the Bible may be disbelieved by professing Christians, and men having education and opportunities, that they should read it sufficiently to know something of its contents, before pretending to say what is or what is not contained in it.

An intelligent writer in a popular periodical said, some years ago, that it was useless trying to oppose polygamy from the Bible, it was so strongly sustained by that book. But some of the wide-awake polemics have lately found out that "the Bible does not contain a word approving of polygamy," while they profess to accept the Scriptures as a basis of all revealed religion. We have neither time nor space, at present, to reproduce arguments on the subject which have been so often presented to the public; and for those opposed to us and our faith to so assert, argues either the most culpable ignorance on points which they claim to have studied, or a still worse condition of mind, by making assertions unsustained by proof, in the face of facts which are incontrovertable.

It will be sufficient now to briefly state that God commanded plurality of wives, approved of it, legislated for it, declared by the mouth of his Prophet that *he had given a number of wives* to one of his servants, and that everywhere in the Bible it is spoken of as an institution approved by him. All this is in the Bible, the accepted foundation of jurisprudence, principles of government, and revealed religion, by all Christendom.

The Almighty gave a direct command to his people that if a married man should die childless, his brother should take the widow to wife, and raise up children to the name of the deceased; and this, whether previously

married or not. Where previously married, the injunction commands polygamy. He legislated for the inheritance of the first born son of a polygamist husband, if that son should happen to be the child of a wife not so well beloved as another he might have; He declares exemption from certain duties for a man who took a "*new* wife," intimating, by construction, the husband having a wife or wives living at the time of such marriage; He declared to David, through Nathan the Prophet, when reproving him for the crime of adultery, and Uriah's murder, "I gave unto thee thy master's house, and thy master's *wives into thy bosom;*" and if these things had not been enough, the Lord said he would have given David more; but because of his crimes of murder and adultery, the sword was never to leave his house, and his wives were to be taken and defiled, which predictions were fulfilled to the very letter.

For any person to say that the Bible does not sustain plurality of wives, and that God never approved of it, in the face of such facts as these, and a host of others which might be adduced, is so childish as to be scarcely worth the notice of anybody. This twaddling attempt at argument, glossed up in the flimsiest sophistical form, is almost beneath contempt. Why not come out in language as in fact, and throw the Bible aside, discard physiological and moral facts, and assert the superiority of monogamy on the strength of prejudice and the custom of a few nations? The Reese River *Reveille* put the matter in its most honest shape, some time ago, when it said the age is against polygamy, whether it be correct or incorrect, constitutional or unconstitutional, moral or immoral. "The age is against it;" and so expositors of religion, expositors of law, and expositors of politics, must make themselves silly in trying to find arguments where none can be found, to sustain the erroneous and unholy prejudice of an age which is drifting more rapidly to the depths of social degradation than any one which has preceded it, while rejecting the only means by which its downward course might be arrested.--*Deseret News.*

MINUTES OF THE LONDON DISTRICT CONFERENCE,

HELD IN THE HALL, STORE STREET, TOTTENHAM COURT ROAD,

SUNDAY, APRIL 7, 1867.

—o—

PRESENT:

Elder B. Young, jun., President of the European Mission.

Elders O. Pratt and F. D. Richards, of the Quorum of the Twelve Apostles.

Presidents of Districts: Elders N. H. Felt, John Parry, and James McGaw.

Presidents of Conferences: Elders C. W. Penrose, E. T. Williams, John Hubbard, E. J. Clark, F. C. Anderson, M. Ensign, E. G. Dalrymple, and H. Barlow.

Travelling Elders: W. S. Grant, C. P. Liston, W. G. Noble, and G. Roberts.

———

10.30 a.m.

Meeting opened with prayer by Elder C. W. Penrose, after which the choir, under the direction of Elder W. H. Fowler, sang "Mortals awake," &c.

Elder N. H. Felt hoped for a perfect union of the faith and prayers of all the Saints, that this meeting as a District Conference might be acceptable to the Lord, and the influence go forth to build up the Saints and comfort the weak. He then called upon Elder Liston to report his labors in the Essex Conference, who expressed himself highly pleased with his experience in this land. As a general thing, he had nothing but good to report of those under his charge, though some had grown careless, so that the Spirit had ceased to strive with them. He advised the Saints to be always doing something for the work.

Elder W. S. Grant then gave a brief

account of his labors since arriving in the British Isles. The last nine months had been the most interesting portion of his life. He had been most of the time in the Essex Conference. He had much enjoyed the counsels of Elders Felt and Penrose, and although he had labored in weakness, God had abundantly sustained him.

Elder W. G. Noble felt thankful for the privilege of seeing so many of his brethren and sisters assembled. He had been the greater part of his time since coming to this country in the Kent Conference. He could say the Saints there, with few exceptions, were striving to emancipate themselves from these lands. His testimony to the people might be a weak one, yet, if he had the Spirit of God, the honest would receive it.

Elder Oscar B. Young felt great joy to meet his brethren who had embraced the truths brought forth in these last days by Joseph Smith the Prophet. He prayed God to bless all who were trying to live these principles, and all who were trying to honor their Priesthood. Every man would find his level, either as a servant of God or of the devil.

The Conference Presidents of the District then gave in their reports.

Elder C. W. Penrose reported the London Conference in good condition. "I can say the Saints in London are a good people, striving to attend to their duties. The Branch Presidents are good men; I feel thankful for the privilege of laboring with such faithful Elders; God is blessing them. The local Priesthood are also laboring faithfully with them. The Teachers are more diligent in visiting than they were. Many strangers attend the meetings, and some have come forward for baptism. I have labored with great pleasure in the London Conference, and feel I have had the people's confidence. I have been greatly blessed by the counsels of Elder N. H. Felt. Brother Oscar B. Young has done good to the people where he labored, and is steadily advancing in the things of the kingdom." He then read the Financial and Statistical Reports, and said—"Last winter was a severe one to the poor of London; many of the Saints have suffered to some extent, but none, so far as I know, have lacked the necessaries of life; they have received all the assistance it was possible to render them. Our emigration this season will be insignificant, but a great number are preparing to clear out in 1868. I would like to see all, or nearly all the Conference go, but still there are some who would perhaps be better for a little more experience in this land before going to Zion."

Elder E. T. Williams said—"Brethren and sisters, it gives me great pleasure to be present with you this morning, and to report the condition of my Conference; but having been absent from it for some time, on account of ill health, I am not prepared with either a Statistical or Financial Report. I had great satisfaction in my labors in the Essex Conference, up to the time of my leaving. The Saints there are a warm-hearted people, and, though poor, they do the best they can in helping along the work. I will say to all present, put in practice the counsels of those placed over you, it will save many troubles and trials."

Elder John Hubbard said—"I am pleased to have the privilege of reporting my field of labor. I have labored in this land with great joy and satisfaction to myself. The amount of good I have done I know not, but I realize I have been called to labor among the people in the cause of God, and have striven to set a good example. The Saints of the Kent Conference are doing well according to their circumstances; some families have only a penny per head for each meal throughout the week. I need hardly say they hope earnestly for the day of their deliverance, and they will see that day if they keep the counsels of the Lord." Brother Hubbard then read the Financial and Statistical Reports, and said he was thankful to both Saints and strangers for their kindness in ministering to his wants. He had proved for himself that obedience was better than sacrifice. He considered that good example was the best doctrine to preach to this generation, and for that reason he exhorted the Saints to live their religion, and not be Sunday Saints and Monday sinners.

Elder N. H. Felt, President of the District, said—"It is expected that I should give my report, but I have been to a great extent anticipated by the Elders who have already spoken. My experiences in this country have been of the best kind, they have been cheering to a wanderer from his home. I have found many friends, and I know there are as good people in London and other parts of England, as are to be found anywhere. True, they are largely guilty of poverty. If you know any Johns, you can tell them that the poor have the Gospel preached unto them. We have not many noble or wealthy, the work has not been of a character to suit them. The evidences of the divinity of this work have not been confined to the United States, the 50,000 persons who have sailed from these shores are a testimony to this country and to Europe, and the 500 wagons, with the 4,000 head of stock sent down last year to gather up the poor Saints, is an evidence of what the poor can do to assist each other when led by the Spirit and blessing of God. I am thankful I ever came to England. I had read of it, and met many in the States who had come from it, and I thought I was well posted in all relating to its people and affairs; but after all, my knowledge was scanty, and should I hereafter be called upon in Zion to represent the poor of this land, I will be very much better able to do so than I possibly could had I not been sent on this mission."

Choir sang, "Before Jehovah's glorious throne," &c.

Meeting dismissed by Elder John Parry.

2.30 p.m.

Choir sang, "Joy to the world," &c. Prayer by Elder James McGaw. Hymn, "Go ye messsengers," &c.

Elder Orson Pratt said—"The order of government among the Latter-day Saints is not based on human authority; God has spoken in this age as he did in former ages; He has pointed out to men the work he requires them to perform; angels have appeared in their glory, their words have been heard by mortal men, and the first officers in this Church were ordained under their hands. No man among us claims authority from any church, either Protestant or Catholic; from the first our testimony has been that our mission and Priesthood were from God himself, as in the ancient Church. Joseph Smith was the first appointed, he brought forth the Book of Mormon, and received commandment from God to organize this Church on the 6th of April, 1830, 37 years ago, yesterday, which at that time numbered but six members. He continued to receive commandments from year to year, till he sealed his testimony with his blood. Brigham Young, sen., was also appointed by a revelation which is published and printed. God has been with him from the time he was called till the present day. A hundred thousand of the Saints can testify to the fulfilment of his words, and we wish you, on this occasion, to manifest your feelings concerning him."

The Authorities of the Church were then respectively presented and unanimously sustained by up-lifted hands.

Elder Pratt then continued—"I am thankful for the present opportunity of meeting you in this Conference. It will be the last I shall have the privilege of attending in London, at any rate for a long time to come. If I should not get too old, I may visit this city again, but hope I shall not see many of the Saints now present. Get home, where you can be taught as one family—the sons and daughters of the Most High—as you cannot be here. You comprehend the principles of salvation in part, but not as well now as you will twenty years hence, if you are faithful; but there is one principle you have not yet learned by experience, though you know it by theory, and that is the necessity of gathering out from great Babylon. This is a command of the same God who sent his angels to restore the Apostleship. The Book of Mormon taught the gathering before we were organized as a Church. The voice of God came to Joseph Smith, saying the Saints should be gathered from all nations. That prediction has been verified during the last twenty-five years, by the gathering of a hundred thousand persons, and there is not a true Latter-day Saint within the

sound of my voice, who with all his heart seeks this blessing, but will experience it as surely as remission of sins through baptism. I look forward with joy to the time when in my mountain home I shall meet you, and rejoice in your society. I will now draw to a close, and I feel to say the Lord bless you, that in 1868 you may go out in thousands from these lands, and arrive safely at home. The Lord has indeed blessed his Saints in gathering: over fifty thousand have gathered from this country, and not a single ship has been wrecked while engaged in carrying them. How is this? It is because God has spoken, and his angels control the winds and waves. Are other vessels able to claim the same immunity from accident? No, verily no. 880 wrecks are reported from the beginning of this year to the 1st of the present month (April). But there were no Saints on these ships. If you are faithful, God will send his angels and throw his arms around you for your protection. May God grant you faith. Amen.

Elder James McGaw felt it a great honor, as well as a great privilege, to be permitted to testify to the truth of this work, though he was conscious of his inability as a speaker. He had received the Spirit of God by obedience to the Gospel, and thereby knew that this dispensation would surpass all others. He concluded by saying, that as God had called the Saints from these lands, they should make every possible effort to extricate themselves and get away.

Elder John Parry said he had been twenty years in the Church, nine of which he had passed in Utah. He was a witness that this Gospel came in power and demonstration of the Holy Ghost. We could see around us men depending on their fellow men for salvation, but they who did this were cursed before God. Brother Parry then related several remarkable instances of healing by the power of God that he had witnessed, and exhorted the Saints to live up to the law of Tithing.

Elder G. Roberts said he embraced the Gospel when 15 years of age. At 16 he was called into the ministry, and went out as a Travelling Elder in North Wales. Since that time he had been with the Church both in this land and America. In journeying to Utah, he had to walk twelve hundred miles, and arrived there without a penny. The people there were strangers to him, yet he soon found they had the same heavenly Spirit he himself had received when he embraced the Gospel. He lived there eight years, and was then sent back on a mission to his native land, and since his return he had seen more drunkenness, quarrelling, and fighting, on one Saturday night in a small Welsh town, than he saw in Utah during the eight years he lived there.

Choir sang the anthem, "But in the last days," &c.

Meeting was dismissed with benediction by Elder N. H. Felt.

6.30 p.m.

Choir sang "O say what is truth," &c. Prayer by Elder John Hubbard. Singing, "Hark the song of jubilee," &c.

Elder Franklin D. Richards addressed the meeting upon modern social corruption and its only remedy. His discourse will appear in a future number of the STAR.

President B. Young, jun., then said—"My brethren and friends, it is with pleasure I stand before you this evening, yet I am well aware I can say nothing of myself to enlighten your minds; but I also know that, with the help of the Spirit of God, I can tell the people things that will give them hope here, and lead to eternal life in the presence of the Father hereafter. I know by that monitor that is ever with me, that if faithful I shall gain eternal life; and I am not privileged above my brethren, they have the same chance that I have, and the same opportunity is open to every man, if he seek it in God's own appointed way. Some assert that the Latter-day Saints do not admit any to be good but themselves; but this is a mistake, there is much good in the world as well as evil. Many live up to the best light they have, and they are the people we are searching for. You are aware that I was invited home last fall. I sailed from Liverpool in September. If I had

believed the tales I heard before leaving England, I might have expected, on arriving in Utah, to meet men with bloody hands to ask whether I was a Latter-day Saint, and to cut my throat if I were not; but instead of this, I found a people that were keeping God's laws, and that is more than can be said of any other nation in the known world. I must say I did not think it possible that such vast improvements could have been made in the space of two years, during which time I was absent. If things continue to progress as they have been doing of late, you will not find us paying our passages in crossing the ocean, but owning our own lines of steamers, and travelling by land on our own railways, before many years are gone by. I left home the 4th of last February. While on the sea, many gentlemen questioned me about polygamy. I told them, as I also wish to inform you my friends here to-night, *that* is not the starting point. Had you to educate a youth, you would begin by teaching him the alphabet; you would avoid plunging him into difficult questions, till by gradual development these questions would become plain to him. Let those who would investigate our doctrines, begin at the A B C. I know those who at one time were as much opposed to the doctrine of polygamy as men could be, but they took step by step in proper rotation, until now they would give their lives for that and every other principle we believe in. To the Saints here I say, God bless you, you have been kind to me, and with all your weaknesses the Lord loves you. You are not yet perfect; if you were, God would take you home, but you are on the road which leads to perfection. I bless the brethren of the London District and Conference, they have done well: and you, also, my brethren and sisters, and may you strive successfully to obtain your blessings in the Lord's house, is my prayer in the name of Jesus. Amen.

Anthem by the choir, "Arise, shine, for thy light is come."

Conference was dismissed with benediction by Elder Orson Pratt.

G. W. FERGUSON, Clerk.

GOVERNMENT.

There are two kinds of government to be found among men on the earth: the one is a government on the eternal principles of truth, equity, and justice; the other, despotic and tyrannical. The first and most important principle for man to learn, is the law by which his own acts are to be governed. This embraces the idea of self-government in the fullest sense of the term, whether it relates to the moral character of an individual, or his association with the rest of mankind, all is embodied in the law by which every individual being should be governed. A portion of this law is implanted in the nature of man, which he is able to comprehend in a good degree by the light of that Spirit which lighteth every man that cometh into the world. The very instinct of his nature teaches him to do unto others as he would that others should do unto him. But when we come to the fulness of the law that should regulate and govern mankind, then we are dependent upon God as the great head and dispenser of the true principles of government. The only perfect and legitimate system of government, is that which teaches correct principles, leaving men to govern themselves, and is the only one under which freedom can exist; men can only be made accountable just in proportion to the freedom which they enjoy. Freedom does not consist in doing wrong, but it consists in the liberty of choice; if men choose, as they often do, to break the law that makes them free, then they lay down the sceptre of their freedom, take upon themselves the yoke of bondage, and become subject to sin and death. But the individual who becomes acquainted with the law of his own being, and governs himself

accordingly, is above all law, for "where there is no law there is no transgression." No one can be free or enjoy freedom, unless he learns the law of truth and is governed by it; or, in other words, learns to govern himself. There is a wide difference between the law of righteousness and the law of sin and death, in their nature and effects: the one inflicts punishment and death, and holds its subjects in bondage, while the other is life and happiness, and secures to its votaries a complete victory and freedom from all their enemies, that is to say, everything that is opposed to light, liberty, and happiness.

JOHN GILLIES.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 1, 1867.

MISSIONARY LABORS.

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THE Apostle Paul in speaking of the ancient servants of God, declared that the world was not worthy of them. His words are equally applicable to the Elders of Israel in these latter days. Called of God to preach the fulness of the everlasting Gospel, they go forth to the world "as sheep among wolves," trusting in the Lord for sustenance and protection. Private interests and family affections—the most potent influences that sway the world, have no power to hold them back when the voice of duty bids them depart. Throwing down the hammer and the axe, the spade and the plough, the palette and the pen, after a hurried preparation of a few days or hours, they bid farewell to their loved ones, and start for distant lands.

Bearing their own expenses, or depending on the bounty of hearts the Lord may soften, they travel among strangers to preach an unwelcome faith. No difference to them if they understand not the language of the people where they labor, the certainty that God has sent them supports them in their trials, and the Spirit of the Holy One helps them to gain the knowledge they lack. They visit the poor and the lonely, comfort the broken hearted, and bring liberty to the oppressed.

How different from the hirelings among the Christian sects! Salaried and pampered, they preach for the praise of men, bow down to the rich and the proud, and tickle the itching ears of a corrupt generation with soft and flattering speeches. The world applauds them, and receives their man-made creeds with gladness, while the messengers of heaven wander in their midst unnoticed or despised, except by a few to whom the truth is precious. The world, indeed, is "not worthy" of them.

But is their mission properly appreciated by the Saints? Do they fully realize that those who come from Zion for their benefit, although laboring, perhaps, in weakness, bear upon them the holy anointing? Do they receive their teachings with thankfulness? Do they administer to them in carnal

things, as they are administered to in spiritual things? These are questions that the Saints will do well to think upon.

There is, however, another view of this subject. Although the missionaries from Zion are often placed in trying positions, yet, after all, in their efforts to do good, they are the persons who receive the greatest benefit. Opportunities are afforded them to improve their minds, to obtain a knowledge of the world, of manners and customs, of countries, kingdoms, languages, laws, and principles, such as many of them have never had before in their lives. They are brought in contact with all kinds of people, and may thus obtain a better knowledge of human nature than, perhaps, could be gained under any other circumstances; above all this, they are compelled, if they desire to magnify their callings, to draw near unto the Lord for continual help and guidance, and in the blessings thus obtained, they may gain a clearer comprehension of their holy religion, a more lively faith in God, and a testimony of the truth, certain, immovable, and everlasting.

And when their mission is fulfilled, if accomplished honorably, what joyful feelings fill their hearts on their return to the Prophets of God and their families and friends in Zion! The consciousness of having kept themselves pure and undefiled in the midst of a wicked and adulterous generation, will endow them with a holy boldness, and stamp them with an evidence of faithfulness, which will increase unto them the confidence and esteem of their leaders. But how miserable must be their condition, and how sad and desponding their feelings, if they should go home knowing that their garments are spotted, their sacred covenants violated, and the glory of their Priesthood dimmed and tarnished. Shades of darkness would rest upon their brow, and the misery of hell upon their hearts.

Elders of Israel! strive to make your missions profitable and honorable! Not profitable in dollars and cents, but in the enduring riches of eternity, in the rich treasures of wisdom, knowledge, and faith. Not honorable in the estimation of the wicked, but in having the favor of God, the confidence and esteem of your leaders, and the blessings of the honest in heart. Then your glory shall be as an eternal sun, and your light shall shine forever and ever.

Let the Saints in these lands give diligent heed to the instructions which the servants of God have to deliver to them, and esteem it as a privilege to be permitted to assist them in their labors; for by so doing they will be walking in a safe path, and will be entitled to share in the glory of the work that is accomplished. And let all the world hearken unto the voice of these men of God, who are foregoing the joys of home and its sweet companionships for their enlightenment. Receive them into your houses, open your halls and meeting places, that they may preach unto you words of eternal life, and you may learn how to escape the overwhelming scourge that is about to come forth upon all the earth, and to obtain salvation in the kingdom of our God.

DEPARTURES.—The following Elders left Liverpool on the steamer *Minnesota*, on the 23rd ult., bound for New York—viz., William S. Warren, William P. Nebeker, Gulielmus G. R. Sangiovanni, John Hubbard, George J. Linford, Leonard G. Rice, George D. Watt, Nicholas Groesbeck, and Oscar B. Young.

Elder Warren has labored in this country since the 11th of August 1865; first as Travelling Elder in the Norwich District, then as President of the Bedford Conference, and afterwards as President of the Sheffield District. He is now appointed to take charge of this year's emigration upon the other side of the Atlantic, and proceeds to fill that appointment, after which he will continue his journey to the valleys of the mountains.

Elder Nebeker arrived in this country on the 2nd of August 1863, and was appointed to labor in the Swiss, Italian, and German Mission, over which he presided from January 3rd, 1865, until his release. In addition to the duties of presidency, he has had to acquire a knowledge of the German and French languages, and has been very successful. He has managed the affairs of that important Mission with credit to himself and benefit to the people.

Elder Sangiovanni arrived here on the 25th of July 1864, and was appointed to travel in the Swiss, Italian, and German Mission, where he has labored with untiring perseverance in the face of many obstacles; having to travel a great deal on foot, with meagre diet, and among people of a strange language. He has gained considerable knowledge of French and German, and has done a good work.

Elder Hubbard has labored in this land since the 11th of July 1864, in the first place as Travelling Elder in the Sheffield District, and afterwards as President of the Kent Conference.

Elder Linford has labored in this Mission since the 1st of July 1864; first as Travelling Elder in the Bedfordshire Conference, next as Travelling Elder in the Durham Conference, and finally as President of the Durham and Newcastle Conferences.

Elder Rice came to this country on the 1st of September 1865, and was appointed to labor as Travelling Elder in the Norwich Conference, and afterwards as President of the Manchester Conference.

Elder Oscar B. Young arrived here on the 11th of July 1866, and has been laboring as Travelling Elder in the London Conference.

Elder Groesbeck reached these shores on the 3rd of October 1866, and has labored first as Travelling Elder in the Nottingham District, and afterwards as President of Nottingham Conference, and is now released in consequence of ill health.

Elder G. D. Watt has been in this land during the past two months on private business, but has employed his spare time in proclaiming the truth in public and in private, both by word of mouth and through the medium of the STAR.

These brethren who have labored faithfully in the discharge of their duties, are returning to their homes in Zion with the confidence, approbation, and blessing of their brethren. May the God of Israel bless and preserve them on their journey.

CORRESPONDENCE.

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AUSTRALIA.

Melbourne, May 28, 1867.

President B. Young, jun.

Dear Brother,—The Saints in Australia are doing the best they can, and the spirit of gathering has now full possession of those who never seriously thought of it before. Some are really

making sacrifices to get means saved up to take them out of Babylon; and believe me, dear brother, the spirit of Babylon is as rife here as it is in England, or any other place. Here we have sects, divisions of sects, and sects subdivided, not merely one sect warring against another, but each sect fighting among themselves. They do not feel comfortable; they are not at all satisfied; they are in a perfect state of effervescence; society is, in fact, in a state of suppuration, consequent on dissolution. I have lately been engaged in discussion with a Campbellite Baptist, named Service. He is a minister of a small congregation. I think I may say, without much boast, that I have made him feel remarkably small. I have also had an invitation to attend a reading meeting, or, rather, a meeting for reading the Bible. The meeting consisted of persons from various denominations, their object, professedly, to learn truth from the Bible, but, instead, every man preached his own crotchet, and there really was a beautiful illustration of Babylon —confusion worse confounded. Romans was the epistle to be read. I took occasion to show how the Jews had fallen by disbelieving present revelation; they believed Moses and the Prophets of former days, but rejected Jesus and present revelation, showing that the Apostle warned the Church in his day, lest they should fall after the same manner of unbelief. I showed how the professing Christian now rejected present revelation, and asked them, had they not fallen after the same manner of unbelief? They tried to overawe me by uniting their forces against me, and they soon shewed what spirit they were of. The whole room was full of exclamations, Oh, shocking! dreadful! I can't hear it! I wont hear it! &c., &c., and I was forbidden to speak again; but the person belonging to the room gave me a general invitation, of which I intend to avail myself whatever may be the result. I shall attend as long as the owner of the house gives me leave.

Well, dear brother, I am not doing quite as well as I could wish, but I am doing as well as I can, and I hope soon to obey the command to gather to Zion with my family, and hope to remain faithful to the end, so that "when the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High," I may be counted worthy of a share, even so, Amen.

Your brother in the new and everlasting covenant,

ROBERT BEAUCHAMP.

ENGLAND.

Sunderland, May 18, 1867.

President B. Young, jun.

Dear Brother,—As I am expecting soon to return to my mountain home, I deem it my duty to briefly report my labors in this country.

I arrived in Liverpool on the 1st of July, 1864. President George Q. Cannon gave me my appointment to labor in the Bedfordshire Conference, under the direction of Elder David Gibson, President of the Conference. I remained there until April, 1865, when I proceeded to the Durham Conference, according to President D. H. Wells' and your appointment, where I labored under the direction of Elder H. P. Folsom, Conference President, until the General Council held at Birmingham in January, 1866, from which place I received an appointment from yourself to take charge of the Durham and Newcastle Conferences, which charge I have had until released by you to return home.

I am truly thankful to God my heavenly Father for his protecting care over me since I left my home; I also tender my sincere thanks to all those, both in and out of the Church, who have administered to my necessities while I have been in England, and may God bless them, and open up ways and means that all who desire to gather may have the privilege of so doing.

In all the different fields of my labors, I have striven to carry out the counsels of those placed over me, and teach the principles of life and salvation to the people, both Saints and Gentiles. As to the condition of this district, I can say a great portion of the Saints are doing the best they know how to forward the interests of the kingdom of God, and striving with all their might to free themselves from

Babylon ; yet there are a few cold and indifferent to the kingdom and their own interests. We have contracted no debt, so that we are able to clear up with Saints and Gentiles. Brother J. Smith has been untiring in his efforts to preach the Gospel and counsel the Saints.

Fearing my letter is getting tedious, I will close, ever praying for the welfare of the kingdom, and also the laborers in the same. With kind love to yourself and all at the office, believe me to remain yours truly,

GEORGE J. LINFORD.

Liverpool, May 23, 1867.

President B. Young, jun.

Dear Brother,—Being on the eve of departure for my mountain home, I deem it a duty which I owe to you and the cause of God, to briefly report my labors while here in England.

I arrived in Liverpool on the morning of August 11th, 1865, in company with several Elders from Zion, who, like myself, had been called and ordained of God by his Prophet, to go and preach the Gospel to the honest in heart, and tell them of the kingdom that is set up, *that shall never be destroyed*, a kingdom that shall "break in pieces" all other kingdoms and stand **forever.**

I was appointed to travel and preach in the Norwich Conference, under the Presidency of Elder W. W. Raymond.

At a Conference held in Norwich, in September of the same year, I was appointed by you to succeed Elder B. J. Stringam as President of the Bedfordshire Conference, in which I labored until appointed in August 1866, to preside over the Sheffield District, which comprises Sheffield, Leeds, and Hull Conferences, where I have labored until released by you to return home.

The Saints in this District are a kind, generous, and a good people, ever willing to share their pittance with the servants of God, and many of them exercise their every faculty to lay by their means in the Individual Emigration Fund, for their extrication from the bondage of their task-masters. Only a few of the whole number will be able to emigrate this season, but we are looking for a large number to be in readiness another year, as the necessity of so doing is apparent to all.

I have labored since my arrival in this land with joy and satisfaction, have lacked for no good thing, my health has been most excellent, my spirits light and buoyant, and I feel thankful to God our heavenly Father for his many blessings.

All my fields of labor have been pleasant, the brethren with whom I have labored have been kind and agreeable, and I leave the District feeling that it is in a healthy condition ; and for the many kindnesses shown me by the Saints, I extend my most heartfelt thanks.

Feeling assured that my labors in this land have been approved by you, and that our Father and God will abundantly bless you with his Spirit, and also the Elders in all the world, that we may ever be found laboring for the advancement of the kingdom, our own welfare, and the glory of God.

Kindly remember me to brothers Richards, John W. Young, Penrose, Preston, and all who labor to build up Zion.

I am, truly, your brother in the Gospel of Christ,

WILLIAM S. WARREN.

Hull, May 20, 1867.

President B. Young, jun.

Dear Brother,—Having been released from my labors in this land to emigrate, would you permit me, through the medium of the STAR, to return thanks unto all who have been kind to me in my travels, and also to bear my testimony again to this nation before I leave this my native land.

As you are aware, I was called to labor in the ministry whilst on the point of embarking in the *American Congress*, last spring, and commenced my labors in the Hull Conference, on the 4th day of June 1867, under the presidency of Elder Robert Williams. I may here say that he is a man of God, and has ever been as a father to the Saints over whom he presides. I have learned to love him, and feel thankful for the wise teachings I have received through him. The Saints generally are a good, humble, and zealous people in this Conference, but

their numbers are small. There is, as is generally the case, a few who might do better. My labors in this Conference have been to me a source of great joy; the experience I have gained will be invaluable to me through life. If I have had any influence to do good, either among the Saints or in the world, the praise be to the Lord our God, not to me.

I feel sorry, in one sense, that my mission has so suddenly been cut short, yet again I feel to rejoice that I will ere long meet my brethren in our mountain home.

Did the inhabitants of the earth but know and feel as we do, how gladly they would hasten to that favored spot of earth. Peace is gradually leaving the nations, and mistrust and confusion is taking the place thereof. As the predictions of the servants of God have been fulfilled respecting the American nation, so will they be fulfilled to this and every other government on the earth. They must bow down, and acknowledge the kingdom of God, give up their petty kingdoms, and enter into the kingdom of God, which will eventually fill the whole earth.

Those who still disbelieve the testimonies of the Latter-day Saints, let them take note of the calamities which will befall the nations of the earth this next few years—the downfall of empires, the increase of plagues, signs in the heavens, in the earth, and the great deep. Let them compare their book of notes with the favorable report of the prosperity and peace in Utah, which they will have; and if that does not convince them, surely their hearts must indeed be hardened.

Fearing I occupy too much of the space which might be devoted to the production of an abler pen than mine, I conclude with kind love. I am, your brother,

W. H. Scott.

Nottingham, May 14, 1867.

President B. Young, jun.

Dear Brother,—As I have been removed from the Norwich District, in which I have labored for the last fifteen months, to labor in the Nottingham District, I have thought a short account of my labors, and the condition of the District, might be interesting to you before leaving these lands for your mountain home.

In 1866, we emigrated 92 souls belonging to the Church, besides some few who were not members, and of whom we kept no record. Since the 1st of January 1866, 79 persons were baptized. There is now a total of 632 members in the District, and the most of them are striving to live their religion, and are doing all they can to assist in advancing the work of the Lord in these lands, and to accumulate money to emigrate to Zion. The prospects with many are flattering for another year, if teams are sent from Utah to meet them at the terminus of the railroad, to assist them on their journey. Others only look forward with fond hope to some friend or kindred now in that land, for deliverance; as labor is scarce and wages low, it is all they can do to obtain a scanty subsistence. The local Priesthood are mostly enjoying the Spirit of their office and calling, and the Branches are united, and the Spirit of the Lord is in their midst.

In the Bedfordshire Conference our meetings have been well attended, many strangers have come to hear, and have paid great attention, and the prospects seem to be that much good may yet be done in that part of the District. About 60 out of the 79 baptisms have been in that Conference. I think I can safely say that, with few exceptions, this part of the District is in a healthy, growing condition, and that the servants of the Lord who may be called to labor there, if they go forth in faith and in the spirit of the Gospel, and thrust in their sickle and reap, the Lord of the vineyard will give them souls for their reward, and they will return to his garner bearing their sheaves with them.

In the Norwich Conference, prospects are not quite so bright, though, by industry and faithful labor, the cause may be revived and much good be done. The District is large, embracing part of ten counties, and there are from eight to twenty miles walk between the Branches, and it has required much time and labor to get around. I have not been able to bestow any great amount of labor on

any one place personally, but feel that I have done the best I could under the circumstances, and have borne a faithful testimony, in my weakness, to all that would hear, so my skirts are clear, and I have a conscience void of offence. I have striven to build up and establish the Saints, and bless all who have sought the blessings of a servant of God. The Saints have been kind to me, and have administered to my wants. Many out of the Church have also been very kind, and I pray the Lord to bless them for all their kindness to the servants of the Lord, and they will be blessed, for Jesus promised that he that gave but a cup of cold water to one of his servants in the name of a disciple, should in no wise lose his reward.

My health is quite good at present, and I enter into my new field of labor with renewed desires to honor my Father in heaven, and discharge the duties enjoined upon me in the way that will best subserve the interests of his kingdom, and redound to the glory of God and the salvation of souls; to preach the Gospel of the kingdom for a witness of the coming of the Son of Man to the poor and meek of the earth, that they who err may come to understanding, and they who sit in darkness may see the light of the Gospel. I have had joy in my labors while in these lands, and desire to live in that way that the Lord will bless my feeble efforts, and labor with me by his holy Spirit, that I may be instrumental in bringing many souls to him; that when my present mission is finished, and I am privileged to return home, I may be able to look back on my past life and labors with joy and not remorse, realizing that I have done a good work, and seeing the fruits of my labors abound to the glory of him that sent me. I am not tired of my mission, neither do I wish to return until I have filled up the time that is allotted. Family and business are nothing to me, when God calls me to go to the nations with a message of life and death. I have faith that good will be done in this District, and wish to labor in faith, that I may receive accordingly.

I will now draw to a close, and as you are about to return from your labors in these lands, to renew fond associations with family and friends in the land of Joseph, my prayer is that the angels of God may accompany you, and be your front and rear, so that no harm maybefall you by sea or land, and kindly conduct you home, in connection with your brother John W., and all that accompany you.

With kind love to yourself, brothers Richards, Preston, and all in the office, I remain your brother in the bonds of the new covenant,

JAMES MCGAW.

SUMMARY OF NEWS.

GREECE.—Athens, May 11.—The latest news received from Syra states that the losses of the Turks at the battle of Polycrates, which lasted three days, amount to 3000 men. The Thessalian insurgents had stormed the strong position the Turks held near Kastamia.

It is stated in a Paris letter that the building used for the International Exhibition has been sold to a Russian company, which has stipulated for the delivery of the entire edifice before the close of November, and that the Exhibition will positively close on the 31st of October.

According to the Melbourne papers just received, enormous swarms of beetles have been noticed lately in Victoria, Australia. In the early part of January a swarm was noticed near Ararat, in Victoria, flying in a column about 20 yards broad, and keeping in compact order. They cast a dark shadow on the ground, and they were an hour in passing the spot from which they were seen. At a certain point they turned off at right angles. The *eucalypti* in the neighborhood of these insects have been stripped of every particle of foliage. Great numbers of the beetles fell to the ground during the

flight. The noise they make while flying, is like that of a hurricane playing in the rigging of a ship. The color of those beetles is a dark bronze.

STRENGTH OF THE PRUSSIAN ARMY AND NAVY.—THE PRUSSIAN ARMY.—The following is a translated extract from a letter written by a German officer:—"Many people think that Prussia can dispose of millions of soldiers. Here is the truth, which can be corroborated by the *Prussian Military Almanac.* At present the efficient strength of the Prussian army consists of 304 battalions of infantry, 105 batteries of artillery, 256 'escadrons' of cavalry, amounting together to 240,000 men, 175 000 of whom are infantry. It is true that the calling of the reserves and landwehrs would triple that number; but the garrisons for the fortressess of the annexed States (annexed against their will, as, for instance, Saxony and Hanover) will require the greater part of those reserves and of those landwehrs, which, after all, cannot be organized in a few days. Up to this time, of all the annexed countries there are but Brunswick and Oldenburg that possess the Prussian system and armament. Brunswick gives 1900, and Oldenburg 3000 soldiers. This is not a very terrible amount. In case of a war on the Rhine, the French army would find before it there but 244,500 Prussians capable of sustaining the shock."

THE PRUSSIAN NAVY.—The *Journal du Havre* gives the following details as to the actual state of the Prussian navy:—Ironclads,—Arminius, 300 horse power, 4 guns; Prince Albert, 300, 3. Corvettes,—Martha and Vinetta, 400, 28 each; Gazelle and Aurora, 286, 28 each; Nymphe and Victoria, 400, 14. Despatch boats,—Prussian Eagle, 300, 4; Lorely, 120, 2; Royal yacht, Grillon, 160, 2. Eight steamers of the first-class, 630, 24; fifteen of the second, 900, 30; total, 36 steam vessels, 5482-horse power, and 243 guns. Sailing frigates, Gefion, 48; Thetis, 38; and Niobe, 28. Sailing brigs, Rover, 16; Mosquito, 6; and Hela 6; 32 gunboats, 2 each, or in all 64; four, 1 each, 4; total, 42 sailing vessels with 210 guns. The Prussian navy, therefore, consists of 78 ships and 453 guns. The Vinetta is at this moment in the extreme East; the Gazelle, the Mosquito, and the Rover in the Mediterranean; and the Niobe at the Cape Verde Islands. Besides the above-named vessels, Prussia possesses a certain number of small sailing and steam boats, which only perform the service of the ports. In course of construction she has three ironclad frigates and one corvette of 400-horse power. "French commerce," observes the journal quoted above, "would not have much to dread from a navy which hardly reaches the tenth part of that of France."

DR. LIVINGSTONE.—The following is an extract of a letter, dated Johanna, Feb. 23rd, received by the late mail, which, it is feared, places the fate of the unfortunate celebrated traveller, Dr. Livingstone, beyond a doubt:—"You have heard long before you get this, that Dr. Livingstone was killed. The Johanna-men whom I engaged last March to accompany Dr. Livingstone into Africa, arrived at Zanzibar last December, and were sent here by the consul. I have received an account of their journey, and of the attack of the savages on the doctor's party, in which he was killed. The only witness of his death states that about noon they were travelling over a large plain—the doctor and nine Africans were ahead. Suddenly he heard the Africans cry out, 'Mavela! Mavela!' He ran on and saw a number of men rushing on the doctor and the Africans. Three made for the doctor, who shot two, but was cut down himself by the third. Moosa, the narrator of this sad event, fired his gun and ran back to his countrymen, and they escaped into the grass and bushes. At dusk they returned to the spot where Dr. Livingstone was attacked, and found his body, the bodies of the two Mavelas whom he shot, also the bodies of four of the Africans. They buried the doctor, and then set off as fast as they could go on their return to the coast; and after escaping two or three times from bands of Mavelas, reached Kulloa on the coast. Unless some of the Africans survive and reach Zanzibar, which is very improbable, this is all that will ever be known of the fate of Dr. Livingstone. The Mavelas, who have come from the South in considerable numbers, are killing the unfortunate negroes, who have neither courage nor the means of defending themselves."

DIED:

NICHOLSON.—At Middlesbro-on-Tees, Yorkshire, on the 19th March, last, John Henry Nicholson, aged 20 years, 9 months and 13 days—DESERET NEWS, please copy.

ANDREWS.—At Brandon Road, Brixton, Surrey, on the 23th December, 1866, Elizabeth, wife of Wm. Andrews, aged 38 years. She died in good faith and in the hope of a glorious resurrection.—DESERET NEWS, please copy.

ADDRESS.

J. S. Horne, John Hoagland, } Maison Augsburger, à Saint Imier, Canton de Berne, Switzerland.

MARRIED:

At Stavely, Derbyshire, December 3rd, 1866, by Elder W. S. Warren, Charles Alfred Clark to Ann Hadfield.

POETRY.

—o—

THE MOUNTAIN BRAVE.

TUNE.—"The Hazel Dell."

Of a hardy race is the mountain brave,
No trembling serf is he,
Nor earth nor hell can him enslave,
The Gods have set him free.
Corruption's breath may the nation sweep,
Lay myriad victims low,
It ne'er can scale our mountains steep,
With their heads of glistening snow.

Hurrah! hurrah! for the mountain brave!
No trembling serf is he,
Nor earth n r hell can him enslave,
The gods have set him free.

Columbia's greatness once was known
O'er every land and clime,
And the banner of freedom was proudly borne,
In the years of departed time.
Her rulers now, and her statesmen then,
Were cast in a different mould,
So anarchy reigns and the hearts of men
May mourn for a country sold.

Hurrah! hurrah! &c.

Vengeance now on the whirlwind rides,
Confidence melts away,
Still more rapid shall be their strides,
What monarch shall bid them stay?
How much of treasure and blood will flow,
How many shall bite the dust,
From Florida's sun to the northen snow,
On the altar of broken trust?

Hurrah! hurrah! &c.

List, list, they call for deliverance now,
Loud, and again and again,
Where is that race we sought to bow,
And bind with a tyrants chain?
Where mountains kiss the clear blue sky,
They dwell in a goodly land,
Where liberty, peace and God on high,
Have blest the patriot band.

Hurrah! hurrah! &c.

The constitution here inspires,
Here freedom's flame is fanned,
And we shall yet relight its fires
Throughout this chosen land.
Then all the nations far and wide,
This sight shall surely see,
Brigham and every faithful brave,
Bear rule from sea to sea.

Hurrah! hurrah! &c.

H. W. M.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 23. Vol. XXIX. Saturday, June 8, 1867. Price One Penny.

PRESENT REVELATION INDISPENSABLE.

The only true guide to salvation is present inspiration. The office of the Holy Spirit is to guide into all truth; its teachings must be imparted through divinely appointed ministers, and its own influence must bear witness to the principles communicated. This was God's appointed guide in all ages. Prophets spoke the word of the Lord, and the Spirit by which they spoke bore witness to the truth of their words.

Whenever the world was left without men inspired of God, mankind went into darkness, and were led astray by seducing spirits; and when inspired men came with "the burden of the word of the Lord," and the people were too corrupt to be sensitive to the Holy Spirit's influences, the heavenly truths the Prophets brought fell upon ears that heard not, and hearts that comprehended not.

The word of the Lord given for the guidance of one generation, is not sufficient for the guidance of another generation; as circumstances change, so must the laws by which people are governed. The commandment given to Noah was not applicable to Lot, for if Lot had built an ark as a means of deliverance from the judgment upon Sodom, no doubt he and his ark would have been burned together; and the commandment given to the Israelites when about to depart from the land of bondage, would not be suitable to the emigrating Israel of modern times, for if they were to borrow of their neighbors "jewels of gold and of silver not a few," and start for the West, they would find their progress stopped by a police officer, and would return to a bondage worse, if possible, than that from which they were escaping.

Not only are the commandments given to one generation generally inapplicable to another, but the same generation of mankind having continually to pass through a variety of scenes and actions, requires day by day, fresh directions from the Almighty, each of which must be suited to the circumstances of the period. Take, as an example, the history of the travelling Israelites under Moses. At one time the commandment is given, "Thou shalt not kill;" at another, "Put every man his sword by his side, and go in and out from gate to

gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor." (Exodus xxxii, 27.) So in the days of Jesus, at one time he commands his disciples to travel "without purse or scrip," and tells them that "he that taketh up the sword shall perish by the sword;" and at another says, "he that hath a purse let him take it, and likewise his scrip, and he that hath no sword, let him sell his garment and buy one." (Luke xxii, 36.) So in all God's dealings with his people in every age, he gave them directions according to the position in which they were placed.

It is true there are certain divine laws which are in their nature adapted to the condition of the children of men in all ages and under all circumstances, and these general laws must be faithfully obeyed by all who desire salvation. The "everlasting Gospel" embodying the principles of faith, repentance, baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, &c., is a universal and unchangeable code, as essential to the salvation of the first dwellers on the earth, and to the people of the latest generations, as to the salvation of those who heard these principles enunciated by the Savior of mankind, or proclaimed by the special witnesses of his glorious resurrection.

But there are no fixed rules and regulations which could possibly be adapted to the various generations of men, in the ever-shifting scenes of mortal life, as a perfect and complete rule of action; neither has the Almighty ever attempted to establish such a universal code, but has sent inspired men, from age to age, to expound his laws and reveal his will, and those laws have always been framed according to the capacity, position, and necessities of the people to whom they were communicated. By the commandments so delivered will each generation be judged. Those who lived under the law of Moses, will be judged by that law. Those who lived under the Gospel, will be judged by the Gospel. Those who lived without the voice of inspiration to guide, will be judged by the inward law of their nature, and the principles by them acknowledged as a standard of right.

The testimony of the ancient Prophets of God will come up in judgment against the nations who rejected them, and the present generation, if they receive not the word of God now made known unto them will, upon the same principle, be condemned by the testimony of the Prophets of latter days.

The people of the nineteenth century have struck upon the same rock that caused the wreck of former generations. They puzzle their brains over the obscure sentences of Prophets long since dead, and shut their ears against the plain and simple truths of heaven now being proclaimed for their especial benefit. They strain their eyes gazing into the mists of the dim and distant past, and refuse to look upon the shining beacon light of present revelation.

When the Redeemer of the world came to the creed-fettered sectaries who labored under the bondage of the Mosaic law, and offered them the perfect law of liberty, "We have Moses and the Prophets," said they, "we need no further revelation;" and in our own times, when Joseph Smith brought the fulness of the everlasting Gospel to this priest-ridden generation, bewildered by opposing creeds—the offspring of human interpretations of Holy Writ—the cry is raised, "We have the Bible, the precious Bible, and we need no other guide." If the Pharisees, Saducees, &c., of former days, had really believed in the writings of ancient Prophets, they would have received the Messiah, for the Scriptures testified of him; and if religious teachers of modern times really believed and understood the Bible, they would joyfully receive this great latter-day work, for both the Old and New Testaments refer to it in the plainest manner. But the very act of looking to past and ignoring present revelation, brings spiritual darkness and leads to spiritual death.

This is a subject of great importance to the Saints, as well as to those who have not opened their eyes to the light of present revelation; for there is a possibility of their falling into the

same blinding and destructive error as that in which the world is involved. Let them once set a limit to their reception of revealed truth, and their progress is stayed immediately; and as there is no standing still in the work of God, their path from that moment is a downward one, and will land them in a darker spot than that from which the Gospel rescued them. If Israel of old had obeyed Moses and refused to hearken to Joshua, they would never have inherited the promised land, and if latter-day Israel receive the revelations through Joseph Smith, and refuse the word of the Lord through Brigham Young, they will also fail to obtain the exaltation they have started to gain.

We may take the Bible, the Book of Mormon, the book of Doctrine and Covenants, and, if we had them, all the sacred books that were ever written, bind them to our hearts and worship them, as modern sectarians do the dead letter of the word, and without living Prophets to guide, and the Holy Ghost to bear testimony, we would be speedily involved in darkness, doubt, and soul-destroying confusion. The Lord may have revealed yesterday a law which would be inapplicable to-day. He may have given a statute through Joseph that he will repeal through Brigham; and should we hold to the former and refuse the latter, we immediately shroud ourselves in a mantle of darkness, and shut out from our souls the pure light of everlasting life.

The great principle must ever be borne in mind, that the laws of God are always adapted to the circumstances of his people. At the beginning of this last dispensation, the Lord permitted his servants to have but one wife; at a further period in the progress of his work, he revealed the law of celestial matrimony, restoring the most holy order of plural marriage as practised by the purest and holiest of God's ancient servants. The fulness of that law is not yet made manifest, as we can read in the revelation itself; and as time wings its flight, and brings its inevitable changes upon the growing kingdom of our God, truth after truth will be made manifest, commandment after commandment will be given, laws revealed in the infancy of the Church will be repealed, and others made known, more adapted to the enlarged and spreading kingdom, until old-fashioned traditions will flee from the human mind, and the soul bursting off all the fetters which has enchained and contracted it, will swell with joyful emotion as it drinks in the streams of eternal truth flowing from the fountain which is never dry.

It must also be borne in mind that though we may live under "the droppings of the sanctuary," and have the voice of inspired Prophets continually sounding in our ears, without the witness of the Holy Spirit in our own hearts, the precious things of the house of God will be esteemed of little worth, and the music of inspiration will sound discordant and unwelcome. It requires the Spirit of inspiration to declare the word of the Lord, and it requires the same Spirit to understand and appreciate it.

How foolish and vain are the attempts of uninspired theologians to explain the teachings of the Prophets of God! as well might a man born blind attempt to delineate the various and beautiful tints of the bow of promise. And were it possible for them to make plain to others that which they do not comprehend themselves, the principles thus explained would be insufficient for their hearers, and many of them totally inapplicable, because they were given and adapted to a people long since passed away.

Let all who desire to be led in the one path that leadeth unto life, hearken unto the servants of the Most High God, who are now sent forth as in days of old, and seek to the Lord for the inspiration of his Spirit, and they will then understand the words of Jesus, which contain the whole duty of mortals: "Man shall not live by bread alone, but by *every* word that proceedeth out of the mouth of God."

C. W. PENROSE.

The goal of yesterday will be the starting-point of to-morrow.—CARLYLE.

NECESSITY OF FULFILLING PROMISES.

—o—

There is an old adage which says, "Promises, like pie-crusts, are made to be broken," and to the shame and confusion of some be it said, that it too often proves a true one. Nevertheless, we as a Church and people, do not subscribe to such a belief, but on the contrary, we hold that promises should be made in all good faith, accompanied with an honest and honorable intention of fulfilling them; but it sometimes happens that unforeseen circumstances occur, which are entirely beyond our control, and which prevent us from fulfilling a promise we may have made; under such circumstances we can feel a conscience void of offence, and after explaining the cause of failure to the parties concerned, a proper understanding will be arrived at, and confidence, if it has begun to flag, will thus be restored and re-established.

A promise which we make should be regarded by us as a sacred thing—a covenant—an obligation which we have taken upon ourselves to perform, and we should not allow our minds to rest satisfied short of its fulfilment. God demands this duty of us, and every person with whom we have any dealings has a right to expect it from us; in fact, it is a claim which we all hold on one another, and when we do not fulfil the conditions, we are guilty of robbing each other of our mutual rights.

Self respect requires that our word be sacredly kept, and when we, from indifference and wilful neglect, continually fail in doing so, we thereby forfeit the respect and confidence of every person with whom we have to deal, causing them to give expression to something like the following:—"Such and such a one has promised me" to come here or go there, as the case may be, "still I do not rely on him, for he has broken his promises to me so many times, that I have at length lost all confidence in him; if he keeps his word, well and good, and if not, I shall not be surprised nor feel disappointed." Now, instead of acting thus, we should make it our constant study, and regard it as a matter of pride and a point of honor to keep our word, as by so doing we shall please God and gain the respect and confidence of every right-minded person; and having gained this point, we should be exceedingly careful not to commit any act calculated in its nature to abuse the good feelings thus inspired, but by pursuing an upright and honorable course through life, prove ourselves worthy of the confidence reposed in us.

Parents should make it a rule never to make their children promises, unless they feel fully satisfied that they will be able to fulfil them, and fully intend doing so; for by constantly failing to keep faith with them, we do them much harm, and thereby cause them to withhold from us that child-like confidence which they would otherwise repose in us, and teach them to look upon us with mingled feelings of suspicion and distrust; thus they are led to partake of the same spirit and influence, and it strengthens upon them with their growth, until finally, like those who have taught them the lesson, and shown them the example, they get to regard their promises and covenants as so many pie-crusts, made to be broken. This is certainly a sad state of things to contemplate, but to a certain extent it is but too true a one; still we rejoice in knowing that this, like all others evils, will finally be overcome by all who embrace the Gospel, and live its holy precepts.

Again, when the teacher goes round in the discharge of his duties, visiting the Saints in their homes, he finds some who are lukewarm in their feelings, instructs them in their duties, as he is led by the holy Spirit, and invites them to attend their meetings. This they promise to do; but meeting time comes and passes away, and their promise is not kept; this happens from time to time, until weeks, and, in some instances, even months pass away, and the oft-made promise is not fulfilled. This is dangerous ground to walk upon, and the sooner those who are on the track quit it, the better

will it be for them; for rely upon it, persistence in such an evil course grieves the holy Spirit, and will cause it to depart from all such, the servants of God will no longer repose confidence in them, their minds will become more and more beclouded, and, finally, they will be severed from the Church, and thus lose all hopes of eternal life, if they do not speedily repent.

Now, if we look at this matter in a proper light, we shall be able to see that it is of the first importance that we make not promises in a hasty, reckless sort of manner, without even considering as to the possibility of our being able to fulfil the same; and, also, to understand that it behoves us to base our course of action upon an honest conviction that we shall be able to perform all that we promise. We learn from the Scriptures, and also from our own individual experience, that the Lord is faithful in fulfilling his promises to the children of men, and we further learn, that if faithful, we are destined to become like him; but if this great essential towards that high and much to be desired state of perfection be lacking in us, if this prominent feature in our great prototype be found wanting, then it cannot with propriety be said that we are fully like Him, and, as a consequence, we could not enjoy a fulness of his presence and glory. Jesus said, "Be ye perfect, even as your Father in heaven is perfect." Here, then, we learn that such a consummation is placed within our reach, and that by the aid and assistance of the holy Spirit, coupled with our own untiring exertions, we shall finally attain thereto, if we faint not.

Seeing, then, that so great and glorious a destiny awaits us, it behoves us to make it our constant study to so order our lives and shape our course, that we may ultimately have power to overcome our weaknesses and shortcomings in every respect, and thus, at length, become all that the Lord would have us to be, being counted worthy to receive at his hands all that we could possibly hope for, or anticipate to receive and enjoy.

FRANCIS L. GIBBONS.

SIGNIFICANT AND SUGGESTIVE.

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The daily record of events that reaches us from the east and the west —from the "old world" and the older world, so far as population is involved, incorrectly called "new," is of a significant and suggestive character. It tells of the rapidity with which the nations are hastening to a crisis, inevitable yet dreaded by all, while they vainly strive to hope against conviction. Science and art have made immense strides within a few short years; yet the idea that mortal existence would thereby be prolonged, and enjoy a comparative immunity from the varied dangers to which it was exposed in days of greater intellectual darkness; that disasters and dangerous accidents would be less frequent; and that the grosser passions which sway men in a ruder state would be made subject to peace and purity, is fast melting away.

To say that there has been a railroad accident, a fire which laid half a city in smoking ruins, a shipwreck where every soul on board the ill-fated vessel perished, an earthquake which spread destruction around, or a war in which thousands on thousands were maimed, mangled, and slaughtered, is but to record that which has occurred since railroads were first used, cities built, ships sent forth to navigate the great waters, volcanic action developed itself, or man forsook his God, and became subject to the power of evil. But when these things, and others equally painful and terrible, become repeated and repeated a hundred fold, amid the vaunted science of an age that looks upon past times with disdain and contempt, they suggest inquiry as to the causes which produce them, or the crisis, if any, to which they point.

There is something appalling about the magnitude of the disasters which have occurred within a few months in various parts of the world, and their number. Statists have in vain tried to account for the immense increase of shipwrecks which have been chronicled within a few years, because of a much larger number of ships being afloat. But the disproportion between the number of ships in two given periods, and the number of disasters at sea, confounds them. Besides, the rapid advance made in shipbuilding, and in the knowledge of preservative principles, has been lauded until one would almost imagine such a thing as a shipwreck would become a wonder.

There is scarcely a despatch which crosses the wires, but contains a statement of some terrible conflagration, horrid railroad disaster, some fearful colliery explosion, or some appalling accident, which would curdle the blood if their very frequency had not rendered the public feeling comparatively callous to such matters. Men may seek to find the causes why they occur, in incendiarism, increased travel, and carelessness; but these very causes reveal the fact, which is overlooked, that the spirit which inspires to preserve and maintain, which bestows wisdom and prompts mankind to value life and save from destruction—the Spirit of life—is fast leaving the inhabitants of the earth, and they are becoming subject to a spirit which destroys, wastes life, and would empty the earth of everything worth preserving.

Some believe that they can see the hand of an overruling Controller of events visibly made manifest in these signs of the times, and we are among the number. Others laugh at such an idea, and call it fanaticism. They say they can only see the action of natural causes, and their results. They do not think that there is a Power by which the natural laws are directed. Two trains of cars freighted with human life, and rushing along with tremendous velocity, meet on the same track; there is a collision, followed by shrieks and groans, as the bruised, bleeding, and mangled are thrown into one huge heap of human suffering. A bridge is defective, and as the thundering cars pass over it, the treacherous supports give way, and the whole is hurled downwards in a mingled mass of death and destruction. A rope is stranded, it parts in the moment when strength is most needed, and the ship is dashed to pieces, or founders in a storm. A match or a cigar end is dropped carelessly among inflammable matter, and a pile of buildings falls before the devouring fire. These are all simple effects of simple causes; but he must be wilfully blind, who cannot see in their culminating increase, how fast the human family are losing that spirit which prompts to save and preserve, and how rapidly they are giving way to a recklessness that will lead to the most terrible consequences. *They are being left to themselves;* the Spirit of God is being withdrawn from the nations; and if these evidences are not sufficient to prove that the Almighty is permitting them to rush on in their downward course, the voice of earthquakes, terrible storms, and exceptional seasons, that mock human calculations and explanation, declares that the elements and man, though the latter may not believe it, are swayed and controlled by a divine Power, for the consummation of His eternal purposes.

The state of the nations to-day, the signs of the times, and the human and elemental discord so rapidly increasing, point in a most significant manner to a crisis which human wisdom neither knows how to avert nor meet.—*Deseret News.*

MINUTES OF A CONFERENCE

HELD IN GLASGOW, ON SUNDAY, APRIL 7, 1867.

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There were present on the Stand—Elders A. Miner, President of the Scottish District; H. H. Cluff, President of the Glasgow Conference; A. N. Macfarlane, President of the Dundee Conference; and H. T. Spencer,

Travelling Elder in the Glasgow Conference.

The choir sang the first hymn. Prayer by Elder Cluff. Singing, "Hark the song of jubilee," &c., by the choir.

Elder Miner said—"Brethren and sisters, it is with feelings of thankfulness and gratitude to God, in my heart, that we are permitted once again to meet together in this place in a Conference capacity. This day, or rather yesterday, brings pleasant things to our minds, and opens up a field of reflection, because 37 years ago the kingdom of God was organized upon the earth, and first set forth to brave the storms which were before it, relying on the strength of Israel's God, and that kingdom, from that time to the present, has steadily grown and increased. It brings feelings of joy and thankfulness to our minds, to know that we have just passed another birth day, or anniversary of the kingdom upon the earth, since it was organized for the last time; not as it was when our Lord himself was upon the earth, those engaged in that work, saw by the Spirit that it would have an end. We have the assurance of Him who cannot lie, that the kingdom will not be thrown down nor given to another people, but will grow and continue to increase, and like a snow-ball starting from the top of some high mountain, it will increase in size and momentum as it rolls. You know there is a kind of faith which enables us to hold great power over the world and the devil, and that faith cometh only by fasting and by prayer. This being the first Sabbath of the month, I hope the Saints here have all observed the usual fast, and have come to Conference not filled with meat, but filled and happy with the Spirit of truth, of light, and of God. If we have come exercising that living faith which it is our right to enjoy, there is nothing that can hinder the outpouring of the Spirit of God upon us, and we may have to say that it is the happiest day of our lives. I desired to make these few remarks on the present occasion, and to express my gratitude to God that I have been honored with a name among this people, and sent forth to bear the vessels of the Lord, that men and women might be brought to know the truth. This is one of the greatest blessings which God bestows upon mankind in the flesh. You remember the remarks which passed between Peter, James, and John, in conversation with the Savior. Peter and James desired that they might come into the immediate presence of the Lord. John did not make his request known, but the Lord knew that he desired to remain until he should come again, that he might bring souls unto God. Christ told Peter and James that their desires were good, but that John had desired a greater blessing, because he desired to bring souls unto the truth. It ought to make us thankful that we have received a portion of this same Priesthood, which places us under the deepest obligations to God for his mercies to us. The sisters, too, have great reason to be thankful, for they have become associated with those who will lead them back to glory and to God."

Elder Miner then called for a report from the brethren present, that the Conference might know how matters were getting on in the District.

Elder H. T. Spencer said he was happy to meet with the Saints and brethren on the present occasion, and was happy that he was able to report the condition of the Glasgow Conference. "I have been travelling all through the Conference, and can truly say that the Saints are doing well, in fact a great deal better than they were doing when we held our Conference last fall. They have now much more of the Spirit of the Lord among them, and a great many are now saving their means to take them from these lands. They are also attending their meetings better, and, consequently, enjoy more of the light and Spirit of truth. I can feel it when travelling among them, and know that they are striving to live nearer unto God. There are a few, however, who are not doing as well as they might do, and, consequently, have not the light of the Spirit the rest of the Saints have. I would advise the brethren and sisters present, to strive to do right day by day, that they may enjoy the Spirit

of the Lord, and be able to know his mind and will concerning them.

Elder A. N. Macfarlane said the Saints in the Dundee Conference were doing very well, and endeavoring to live their religion. Many of them were also saving their means to effect their deliverance, and were enjoying the Spirit and blessings of the Gospel. He spoke of the many valuable counsels he and the Saints had received from Elder Miner, and the amount of good that had resulted from them. He regretted very much to part with him, but knew that all these matters were controlled for the best interests of the work as a whole.

Elder H. H. Cluff said—"Brethren and sisters, I feel thankful for the present privilege of reporting the condition of the Glasgow Conference. It is now one year since I took charge of it, and began to do business for the Saints, to receive the monies which they lay up for their emigration, and the contributions they make for the carrying on of the work of God. I have labored with a great deal of satisfaction, and can say that I have received more kind treatment from the Saints, than I expected to receive when I left my home in Zion. I like to see the faithfulness of the Saints, and wish that the same spirit may continue to increase, until all who have named the name of Christ, and live up to the principles of the Gospel, may be gathered to Zion. I shall do all that lies in my power to do my duties faithfully, and live up to the doctrines I teach to the people. There have been about twenty-five persons added to the Church since the last Conference held here. We have found it a good thing to hold district meetings in places where we could join two or three Branches together, which has given the Saints a greater interest in the work. Some of these Branches are not overstocked with members, and when they are thus convened, it makes the Saints feel better. I am glad to say that there is an increased interest manifested by the Saints in almost every Branch, not only in attending meetings, but it is being manifested by their works, and the time is not far distant when they will be thankful for the exertions they are now making. Let us, brethren and sisters, continue to work with determination to build up the kingdom of God, and we will receive such blessings as will cause us to wonder how they came into our possession. He will save us as he saved Israel, and will open the windows of heaven to bless us.

The afternoon meeting was opened with prayer by Elder Macfarlane, and singing by the choir.

Elder Miner presented the Authorities of the Church, who were sustained in the usual manner.

The labors of Elder Miner were accepted, and the appointment of Elder Cluff as his successor, cordially sustained by the Saints.

Elder Miner said, that during the period of his Presidency, he had visited a very large majority of the Saints, not even forgetting those in the extreme north, which he hoped might result in good. He had found the brethren laboring under him, at all times working diligently, and anxious to carry out every suggestion made for the carrying on of the work of God, and felt pleased to say that the work had prospered in their hands. In the District, the figures show what the Saints have done for their emigration, their deposits for the year being £335 10s. 11½d., against £108 9s. 2d. for the year previous.

The evening meeting was addressed by Elder Macfarlane, who endeavored to show the necessity which existed for Saints embodying in their lives the precious principles the Gospel had taught them, that they might preach it with power and demonstration of the Spirit.

He was followed by Elder Miner, who delivered a very interesting discourse upon the condition of the world at the present day, showing that the churches of men were schools for dishonesty, and barriers to the progress of the human mind, as it was impossible for the teachers connected with them to express true doctrine, even if they did believe it, owing to the narrow limits of their creeds. He contrasted this with the perfect law of liberty developed in the Gospel, and said there was not one in every ten persons who believed the written

creeds they professed to adhere to. Some of them, he said, were seeking for reformation in these matters, but scarcely dared to proclaim a fresh truth when they were brought to believe it, until they were prepared to go outside of the boundary of their narrow creeds.

Benediction by Elder Cluff.

The day was indeed one of rejoicing and thankfulness, and the Saints appeared to enjoy the proceedings, and value the instructions given.

A. N. MACFARLANE, Clerk.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 8, 1867.

REDEMPTION OF ZION.

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IMPORTANT changes are taking place in the world, but nowhere so vastly interesting to us, as those scenes which are being enacted in a land whose history is familiar to most of the Latter-day Saints, and so intimately connected with the rise of the Church in 1830-34. Quotations from the Doctrine and Covenants may bring the redemption of Zion in the latter days, more vividly before the minds of the Saints :—"But verily I say unto you, I have decreed that your brethren which have been scattered shall return to the land of their inheritances, and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption, and the redemption of your brethren, even their restoration to the land of Zion, to be established no more to be thrown down." Again, the Lord says—"And inasmuch as mine enemies come against you to drive you from my goodly land, which I have consecrated to be the land of Zion; even from your own lands after these testimonies, which ye have brought before me, against them, ye shall curse them; and whomsoever ye curse, I will curse, and ye shall avenge me of mine enemies; and my presence shall be with you even in avenging me of mine enemies, unto the third and fourth generation of them that hate me..... Behold, the destroyer I have sent forth to destroy and lay waste mine enemies: and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my Saints."

Unpopular as these prophecies were then and still are, concerning the present and the future, yet people acknowledge that the Lord is bringing to pass those prophecies which were given unto his people by the Prophet Joseph Smith; and in proof that they do make these acknowledgments, we quote from the publications of the world, citing the present situation of the

very people who connived at, and mayhap personally assisted in, expelling the Latter-day Saints from Jackson county, Missouri, the great Centre Stake of Zion, and who have experienced the wrath of God for many years in consequence of their murders, whoredoms, and all manner of abominations, of which the following extract from a letter written by a clergyman to his friends in the South, may witness :—

"I am in receipt of more than a dozen letters, from persons in East Tennessee, West Virginia, and North Carolina, asking me to write to them, and give them advice as to what part of Missouri they had best settle in, or to what other State or Territory I would advise them to go, as they have made up their minds to leave their native homes.

"Now, I have thought the matter over, and conclude the best way is to answer all these letters through your paper, in order that all persons in that part of Tennessee, and the adjoining States, may have the benefit of my views.

"In the first place, Missouri is, of all States on earth, the worst place for any man to go to now. Hundreds of families who have come into Missouri the past summer and fall, have sadly repented it. Missouri is no place for any man from the Southern, or lately rebellious States, to come to. Anarchy reigns from one end of the State to the other, and will for years to come. All men who were in the Confederate armies are entirely disfranchised forever; and this, any one can readily see, includes the mass, or four-fifths of her population. Then all the ministers and all school teachers are restricted in their offices, until the worst possible feeling exists everywhere. The Governor (Fletcher) keeps State troops in every county and town, to *enforce* the *religious views* of one party, and to *suppress those* of the *other*. Murders and assassinations occur daily; houses are burned; women, and even girls, ravished almost daily in some of the principal towns. There is literally no *law*, except the *law* of *force*. The military not being of the regular army, but of the worst possible class of *State militia*, you can readily infer what must be their daily practices.

"For God's sake, let no man, woman, or child, think of coming to Missouri. Better stay where you are and live on the berries of the forests, than to come to any part of Missouri, unless you are rich enough to live in St. Louis; and even in the city of St. Louis, if you are not smart, the police and the so-called "police commissioners," will rob you of every thing you have in a few weeks."

Proclaim to all the world, and especially to the great Government of the United States, that Missouri will be cleansed preparatory to being occupied by the Saints of the Most High; and let Israel be admonished, that God will require his people to rear the Great Temple of the Lord in Jackson county, Missouri, before "all this generation have passed away."

CORRESPONDENCE.

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AMERICA.
Great Salt Lake City,
April 18, 1867.

President Brigham Young, jun.

Dear Son,—We have heard nothing from you since you left Washington, but hope soon to hear of your safe arrival at Liverpool. We have had very quiet and peaceable times here since I last wrote to you, and good health has

prevailed generally. The spring has been very cold and backward; we are now having warm, pleasant weather, and the buds are swelling; but the trees are not yet leafed out. We still live, notwithstanding all the fuming and threatening of our enemies, and we enjoy ourselves in the Gospel as though there were no wicked men to plot against us. An effort has been made during the past week, to get up an indictment before the grand jury of a case of polygamy. The judge became quite warm on the subject in giving his charge, and indulged considerably in polemics, even going into the original tongues to sustain his position. The jury have adjourned without being able to obtain sufficient evidence to make a presentment. They are to meet again in the beginning of July.

Our Conference has been excellently attended, though the roads were so bad that the country people were scarcely expected. Probably no Conference that we have ever held here was more numerously attended. I gave the following text to the Elders, "Never cease your labors until you get this people, called Latter-day Saints, to be of one heart and of one mind," upon which every speaker dwelt more or less to the edification of the people. Much good will undoubtedly result from the instructions given. You will see the discourses as they are printed in the *Deseret News*. The Word of Wisdom was considerably dwelt upon, and the necessity of the people being united in temporal matters as well as spiritual. Only a portion of the Elders who were called to go on missions will be sent to Europe. We think of sending several to labor in the ministry in the Southern States, as doors may open, thinking that the late war, and the consequent misery that has attended it, may have had the effect of softening the hearts of some, and of preparing them to listen to the testimonies of the servants of God. There will also be some few sent to the Eastern States.

On Monday next, in company with a few of the Twelve and some other brethren, I intend to start, the Lord willing, on a visit to "Dixey," and shall probably be absent twenty-six or thirty days. My cotton factory has been started, as I learn by telegram from there, and is now in operation.

Your mother and the rest of the folks are all in their usual health. Accept of my love to yourself, in which Presidents Kimball and Wells, and brother Geo. Q., join.

Remember me to brothers Orson and Franklin, also to Oscar, Katie and the family, and all the Elders. I am writing John W. by this mail.

Praying the Lord to bless you, I am your father,

BRIGHAM YOUNG.

ENGLAND.

Liverpool, May 23, 1867.

President B. Young, jun.

Dear Brother, — About the 1st of August last, I was appointed by the servants of God in Zion to fulfil a mission to Europe. On the 14th of the same month, I bade my family and friends adieu, and took my departure, in company with Elders F. D. Richards and Oscar B. Young, from my home in the mountains, arriving in the city of Omaha, in good health and spirits, on the morning of the 24th.

After spending a short time visiting friends and relatives in the States, I arrived in New York on the 21st of September, took my passage on board the steamship *Palmyra*, and safely arrived in Liverpool on the 8th of October.

After spending a short time in Liverpool to recruit, I was appointed by Elder Orson Pratt to labor in the Nottingham District, as a Travelling Elder, under the Presidency of Elder William Gibson, where I labored with great satisfaction to myself during a period of over four months, making many new acquaintances, and finding many true hearted Latter-day Saints, who treated me with the greatest kindness and consideration as a servant of the Most High. I shall ever feel myself in duty bound to remember them in my prayers, and to use my influence when I return to my home again in the mountains, for their deliverance from Babylon.

On the 6th of May, I was released by yourself to return home again to my family and friends. I took passage

on the steamship *Minnesota*, and expect to sail to-morrow, the 24th.

I here tender to all my fellow laborers in the ministry in this land, whom I have met, my acknowledgment for the marked kindness which I have ever received from them.

This short mission to a foreign country, has given me the privilege of bearing my testimony to both friends and foes, that God has sent his angels in our day to Joseph Smith the Prophet, has caused truth to spring from the earth, righteousness to look down from heaven, and organized his church and kingdom again for the last time. By the grace of God, I hope I may never lose the Spirit of this testimony, but endure faithfully to the end in the performance of my duties as a citizen of the kingdom of God.

I remain, respectfully, your brother and fellow-laborer in the cause of truth,

NICHOLAS GROESBECK.

Liverpool, May 24, 1867.

President B. Young, jun.

Dear Brother,—Being on my homeward journey, I give you a few items connected with my mission and late field of labor, which may not be wholly without interest.

At the General Conference held in Great Salt Lake City, April 1863, I, in company with several others, was called to take a mission to Europe, and on the 16th of the same month left my home for that purpose. I felt very weak indeed for such an undertaking, but putting my trust in God, went forth with the determination to do the best I could. After visiting relatives in the States of Illinois and Indiana, I crossed the Atlantic on the *Great Eastern*, and landed in Liverpool on the 2nd of August, where I learned that President Cannon had appointed Elder W. W. Riter and myself to labor in Switzerland, under the Presidency of Elder John L. Smith. We arrived at Geneva on the 16th of the same month. Not remaining there long, I was soon left alone amongst the natives of the country, and that, too, before I could ask for a drink of water in their language. Shortly after leaving Geneva, I was taken ill, which prevented my making much progress in the study of the language for some weeks, but the Saints were kind, and made me as comfortable as they could. Within about fourteen weeks from my arrival in Switzerland, I spoke in public for the first time in the German language, but I think that a verbatim report of my address would prove to be a better curiosity for a museum than a model of German grammar. On the 3rd of January, 1865, I was appointed to take charge of the Mission, and during the following spring, conducted a small party of emigrating Saints to Liverpool.

In the spring of 1866, Elder Spencer and I conducted an emigration of thirty-six Saints to London, from whence they sailed under the Presidency of their old acquaintance, Elder S. H. Hill.

Having been released to return home, I left Geneva on the 22nd of April, leaving Elder Horne in charge, he having been appointed to succeed me. The only Elder from Utah laboring with him, is brother Hoagland, but a native brother, by the name of Hugentobler, is laboring there as Travelling Elder. The Saints of that country being much scattered, it will be seen that the three brethren named have much to do. By reference, I find that since the commencement of the Mission in 1851, till Jan. 1, 1867, 2,394 persons have been baptized in it, and 626 emigrated from it. Of these, about 220 have been baptized, and 129 emigrated, since I arrived in the Mission. The total number on the books on Jan. 1, 1867, was 541, the majority of whom will, I think, compare favorably with the faithful Saints of England. The Italian Branch now only consists of Elder Justet and his family, six persons in all. There are a few Saints scattered throughout Baden and Wurtemberg, but without an organization. Elder Muller baptized a few there in 1865; but having been often imprisoned, he, by the advice of President Wells, emigrated that season. Since then Elder Herzog tried to labor in that country, but could not subsist there, as the people took no interest in the work. Since then that land has been visited by the scourge of a devastating war. The Paris Branch numbers about fifteen

members, who are all Germans. The French people show but little love for the Gospel.

In conclusion, allow me to say that I do not believe a much more faithful lot of Elders can be found anywhere, than those with whom I have had the honor to labor in the Swiss Mission.

Hoping ever to be found in the line of my duty, and praying for the welfare of Israel continually, I remain your brother in the latter-day work,

W. P. NEBEKER.

Liverpool, May 24, 1867.

President B. Young, jun.

Dear Brother,—Supposing that an account of my labors in the ministry will be interesting to the readers of the STAR, I improve this opportunity of writing you a short letter.

In the month of March 1864, I was called by Elder Erastus Snow at St. George, Washington county, U. T., to go and preach the Gospel to the nations of the earth, which I responded to immediately, bidding adieu to my brethren and sisters. When I arrived at Great Salt Lake City, I reported myself to President Young. He knowing that my father was an Italian, asked if I would like to go and preach the Gospel in my father's native country? I answered him in the affirmative, adding that I was ready to go wherever I was sent. He then told me to go to Italy, and pronounced his blessing upon me, which I have since greatly appreciated.

On the 2nd of May 1864, I left Salt Lake City, arrived safely in Liverpool (where I received my appointment), went from that place to Geneva, where I stayed a month with brother W. W. Riter, then President of the Swiss, Italian, and German Mission, then proceeded to Italy, *via* Savoy, crossing the majestic Alps at Mont Cenis—thence to Turin, which was at that time the capital. From the latter place I proceeded to Pignerola, a city about 30 miles distant, which was the railway terminus.

On arriving at Au Blanc St. Germain, I met brother Jacob Rivoir, a native Elder, then President of that Branch. Here my hardships commenced. The day following I began studying the Italian language, in a room that I dare say had not been swept for years. The manners and customs of the people were altogether different from anything that I had been accustomed to. Their diet consisted chiefly of polenta (a thick Indian meal mush), and a thin, meagre potato soup; never any meat, only when some of their sheep or cattle died through illness. On this kind of rare diet I dined several times.

As soon as I got a knowledge of the language, so as to tell the people my mission, (this was about the 23rd of December 1864,) I, in company with brother J. Rivoir, started out to the mountains, to bear my testimony to the Waldenses, by going from house to house, and village to village, during the day, and holding meetings in school-houses and stables in the evenings. Here, in the rural districts, the peasants live nearly altogether in the stables during the winter season, for the purpose of keeping warm. After meetings, a bed was generally made for us with a sheaf of straw and a couple of coarse hemp sheets, among the cows and goats.

I afterwards studied the French language, as it was used a great deal in these parts, and continued my labors for about eleven months without much success, when I was removed to Switzerland, as it was found useless for me to continue my labors in that channel any longer. I then studied the German language, and labored in the latter place until Jan. 1867, when my health became so bad that it was deemed wisdom for me to come to London and labor, since which I have been released to return to the valleys of the mountains, and enjoy the society of the Saints.

During my mission I have been greatly blessed. Our Father in heaven has heard my prayers, he has been merciful to me, and has administered to my wants. I have always met with a warm reception among the Saints, and I feel to say, God bless them for it. Brother W. W. Riter, and also brother W. P. Nebeker, were untiring in their efforts to make me comfortable through all the trials that I have had to pass through; in fact, they have been to me not only as fathers, but

as true brethren, and my prayer is, that the Lord may grant them every necessary blessing.

Fearing that I have already tired your patience, I shall draw my remarks to a close, but not without returning you my sincere thanks for your unbounded kindness to me while under your jurisdiction.

Praying the Lord to bless you, and all the brethren in the office, I remain, as ever, your brother in the Gospel of life,

G. G. R. SANGIOVANNI.

HOPE OF RELIGION.

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Almost daily our morning papers bring us appalling details of crimes and iniquities, too loathsome and horrible for reality. The carnival of crime is increasing with frightful rapidity in fury and madness. There is a mania for blood. Husbands murder their wives, and mistresses shoot their lovers. Inoffensive men are felled down remorselessly by those whom they have never injured, even in thought. Women who have no faults, save beauty of person and purity of mind, are violated on the highways by ruffians for whom *fiend* is a mild name. Children who are too young and feeble to defend themselves, are whipped to death by parents who reduce the tortures of the inquisition to a refined science.

Higher in the social scale, falsehood, dishonor, bribery, lust, and infidelity, take the place of these baser and more direct crimes. Honesty in business is a thing of the past, as rare almost as the bloom of the century plant. Honesty in friendship is not so much the rule as the exception. Honesty in love is a myth. In politics an honest man is sure to be the loser on every hand: in law, he has not been known or recognized from time immemorial; and, in religion, he must be braver and stouter of heart than was he who, in the old chivalric days, buckled on his armor and went forth undaunted, with his good lance in rest, to dare and do for the Right.

Science and Art, while making grand advances in every direction, are simultaneously prostituted to the basest and vilest uses. Among women, fashion rules with a power more despotic than ever—a power which is uncompromising, and will not be disobeyed, and which, in its turn, is governed and controlled by those of whom, not many years ago, a true woman would not speak, lest her lips might be sullied. Now, those women whose opportunities and position fit them for the highest usefulness, seem to feel that they must appear in dress, manner, and conversation, *blase;* it is stylish to be fast and to associate on familiar terms with sporting characters, and even with those who are known to be gamblers and *roues*.....

To the superficial observer, a state of affairs so anomalous and alarming, is altogether unaccounted for by any natural causes; and even the deep thinker must often fail in his endeavors to fathom the mysterious licentiousness of the hour, and recoil before the rapidly accumulating and overwhelming mass of evidence which rebuts his hopes and desires; but the intuitive mind, in spite of all, cherishes an unfailing faith in the ultimate triumph of religious principle—the divine nature of man—a faith founded on evidences discerned by itself alone.

Yet it must be generally known that such books as "Ecce Homo" and "Ecce Deus" are seized upon and devoured with a wonderful avidity, which shows that an insatiable appetite is gnawing at the souls of men, and it is not uncommon to surprise the most trivial—nay, the most licentious and abandoned—into the confession that their moments of quiet and seclusion, are burdened with thoughts and perplexities concerning the necessity of some certain principle, whereby they may satisfy those intrusive demands of their better natures, which will not be silenced or put down.

The simple fact is that, to all men and all women, such moments as these come oftener than is known to the world—oftener than they themselves care to confess; and that the direct tendency of the present wide-spread spirit of demoralization is to increase their tendency. The most thoughtless and infatuated soon tire of a butterfly existence, and are thrown back upon themselves for a better object in life than the mere unprincipled pursuit of pleasure; and the death-knell of boon companions strikes with terrible emphasis upon their hearts, day after day, awakening appalling thoughts of the uncertainty of life, which, however remorselessly they may be crushed back, are sure to unfold to the mental vision a future which is despairingly blank and hopeless.

Out of all this chaos—out of this blind groping in the dark—out of this desperate combat with reason and conviction, will surely come the glorious dawn of that new day, when men shall have found and proved that a firm and undeviating religious principle is the only true groundwork upon which a true life may be built and completed. It must be so, for upon this more than upon anything else, hangs all hope for the generation so soon to fill the place of the one now passing rapidly away—the generation upon which depends so much our future as a people.—*New York Home Journal.*

SUMMARY OF NEWS.

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Jefferson Davis has been released on bail, and is on a visit to his children in Canada.

The cattle plague, which not long ago seemed to have been stamped out of this country, is spreading rapidly in London. No fewer than 82 cases were reported in the metropolitan district last week.

Thirty-four churchwardens in the diocese of the Bishop of Salisbury have signed an address to his lordship, protesting against his extreme high-church views. A still more marked rebuke to the bishop was inflicted whilst he was delivering his late charge, when the Rev. Rector Templar openly expressed his dissent from his lordship's views, by exclaiming "Let those who are on the Lord's side follow me," and, accompanied by one of the churchwardens, walked out of the church without waiting to hear the rest of the charge. Before the bishop had concluded—though he omitted what, he said, would occupy several hours' reading—every churchwarden had left the church, and the clergy manifested signs of uneasiness. In the afternoon the churchwardens held a meeting, and unanimously adopted the following address to the bishop:—"As churchwardens of the several parishes within your diocese, we have this day attended your triennial visitation, and heard the charge delivered by you to your clergy. Feeling that we have also responsible duties to perform, in endeavoring to preserve our reformed church from innovations and practices inimical to its pure faith, we avail ourselves of the occasion to express our deep regret at some of the opinions and doctrines therein enunciated. We believe them to be at variance with those principles for which our forefathers so nobly and successfully struggled more than 300 years ago, when they protested against the errors of the Church of Rome. Entertaining the highest possible respect for your lordship's personal character and office, we nevertheless feel it incumbent on us to assert our belief that unless a check is at once and promptly made, both by clergy and laity, to those innovations and practices which are alien to the feelings of all sound churchmen, a considerable portion of those who are now sincerely devoted to the establishment, will be induced to withdraw to dissenting places of worship, or be insidiously attracted towards the Church of Rome, and thereby destroy the harmony and weaken the confidence which have so long and happily existed amongst them."

HEAD *v* STOMACH.—The question why printers do not succeed so well as brewers, was thus answered: "Because printers work for the head, and brewers for the stomach, and where twenty men have stomachs but one has brains."

DIED:

MUMFORD.—In Parowan, Iron county, Utah, March 30th, Robert Mumford, aged 77 years, 6 months and 4 days. He was born in Drayton, Norfolk, England.

SMITH.—In Cedar City, Iron county, Utah, March 17th, Mary, wife of Joseph H. Smith, aged 44 years and 10 days.

TURNER.—In Fillmore City, Utah, April 11th, Mary Davis, wife of Thomas Turner, aged 28 years, 7 months and 28 days.

ADDRESSES.

James Smith, 15, Clyde Street, Sunderland, Durham.
W. A. McMaster, 19, Salisbury Street, Edinburgh.
Edgar Dalrymple, Byron House, Belgrave Lane, St. Heliers, Jersey.

POETRY.

—o—

WOMEN'S RIGHTS.

What nonsense is this about "women's rights?"
Have done with such frothy argumentation:
Do you think, forsooth, that by wordy flights
You can upset facts and organization?

Nature *is* Nature: and you may preach
As long as you like about "equality:"
You'll never grow clever enough to teach
The power of burking Nature's polity.

I'm a brute? Ah, well, madam, as you choose:
I bow politely to your correction:
You claim an inherent right to abuse,
And *I*, to write for your calm reflection.

Pray listen, dear lady, to what you'll find
Are truths (though, of course, you'll strive to flout them):
Mankind and oaks were made to be twin'd,
And women and ivy to twine about them.

Establish "equality" between
Creation's lords and aspiring ladies
To-day; and to-morrow 'twould be seen
(Or I'll submit to be sent to Hades)

That in spite of all the quips and cranks
Of spouting, crinolin'd salamanders,
The girls would glide back into the ranks,
And the men would somehow be commanders.

Let a storm and shipwreck dark peril bring,
(Here stubbornest facts sustain my pen),
So long as the men to the vessel cling,
The weaker sex will cling to the men.

But, mark! if the men from the danger flee,
By a headlong plunge into boat or billow,
The women will follow confidingly,
E'en though it be to a watery pillow.

Believe me, my sisters, the cause you plead
Runs wholly counter to Nature's plan:
'Tis man's prerogative ever to lead—
Your mission is ever to follow man.

Then let reformers prate away
Of "equal rights" in homes or nations:
Their blatant tongues can never sway
God's code of all-wise regulations.

DANBURY CROSS.

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 24. Vol. XXIX. Saturday, June 15, 1867. Price One Penny.

A DREAM.

—o—

The following dream was had by a lady of this city, about thirty years of age, and the wife of one of our most respectable citizens. Her name is withheld from motives of delicacy, but her veracity is unquestioned. We publish the dream for the gratification of many who will peruse it with interest, premising that it is no revelation, nor is it to be received as principle for the guidance of the Saints in their belief on such matters. It is the privilege of the Saints to have dreams and visions for edification, comfort, instruction, and warning; but the Lord does not make known matters of doctrine and principle, for the guidance of his Church, through the members thereof; he has an appointed and ordained channel through which such knowledge is imparted.

We make these comments not by way of throwing discredit on the dream, but that Saints may at all times seek the Holy Spirit to understand and know when true principle is communicated. They should possess sufficient of the Spirit to know whether this dream is true or not, or the parts of it that are true, and those which are not; if part is correct, and part incorrect. If consolation or benefit is afforded to any one by reading it, all well; no person receives harm thereby.

Great Salt Lake City,
Feb. 17, 1867.

I dreamed I was at home sick, and sitting in an arm chair, surrounded by my husband, mother, children, and friends. I was told, or rather felt, I was going to die; and after confiding the care of my children especially to my mother—she agreeing in accordance with my urgent solicitations to come and live with them—and bidding good-bye and pressing hands with those present, I felt sensibly the first approach of death, by a feeling of coldness and numbness commencing at my feet and thence to my body, until it reached the region of my heart; whereupon I became speechless, and felt as though I was approaching the unconscious state of sleep. My head involuntarily dropped back in the chair.

At the return to consciousness, which was instantaneous, I found myself standing by the body from which

I had just emerged, in a stooping posture, experiencing a sort of crampness in the breast and back, together with a feeling of general exhaustion. On looking up I discovered a female standing beside me in the attitude of one waiting, having her hand upon the chair, and attired in white flowing apparel. She at once introduced herself to me as my attendant, and invited me, when I was ready, to follow her. I inquired as to the cause of the peculiar feeling before referred to, and received in answer the following, which were her very words: "Oh, every one feels that just after leaving the body, it is but momentary;" accompanied with a smile which indicated that she had often answered such questions before.

While she was speaking I stood upright, and the feeling of crampness had already passed away. I then expressed a willingness to accompany her. She asked if I did not want to look at my body once more before leaving. I replied I did not, and felt an instinctive shudder at the thought of my body, and assured her I was but too glad to leave it. We then passed out at the door walking. I felt a delightful sense of lightness, as though I could raise myself from the ground by a simple effort of the will. After proceeding through the gateway to the street, we glided somewhat rapidly along down the State road, southward, out of the city, until we reached a very large, round building, built entirely of white marble, supported by heavy white marble columns, and having but one entrance, which consisted simply of an opening between two of the columns, with a flight of steps leading to the interior. The marble of which this building was composed was not purely white, but had a yellow tinge, as though time-worn. On reaching the entrance, my companion informed me that I needed her attendance no longer. After directing me to ascend the steps and enter the building, my attendant turned and left me. On entering the building I saw a man sitting nearly in the centre of the room at a large desk, directly under a peculiar canopy. Upon the desk was an exceedingly large book, having the appearance of a mammoth ledger. Four or five men were in a group near the desk, engaged in conversation with this personage, whom we will call the Director. I observed that the place had an air of business, and was free from ornament. At this point I awoke, and remained so about an hour, meditating upon what I had seen.

When I again fell asleep and resumed the dream, I was still in the same place, and saw the same persons engaged as before described, none of whom up to this time had noticed me. The Director looked towards me and said, "Welcome, sister." He was still engaged with those around him, all of whom were individuals whom I recognized as having seen before, but could not say when or where. They were dressed in the ordinary manner, one having a suit of grey homespun on. The Director, however, was dressed in the robes of the Priesthood. While he was engaged in conversation with those men, I had time to examine the interior of the hall, and discovered that the spaces between the columns—about twelve in all—were entirely open, so that I could see at once through and beyond them. Stationed at each of the pillars to the left, that separated these openings, were men who acted as guides. I ascertained this by seeing the Director point towards these men, and directing each of the men around him to go some to one man, some to another, and hearing him say, "There is your guide—go there."

Through the first opening to my left were clouds of great density and blackness, the darkest I ever saw, and they seemed to be so near that they could be reached by the hand. The second opening to the left revealed dark threatening clouds, but not quite so black as the first. All the other openings to the left presented a dark atmosphere, thick and murky, becoming gradually less dismal as they were removed from the first.

I turned to the right, where a far different picture met my gaze. Through all of these openings I saw the pure azure of heaven, clear and bright. Through the first space to my right I saw a city indescribably fair and beautiful, enveloped as it were in a

thin mist of gold, and exquisitely beautiful; clouds of roseate hue were visible in the distance. The city was dotted with temples having lofty spires, and other buildings, combining in architectural designs more beauties than I had ever conceived it possible to exist, all of purest whiteness. Strains of lovely music floated on the atmosphere, that was more heavenly in its influence, and spoke more to the heart, than any music I had ever heard; it seemed to come from a legion of musicians. The space between the third and fourth columns to my right, almost directly behind and to the right of the desk, was filled up by a massive iron door, grained like oak, (the only door in the hall) before which a sentinel, dressed like the Director, was pacing to and fro.

I was so enraptured by the sight of the city and the sound of the music, that for a time I was insensible of what was transpiring around me, from which I was aroused by the voice of the Director, saying, "Sister, that is the Celestial City;" looking, as he spoke, toward the city I had seen. He then asked my name. I stepped toward the desk, and replied in a language I had never spoken before, which greatly surprised me. He, however, understood it. After glancing rapidly over the index, he at once turned to the latter end of the book, which, by its great weight, made a loud noise as it fell open on the desk. He read very rapidly what was on the open page before him, and while thus engaged, I stood trembling with anxiety, fearing I should not be assigned a place in the celestial city, although I had no apprehensions of being consigned to any of the dismal places to my left; but I felt as though I had not properly appreciated the blessings I had enjoyed, and remembered with astonishing vividness every time I had given expression to angry feelings and used improper words, every instance of my having corrected my children in anger; in a word, I recollected with great distinctness every folly and weakness of which I had been guilty since my marriage, a period of about ten years; but strange to say, nothing before that time.

My anxiety was soon relieved by watching his countenance, which soon assumed a pleasant look. He rose and revealed a tall form, with a heavenly countenance abounding with masculine beauty. His eyes were grey, and beaming with expression. Taking me by the hand, he said, "Sister, you are one of the privileged few who are to go to *that* celestial city," (pointing to the city I had seen) and having read my thoughts, added, "but you are not satisfied with yourself, are you?" I replied, "No, sir, I am not." He continued, "Shall I tell you one grand secret? 'Tis true you have not been wicked, but you have sometimes neglected your prayers, while in the body, and that gave the adversary a strong hold over you; but our heavenly Father, when he sees his children err, is grieved—he is sad; but when he sees them show a spirit of repentance, and a desire to do right, he takes them under his protecting arm, he forgives, he forgets, he is full of mercy, he is full of charity; he is more merciful and charitable to us than we are to each other, and, with your children, is waiting anxiously to receive you."

"Oh, then," I exclaimed in an ecstacy of delight, "let me go to my children!" "Not yet," said he, "not yet; you cannot leave the earth until your body is buried; take my advice and return to your home, for it is not long you will remain, and, moreover, before you can go to the celestial city, you must go into that room (pointing to the door) and change your dress."

Then for the first time I looked to see how I was attired. I ascertained I had on a robe of exquisite whiteness. I remembered that during my illness I wore earrings, and felt my ears to find out if I had them still, but I had not. I then examined my dress carefully to see if there were any pins, hooks and eyes, or buttons about it, but found none of those things, strings being used instead. My hair next drew my attention. I found it free from hair pins, combs or net of any kind; but instead of hanging loosely on my shoulders, the ends were nicely curled under in waves, and it was glossy and soft as the finest silk. I then looked at my hands and found them almost transparent, having a

pink look similar to the natural hand when held between the eyes and a strong light; and yet my sense of touch seemed as real as ever. On the whole I was extremely gratified with my appearance, and thought it could not be improved.

The Director again reading my thoughts, told me that when I entered that room I should exchange my robe for one of *dazzling* whiteness, before leaving for the celestial city, and added, "You cannot come here then." Before proceeding further, I will state that I had been in the hall but a short time. In addition to the guides stationed by the columns on the left of the hall, and the sentinel at the door, there were other persons, men and women, sauntering about the place, and going in and out, who were rather shabbily dressed in the ordinary mode. One poor woman I noticed particularly; she was seated on a low stool at the left of the desk; her arms were crossed on her breast, and she held her head downwards, and appeared to be in great distress, and apparently oblivious to all that was going on. I understood intuitively that she was prevented by some act of hers from joining her children in the celestial city. From the moment I heard the joyful words that assigned me to the celestial city, some of these persons commenced to annoy me in various ways; some would sneer contemptously upon me; some would grin in my face in a semi-idiotic manner; others made ugly grimaces at me; and one, a female, insultingly pulled my dress from behind. This alarmed me, and I inquired of the Director what it all meant, who replied, "they are only poor, weak, envious creatures, and can do you no harm."

I then departed from the hall and glided with increased rapidity through this city to my home therein. On entering the parlor, I saw an assemblage of relatives and friends, who were listening to the funeral ceremony which had been going on for some time. I stepped up to the head of the coffin, and saw my body therein as distinctly as I ever saw a corpse in my life. The coffin was covered with black velvet and lined with white satin. On gazing upon what had been once myself, I again instinctively shuddered at the sight, and felt a sensation of loathing come upon me, and felt deeply grateful that I had escaped from its cold, clayey prison house. My husband was sitting with his head downward, and resting on one hand, apparently absorbed in thought. My mother was almost overcome with grief. My children were also present, but, strange to say, I felt no particular anxiety about them, feeling doubly assured that they would be well taken care of, and grateful to find that my mother had remembered her promise. President Brigham Young was preaching the funeral sermon. I heard him say I was far happier than those who were left, and that there was no cause for regretting my death. I thought I would have given anything if I could have only told them how happy I felt; and earnestly did I desire to communicate something that would stimulate them to increased diligence and faithfulness, but I had not the power to do so. Instead of following the procession to the grave, I went before it there, and remained standing at the head of the grave watching the coffin being placed in the pine box, and until the last shovelful of dirt was thrown upon it. During all this time, and in fact until I returned to the marble building, I saw a number of spirits similar to those I saw there, some of whom followed me wherever I went. I had got accustomed to them, and realizing fully the truth of what the Director told me, did not fear them in the least.

The funeral over, and not wishing to return home on account of the grief I knew I should witness, without the power of alleviating it, and the consequent pain it would cause me, I thought I would like to visit for the last time some of the familiar places where I had so often been. I entered the theatre; it was crowded; I almost forgot for the moment that I was but a spirit. I was as usual followed by one of my spiritual followers, a woman, who took her seat beside me in the Parquette. We were unobserved, although I recognized many familiar faces there. Miss Alexander was dancing. I felt too sad, however, to remain, for I desired earnestly to be

able to say something to those around me, to impress upon their minds the meagreness of earthly enjoyments, as compared with those higher and purer ones I had even then experienced. I next proceeded to Main-street, where I saw a much greater number of spirits—for such I shall now have to call them—and mostly men too, than in other parts of the city, some of whom I had seen before. They paid no more attention to me, nor I to them, than is customary with mortals under such circumstances; and there was all the variety of age, rank, dress, manner, speed in walking, &c., as seen ordinarily. Not one of them, however, was dressed in white. I also saw persons in the flesh, and had no difficulty in distinguishing between them and the spirits. I entered the Drug Store in Exchange Buildings; at the threshold I met a male spirit dressed entirely in black, who followed me into the store, where I saw a number of other spirits, and appeared to attract their attention. I saw some dried herbs on the counter, and feeling curious to know if I could pick up some with my fingers, I made the experiment and succeeded, much to the amusement of the spirit in black who followed me in, and who seemed to understand perfectly the motive that actuated me. I noticed that while standing, the spirits passed me in every direction, but when I walked, none of them went before me, and none took the liberty of speaking to me.

I cannot say how long I remained in the city after returning from the funeral, but suppose it to have been only an hour or two. My thoughts were upon the Celestial City; and when I turned to go back to the marble building, I seemed to glide along with incredible rapidity, so that scarcely any time elapsed before I got there. On entering the Hall, I recognized the same noble-looking personage at the desk as before, several men—malignant, wicked-looking men they were too—stood near him, waiting to receive their sentence. At first they seemed noisy, and even boisterous, talking among themselves; but when the Director addressed them with these solemn words, "There is your guide, go there," and pointed to the gloomy opening at the left, feelings of unutterable anguish came over them; and never can I forget the sense of exquisite wretchedness—and in the cases of those who were consigned to the first and blackest opening, that of absolute despair—that distorted their countenances. They moaned, wailed piteously, and some gnashed their teeth and smote their breasts.

The spectacle was too appalling; I had to turn away, or my feelings would have overcome me. Immediately my gaze met the piercing eye of the Director, looking sternly at me. He said, "Sympathise *not* with them; their paths were plain before them, but they chose the evil and refused the good, not with their eyes closed, but with eyes wide open; and they must suffer the consequence." For a moment I stood lost in thought, and said to myself, "How few there are who *go to the right!*" "Yes," responded the Director, "few indeed;" and then added, his countenance lighting up with a beaming smile, "I suppose you are now ready to go to the Celestial City." I replied I was anxious to go there. "You shall go directly," said he. I then looked through the opening at the right, and again beheld the City, and again were my ears saluted with the heavenly strains from it. In the foreground I saw a glorious personage whom I recognized as my heavenly Father, with my two children by his side, anxiously waiting, as the Director had before told me, to receive me. Then I heard the key turn back the ponderous bolts in the door through which I had to pass to reach the City. I felt to regret that among those I had seen none went to the right, and desired that some one beside myself might be worthy to go to the Celestial City, when I heard footfalls ascending the steps, and recognized the well known face of ——, whom I knew from his dress would go there after the burial of his body; then the door opened just wide enough to let me in; I crossed the threshold, and just had time to catch a glimpse of one side of the long spacious Hall within. It was exceedingly light, and the wall seemed covered with white satin. At this moment I awoke, and found it

was the break of day. I felt very much exhausted. I remained in bed two or three hours in order to gain strength; when I arose I trembled with weakness, so that it was with difficulty I succeeded in getting down stairs; and during the whole day I felt as though I had but just recovered from a severe illness.—*Salt Lake Daily Telegraph.*

THE UNITED STATES.

—o—

The financial condition and prospects of the country are a subject which the last Congress seemed to consider too unimportant to require attention. It tried to impose a new tariff upon the people, which would have raised the prices of all imported goods from 30 to 80 per cent., but, with the exception of this attempt to fill the pockets of interested manufacturers, it put aside economical questions. There were few members who took any interest in them, and still fewer who understood them sufficiently to invite a discussion of their opinions. The new Congress met and adjourned, and left still unsettled the great problems which the nation must one day meet. I have often, within the last two years, written to you of the unheard of prices which are demanded for every necessary of life. Never was the evil so great or so universally felt as at this moment. How people of slender means manage to live I know not, for certain it is that an income which would be large in England will scarcely enable one to pay one's way here. The hotels charge whatever they please. A small house, in an out-of-the way street, cannot be got, under from $3,000 to $5,000 a year. A friend of mine recently sold a house which he owned in Fifth Avenue for $165,000. Any one who has been in New York will remember the Maison Dorée, in Union-square. The business has lately been broken up, and the house alone (without furniture) sold for nearly $300,000. The average charge for two back rooms and board for one person at a respectable hotel—say, on the second floor—is ten dollars a day. It is the same with everything. A writer in the *Herald* says—"Mr. M'Culloch is destroying the revenues of the Government, prostrating the industry of the nation, separating capital from labor, throwing whole masses of the laboring population out of employment, and bringing about universal bankruptcy, national and individual." Since the currency cannot be contracted in volume, it must be contracted in value, and this is impossible while the Secretary of the Treasury keeps up a fictitious value by sales of gold. "There is much more currency out," says the writer just quoted, "than in 1864, when gold went up to 285, which rise was immediately followed by a year of unparalleled prosperity." All the sales of gold which the Secretary can make, it is contended, will fail to keep the price up much longer. He ought, then, to cease selling at once, and buy instead.

An illustration of the principle on which State legislation is conducted, may be seen in the proceedings of the New York Legislature at Albany. It may be said that this Legislature is not a fair example of the others, but it is only a short time ago that Mr. Thaddeus Stevens charged the Pennsylvania Legislature with wholesale corruption, and the same taint rests upon the Legislative Body of every State. Men go into them poor and come out rich. Bribery is carried on openly and in the face of day, by a class of men whose recognized *profession* it is to bribe, and who are not held in any lower esteem on account of their calling. Of late the Legislature at Albany has been occupied in passing Bills for the benefit of companies or individuals to the exclusion of measures which the interests of the public require. The members have been bribed heavily, and corruption on a scale unheard of in political life elsewhere, has been freely carried on.

If I made this statement on my own authority, it would be contradicted immediately, or I should be accused of exaggeration and misrepresentation. Let me, then, cite a competent authority for it. A writer in the *Tribune* of this city has been making some extraordinary disclosures, not in general terms, but of specific acts of corruption on the part of members of the Legislature whom he names. I give the dates of the papers containing his letters, so that the incredulous may refer to them at length. The first was published March 19, the second March 29, the third April 3. The writer says :—

"At no time within the last dozen years have there been ten men in the Senate, or 30 in the Assembly, who would vote spontaneously, or upon principle, for a city railroad grant, or for any scheme of a personal character or intended for the benefit of individuals. In every instance where such legislation has been obtained, money in hand has been paid for certain votes, and a contingent interestsecured a still greater number."

He then proceeds with his specific charges. Since 1853 the New York Central Railroad Company have paid for bribes over half a million of dollars. In 1865 they wanted a certain measure, which was referred to the Senate Committee, the members of which are named in the letter. To those members (five in number) the company paid 20,000 dollars, and "they were promised 5,000 dollars more each when the Bill should become a law." This was liberal payment, but it did not satisfy the representatives of the people of the State. "The Bill," says the writer, "finally passed the Senate, after a still further expenditure of money, and to a very large amount. One Senator, nowise eminent, required *twenty-five thousand dollars* for his vote, and his modest demand was immediately complied with. Ten thousand dollars were paid him in advance, and the remainder promised when the measure was consummated." In this one year (1865) the railway company paid away in bribes 100,000 dollars. Of the Legislature which is now holding its sittings the writer says :—

"Their predecessors have often been noted for venality and greediness, *but these people sell their votes openly*, haggle about the price without pretence of concealment, and then boast of what they have been paid."

I cut these letters out when they first appeared, thinking them worthy of preservation ; but they seemed to attract no notice on the part of the public or the press. Not one of the persons impugned, and whose names were given, could or would rebut statements which, according to "European" notions seriously affected their honor. Yesterday, when I thought the subject had been forgotten, the *New York Times* took it up, but not to contravene any of the *Tribune's* assertions. The editor of the *New York Times*, who has had experience at Albany, fully confirms them all. "We venture to say," he writes (*New York Times*, April 8),

"That as a general rule for the last ten years, one-fifth of the members of each House have been in the habit of taking bribes for their votes. The fact is open, notorious to every one who has had any personal connection with Albany legislation ; yet not a single man has during all that time been detected and punished."

And again he says :—

"We speak what hundreds of men know, *from personal experience*, that no Bill whose passage will confer pecuniary advantage upon any man or any corporation, can be passed in Albany *except by bribery—except by paying members to pass it.*"

The explanation of this state of things is that bribery in this country is not infamous. People are not thought the worse of for giving or taking bribes. In New York State there is a law which shields both parties to corruption, by providing that briber and bribed, when discovered, shall be sent to prison ; so that the only persons who can *prove* a case are intimidated from coming forward to give evidence by the fear of imprisonment. This, in effect, shields and protects bribery. People know all this, but they seem to accept the disgrace as unavoidable. "Yes, there is a great deal of corruption and dirty work in political life, but then our best men will not touch politics at all

—remember that." Some remark of that kind is always made when the subject is referred to.

"Lobbying" is even said to be going on now at Washington in relation to the Russian Treaty. That would lead to the inference that some one besides the Emperor of Russia is to profit by the sale of all these icebergs and Esquimaux. The Senate, it now appears, is likely to ratify the treaty. There have been long private discussions by that body on the subject, and the waverers have been convinced. "What will they say in England?" said a Senator to me triumphantly the other day. "Why should they say anything?" I asked him;—but it will be partly to scare Great Britain, partly to please Russia, that the treaty will be ratified. The Americans have an imaginary love for Russia, and they would not like to throw her bargain, offered at "an alarming sacrifice," back to her.—*New York Correspondent of the Times.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 15, 1867.

CORRUPTIONS OF UNITED STATES OFFICIALS.

—o—

VENALITY of the "Press" in America is proverbial, and we attach but little importance to the publications of their leading periodicals, unless disclosures of corruptions existing in that once happy Republic, are the topics under consideration. Revelations that are made concerning fraud, waste, and wholesale plunderings of the General Government and State Treasuries, are comparatively reliable; but the half of it has not been told, neither can language portray the gross sensuality and moral turpitude prevailing among Government employes. Customs officers reap rich harvests off travellers, defraud the Government daily, and violate, under the plea of "mental reservation," their oaths of office; this has become quite popular since the war. Candidates for seats in the Legislature of their respective States, coolly calculate dollars and cents, and if the office be a lucrative one, the means expended to obtain an *unbiased* election increase in the same ratio.

We heard a Congressman state on oath, that the members of the House of Representatives would pass any bill he chose to introduce, and named thirty-two which he had presented to that honorable(?) body, all of which, through the Congressional chicanery practised, passed with scarcely an alteration. Degrading to our country as the truth may appear, yet this legislator unblushingly unfolded the *modus operandi* of engineering a Bill through our immaculate Congress. When he took his seat in the House of Representatives at Washington, he soon found that nothing could be accomplished for his constituents, unless a sacrifice, mete for the powers that be, was placed on the altar. The known proclivities of several prominent members in Congress, induced him to purchase a "barrel of Old Rye," which, through the good offices of the Ser-

geant-at-Arms, was introduced conveniently near to afford liquid relief to those who indulged in red hot speeches, which chiefly consisted of patriotic(?) encomiums on the great country of which their State form no insignificant portion. The honorable gentleman(?) boasted that in this manner he gained the reward of *merit*, although he was never known, during his whole term of office, to deliver a speech in favor of, or against measures introduced for the consideration of the House.

We now refer our readers to other columns of the STAR, where they will find an extract from the *Times*. It is our intention to quote a few sentences from this article :—"At no time within the last dozen years have there been ten men in the Senate, or thirty in the Assembly, who would vote spontaneously, or upon principle, for a city railroad grant, or for any scheme of a personal character, or intended for the benefit of individuals. In every instance where such legislation has been obtained, money in hand has been paid for certain votes, and a contingent interest secured a still greater number." These statements refer to the corruptions existing in the State Legislature of New York ; but they are equally applicable to the Senate and House of Representatives at Washington. Day after day we have been in the Halls of Congress, and have seen men vote who were paying no attention whatever to the question pending, only casting their eyes to some leader who acted as monitor, and his aye or no formed the political conscience of scores who legislate for the weal or woe of our country.

Why is this? Have Americans, in less than a century, become more corrupt than the inhabitants of the Old World? Are they forsaken by that God who revealed the glorious Constitution which made that a land of freedom to all men? It is written (Book of Mormon, page 53)—"Yea, the Lord hath covenanted this land unto me and my children forever, and also all those who should be led out of other countries by the hand of the Lord. Wherefore, I Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land, save they shall be brought by the hand of the Lord. Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them ; wherefore, they shall never be brought down into captivity ; if so, it shall be because of iniquity ; for if *iniquity shall abound*, cursed shall be the land for their sakes ; but unto the righteous it shall be blessed for ever."

What people are unacquainted with the persecutions to which the Latter-day Saints have been subjected by almost every State in the Union? Especially were they favored with the bitterest hatred of the States of New York, Ohio, Missouri, Illinois, and Iowa, which passed a sentence of universal ostracism on the Saints, driving them from their borders with fire and sword, in defiance of the laws of God and man ; but *not* in opposition to the remonstrances of the General Government. And when the leaders of this down-trodden people asked for bread to feed the starving thousands who wandered on the praires of Iowa, they were answered by the roar of cannon and the rattle of musketry. Then our cause was pleaded before the Chief Magistrate of our common country, and his memorable answer, "Your cause is just, but I can do nothing for you," fell sweet on the ears of the Saints, for God had de-

clared, if he (the President) refuse you justice, "I will come out of my hiding place, and vex the nation with a sore vexation."

RELEASE.—Elder William H. Scott, Travelling Elder in the Hull Conference, is released from his labors with permission to emigrate.

BRIGHAM YOUNG, JUN. } *President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.*

MINUTES OF A CONFERENCE

HELD IN THE TEMPERANCE HALL, GROSVENOR STREET, MANCHESTER, APRIL 21, 1867.

—o—

Present on the Stand—Orson Pratt and F. D. Richards, of the Quorum of the Twelve Apostles; A. Miner, President of the Manchester District; L. G. Rice, President of the Manchester Conference; R. Benson, President of the Preston Conference, and Elders W. B. Preston, G. H. Van Schoonhoven, and G. D. Watt.

10½ a.m.

Opened with singing. Prayer by Elder Rice, who made a few remarks expressing his good feelings at meeting with the Saints, and his thankfulness to them for their kindness to him while laboring amongst them.

Elder Schoonhoven briefly reported his labors as Travelling Elder in the Conference, stating that there was a good spirit among the people, and the meetings were well attended.

Elder Rice read the Financial Report, which was accepted, and gave some instructions to the Saints, and particularly the Branch Presidents, upon the necessity of exerting themselves to emigrate, as he had no faith in men who would teach the people to gather, and not strive to do so themselves.

Elder Miner called the attention of the Branch Presidents to the importance of properly making up their accounts and reports, and invoked the blessing of God upon the proceedings of the Conference.

Elder O. Pratt addressed the Saints upon the privilege afforded them of lifting up their hands as a token of their willingness to sustain the authorities of the Church. Showed that Joseph Smith was called of God to commence the latter-day work, and that he sealed his testimony with his blood. That Brigham Young was also called by revelation to the position he occupied, and that the Twelve, Seventies, &c., were all called of God. Directed their attention to the great work performed under the direction of President Young, in the peopling of the valleys of Utah, the building of more than a hundred towns and cities, with their school-houses, public buildings, &c., the erection of a telegraph running through the whole Territory, and the converting of a desert into a fruitful field. He then presented the Authorities of the Church, who were unanimously sustained in the usual manner.

Meeting closed with singing. Prayer by Elder W. B. Preston.

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2 p.m.

Opened with singing. Prayer by Elder F. D. Richards.

Elder Miner introduced Elder G. D. Watt as the first person who received the Gospel in England, and who had recently arrived from Utah.

Elder Watt gave an interesting account of affairs in Utah; the country, climate, productions, and condition of the people; contrasting the comfort, peace, and prosperity prevailing there, with the misery, poverty, and many evils prevailing in this country. Showed the folly and falsehood of the evil

reports in circulation concerning President Young and the people in the Valley, and bore testimony to the truth of "Mormonism."

Meeting closed with singing, and prayer by Elder R. Benson.

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6 p.m.

Opened with singing. Prayer by Elder A. Miner.

Elder O. Pratt said the present might be his last discourse in England, as he expected to leave for America on the following Friday. He referred to the various missions he had performed, having crossed the ocean eleven times to testify to the people of various nations that God had spoken from the heavens. If he had not known the truth by the spirit of revelation, he should never have done so; but knowing the truth, he had endeavored to preach the Gospel, and especially to point out the fulfilment of prophecy. He referred to the gifts and manifestations of the Spirit enjoyed by the Saints, and showed that they were realities and not imaginary. Proved that the religion of God was temporal as well as spiritual, and that the Lord would bring his people from all nations to a place where he could bestow upon them the riches of the earth. Quoted the 107th Psalm, and showed its fulfilment in the travels of the Saints 1500 miles "in a solitary way in the wilderness," in their present location, and in the blessings of God upon that once desert country. Spoke upon the second coming of Jesus, and the great power and blessings to be poured out to prepare the way for that event, the glory that would come upon the Saints, and the destruction that would fall upon the wicked. He then referred to the unity of the Saints, contrasting it with the division in the world, and showed that union could not be brought about without the ministrations of inspired men. He rejoiced at having the opportunity of bearing his testimony once more to the truth, and he felt that if he should never again lift up his voice in this country, his testimony would be recorded in the heavens against those who reject the Gospel. He blessed the faithful Saints, and prayed that their way might be opened to gather to Zion.

Singing by the choir. Prayer by Elder F. D. Richards.

ALEXANDER FORTIE, Clerk.

CORRESPONDENCE.

—o—

AUSTRALIA.

Christchurch, New Zealand,
March 21, 1867.

Dear President,—I arrived safe in New Zealand after a voyage of three months, which was more pleasant than I had dared to expect. Out of fifty persons on board ship, the Lord blessed me with the privilege of baptizing one, a German, as my firstfruits. Shortly after my arrival, two more were added to the Church—W. and J. Burnett.

We have held some public meetings, and the Lord has blessed us in bearing testimony to the truth, and inspired us with the hope that more good will be accomplished.

I feel that I shall have to stay here a little longer than I at first anticipated. The books and tracts I took with me are all distributed, and more are wanted, as the people do not refuse to read them, though, perhaps, many peruse them through curiosity; but that does not matter, if they are the right kind of fish the truth will catch them, if the Lord work with us.

The people here have greatly advanced in civilization of late years. Ladies of a certain class are now to be met with everywhere in town, and a long way out of it. Among the novelties here are crinolines of gigantic sizes, say from six to seven yards in circumference, and trains, or whatever they are called, about half a yard in length. Another fashion is that of wearing (no doubt as a sign of beauty or nobility,) long nails like eagles' claws, sharp enough to scratch out a person's eyes with a single scratch.

About every fourth house is transfigured into a public house, where drunkards are made by license every day in great numbers. But for all that, the Lord is not forgotten, for in proportion to the number of public houses and houses of ill fame, churches have been multiplied to all the Saints. I do not know what they may do for me in time, but at present it is certain they do not want to canonize me.

Thinking you would like to hear something of New Zealand, I have addressed these few lines to you as to a brôther indeed.

Please give my respects to all the Saints who know me, and especially to the brethren from the Valley. I remain, dear sir, your brother in the everlasting covenant of peace,

CARL C. ASMUSSEN.

SWISS, GERMAN, AND ITALIAN MISSION.

Haus Ausburger, St. Imier,
May 25, 1867.

President B. Young, jun.

Dear Brother,—Having been appointed by you to succeed brother W. P. Nebeker as President of the Swiss, German, and Italian Mission, it becomes my duty, and I also esteem it a great privilege, to inform you of our labors and progress in this Mission.

Since brother Nebeker left Geneva, I have moved the office of this Mission from the latter to this place. It was contemplated, and even decided upon, before brother Nebeker's departure; but owing to certain business it was not convenient to move at that time. By moving to this place, our expenses are much less, which is an item of great importance to us, as our finances are not in as flourishing a condition as we should like to see them. It also enables me to spend a portion of my time in visiting the Saints, which I could not do were I in Geneva, on account of the distance I should have to travel before reaching another Branch.

The work of God moves "slow but sure" with us, still we find a few who will believe and obey the Gospel. It is a hard job to get the people to believe our testimony; many of them will acknowledge that we teach Bible doctrine, but they will not come forward with honest and upright hearts, and do as the Bible teaches us. Although our labors are not crowned with the success we could wish, we are not inclined to "get weary in well-doing," but are anxious to do all we can towards spreading the truth and gathering in the honest in heart, realizing that if we are faithful our reward is sure.

Brethren Hoagland and Hugentobler are together at present, visiting the Saints in East Switzerland, and holding meetings as opportunities are afforded. I received a letter from brother Hoagland this morning, stating that they were both well, and having a pleasant time together. They have found the Saints generally well, and desirous to serve the Lord, which, I believe, is the desire of most of the Saints in this Mission. There are a few who are not as energetic as I should be glad to see them, but on the whole, they are a good people. The brethren holding the Priesthood are good men, who are anxious to serve the Lord, and assist in rolling on the great Latter-day work.

I believe the Saints, generally speaking, are doing all in their power to procure the means to emigrate with. It is rather hard for many of them to get along, to say nothing about laying up money for emigration, but as the winter is past, and a better prospect for obtaining work is presented, I hope all will be wide awake, and let no opportunity pass unimproved.

As for myself, I feel well and rejoice in the work of God. I feel my weakness many times, and think how incompetent I am, of myself, to fill the position I have been called to occupy; but I trust in Him who is always ready to assist those who are humble and prayerful before him. If I am diligent and faithful, do all I can, and live humble before the Lord, I feel confident that he will bless me, and enable me to do what is required of me.

When I was in England (in August 1865) and received a letter informing me that I had been appointed to come to this Mission, some of the Saints wanted to know how I liked that, if I understood the language I should have to speak, and if I had expected to go

to Switzerland. I told them I knew nothing about the language, and that I did not know where I should have to labor before I received the appointment, but I left home with a full determination to go where the servants of God said "go," and if I should have to learn a foreign language, other men had learned it, and I believed I could; I was willing to *try* and do the best I could. I feel like that now—my desire was and is to know my duty, and then do it. I have never seen the day nor the hour that I was sorry I had come on this Mission, and I hope to fill the same as a faithful Elder in Israel, do good both for myself and others, and assist in the great work in which we are all engaged.

Lest I should weary you by writing too much, I will close for the present, praying God to bless you abundantly, and all his faithful children.

With love to yourself, the brethren in the office, and all inquiring friends, I remain your brother and fellow-laborer in the cause of truth,

J. S. Horne.

FRANCE.

Grand Hotel,
Boulevard de Capucine,
Paris, June 5, 1867.

Dear Brother,—Although we have only been in this city about twenty-four hours, we have been favored, in some respects, as many others have not been who have spent a much longer time here.

We did not come, as some seem to have done, to find fault with everything we see or hear, for while we behold much that for frail humanity's sake we heartily wish were widely different, still there is much of human greatness to admire. We have no hope to see all around us as it should be, until humanity is made subject to divinity; then the Holy Spirit—the mind of God shall govern all that pertains to this lower world.

It is fairly presumable that Paris is at present the most glorious spectacle of human greatness that is to be found on this terrestrial globe. Indeed the idea, though at first startling, is not so wonderful when we reflect that nearly all nations are contributing to make it so, by bringing their best productions of art, and by visiting it in the person of their sovereigns. It is a rare occurrence when two such potentates as their Majesties Alexander, the Emperor of Russia, and Napoleon III., Emperor of the French, ride *tete-a-tete* together in one carriage to the opera, accompanied by a royal cortege in courtly pageant, as we saw them last evening. Nor would it have been deemed possible, one month ago, that King William of Prussia, "Brevet Emperor of North Germany," as some style him, could have experienced an Imperial reception such as we saw extended to him to-day at the station of the Railway du Nord, by Napoleon III in person.

It was very gratifying to look upon those distinguished personages, and contemplate the mighty influences they wield in the earth. It was delightful to meditate that they were sufficiently at peace with each other, if but for the moment, to extend such munificent regal welcome, and sit down amicably together. Nor is this all, for during the present month the sovereigns of Austria, Turkey, and Spain, and several other nations, are to contribute to the grandeur of Paris by the presence of their persons and their retinues.

Delightful and bedazzling as is the view we are permitted to take of worldly greatness in this, perhaps, the gayest city of the world, it suggests terrible after-thoughts. All Europe contemplates the present quietness of continental affairs as but an "armed peace;" and this acme of worldly "how d'ye do" reached by its sovereigns, as but a fitting opportunity to learn each other's purposes, while hiding their own, and to discover each other's strength or weakness. How fearfully precarious it is to trust honor or fate to the care of Kings or Emperors, let the inglorious career of Maximilian testify. "Woe to them that put their trust in kings and princes:" for the time has come when the decree of Jehovah concerning these high and mighty ones, and their dominions, has gone forth, that unless they repent and acknowledge the authority of God,—and nothing seems more unlikely at the present time—wars and judgments shall overtake them, and

waste them until their full end has come. The *Mene Tekel* of ancient Babylon expresses but a small part of the judgments which the God of the whole earth has decreed in the way of disaster, destruction, and overthrow, upon those who will not acknowledge the right of Jesus to rule over them, temporally as well as spiritually.

While we have witnessed pomp and splendor, we have also in these few hours necessarily observed the "mystery of iniquity" which is rapidly working death and destruction at the foundation and the vitals of all societies, nations, kindreds, tongues, and people, and which must inevitably invoke the wrath of an offended God.

How joyful all the Saints should feel that God has commenced to reign in one small part of this lower world! And he has promised that his kingdom shall extend until it fills the whole earth. O that Emperors, Kings, Queens, and rulers, would turn to the Lord, and render the obedience that is due to him, that they and their works might not be destroyed, but be made to serve and praise him in his excellent greatness!

I have made several calls to-day, but have not yet seen the Exhibition. To-morrow the three sovereigns are to attend a grand review of the French troops at the Bois de Boulogne.

With love to all in the office, I am your friend and brother in the Gospel,

F. D. RICHARDS.

A FRENCHMAN'S VIEW OF THE MORMONS.

—o—

TO THE EDITOR OF THE SAN FRANCISCO COURIER.

Ogden, Utah, Feb. 22, 1867.

Sir,—Here I am in the midst of the Latter-day Saints—of course I cannot fail to obtain my salvation. Whilst waiting for my conversion, I am forced to admire this people, who have been so much slandered under the name of Mormons. It is a positive fact that all the country that forms the desert of Great Salt Lake would yet be a wilderness, with no inhabitants save the men paid by the Overland Mail Company, to take care of the horses on the road, had not the Mormons fled from persecutions in order to enjoy the rights bequeathed by the Constitution, to practice freely their religion, and had they not had the noble energy to leave their fertile fields of Illinois, to cross the desert plains and pitch their tents on this side of the Rocky Mountains, on the barren shores of the Great Salt Lake—which until then presented the wildest aspect of horrid desolation to the bold explorers who visited its shores, that are to-day so delightful.

The city of Salt Lake, with its twenty thousand inhabitants, is situated to the north-east of a valley which was considered incapable of producing a single bushel of grain. Thousands of farms, sustaining at present more than a hundred thousand people, are scattered on that desert so much dreaded that formerly but few would venture to cross it.

The irrigating canals which abound in the country, produce everywhere abundance and fertility. Those soils which had until then produced nothing but the sage brush, are to-day covered with cereals and gardens of fruit trees; the desert has been changed to an oasis, and not only supports its inhabitants, but furnishes provisions to the neighboring Territories.

All this is the work of the Mormons, the work of a people who came here with no other help but the strength of their own hands. In order to preserve their faith, they have accomplished that miracle with the sweat of their brows. Their hard labor and indomitable perseverance have been rewarded; and now that through their marvellous industry that people has dotted large portions of the country with fertile fields of inexhaustible wealth, is it not a heinous crime to seek to bring trouble on that peaceful and laborious population, and molest them in the enjoyment of their labors, under the pretext that their religious

ideas do not agree with those of the people who surround them? The American Government, to which they pay their taxes, should it not, as well as the Constitution, give them protection? Why enact laws contrary to their doctrines and manners, when under the boon of freedom, and when they only claim the right to live as honest and peaceable citizens of the United States?

But some will say, "they practice polygamy. That practice is abominable and immoral." Let me say that this assertion must be proved. Polygamy has been practised by the most civilized people of antiquity, and is now practised by those who are not Christians. The abomination is not very great. With regard to immorality, I wish some one to give me a precise definition of what is moral, so that I may at once be able to make a distinction between moral and immoral.

If morality is a unit, as is truth, it has been, is now, and always will be everywhere the same. Howbeit polygamy was considered moral by nearly the whole universe before Jesus Christ, and since his coming has been considered as such by almost half the inhabitants of the earth.

I will admit that Christianity has changed our ideas on that subject, but in a country that professes no religion, and under a Constitution that declares that the government must not meddle with the affairs of conscience, is it not a veritable persecution by the government against a religion of which the Constitution enjoins free exercise.

I am no Mormon, and I am perfectly disinterested in the question. I speak only as a citizen. When one has always in one's mouth the words Constitution and liberty, and uses them in his own behalf, one must give others the same privilege. The stronger should not oppress the weaker, not even in the name of liberty, because liberty would then be only disguised tyranny.

My ideas will perhaps hurt some of your readers, but when one has set down a principle, it must be admitted with all its consequences.

Polygamy is not enforced here, it is entirely optional. A woman marries a man already married of her full consent. She does it with her own free will, and does not complain about it. She does it because it pleases her, and moreover, because she thinks she does right, under the inspiration of her religious convictions, and the laws of her country (Utah) which allow her to do so. Is she more to blame than the young girl who takes the veil, and confines herself in a convent, under the impulsion of her conscience, and in virtue of her free agency? Liberty for all is what the Mormons require, and they have a right to claim it.

Respectfully, &c.,

Ch. De Labaume.

SUMMARY OF NEWS.

The cattle plague has made its appearance again in Liverpool.

The sentences of all the Fenian prisoners who were condemned to death, have been commuted to penal servitude of life.

The Committee of Congress appointed to consider the question of the impeachment of President Johnson, has determined to recommend that he shall not be impeached, but only censured.

On the 6th of June, while the Emperor of Russia was riding in a carriage in Paris with his two sons, and the Emperor of the French, a young Pole stepped forward and fired a pistol at the Czar, but the pistol being overloaded, burst, and wounded the hand of the would-be assassin, who fell to the ground crying "Long live Poland." The royal party escaped unhurt.

The news from Paraguay is to the effect that the allied army was obliged to move its encampment at Curuzu and Tuyti owing to cholera. The mortality was terrible, as upwards of 2700 Brazilians died at Caruzu in four days. Ten thousand fires (tar and pitch stacks we understand) were kindled each night in Buenos Ayres, as a cholera "annihilator."

CALMNESS IN ARGUMENT.—Banish utterly out of all conversation, and especially out of all learned and intellectual conference, anything that tends to provoke passion, or raises fire in the blood. Let no sharp language; no noisy exclamation; no sarcasms or biting jests be heard among you; no perverse or invidious consequences to be drawn from each other's opinions and imputed to the person; let there be no wilful perversion of another's meaning, no sudden seizing of a lapsed syllable to play upon it; nor any absurd construction of an innocent mistake. Suffer not your tongue to insult a modest opponent who begins to yield; let there be no crowing or triumph, even when there is evident victory on your side. All these things are enemies to friendship, and the ruin of free conversation. The impartial search of truth requires all calmness and serenity, all temper and candour. Mutual instruction can never be obtained in the midst of passion, pride, and clamour.—*Watts 'On the Mind.'*

WANTED.—20, No. 7, and 3, No. 5, JOURNAL OF DISCOURSES, present Vol.

MARRIED:

On board ship "Hudson", May 27th, 1867, by Elder N. H. Felt, James Goble, of Sussex, to Mercy L. Mills.

POETRY.

—o—

THE FRUITS OF GOOD AND EVIL.

In all our lives how careful should we be
To square our actions by the rule of right,
To speak the language of sincerity,
And shun the path that will not bear the light.

Who can the hasty, bitter word unsay?
Who can a single deed obliterate?
A flood of tears will wash no act away,
Nor grief the spoken thought annihilate.

Our works on earth are like the seeds we sow,
They pass from sight and fade from memory:
But from them good or evil fruit shall grow,
To multiply throughout eternity.

No skill of man can make two kinds of fruit
Grow from one seed, however rich the ground;
And ne'er on branches from an evil root,
Shall buds of good and evil both be found.

Fruits "in their kind" from seeds prolific spring,
In their own likeness they come forth again;
And so our actions, right or wrong, shall bring
To us a crop of good or evil grain.

And fertile germs in these productions dwell,
Each to perpetuate their species still.
When shall they cease to spread? ah who can tell?
Who stop their increase by his feeble will?

Do good to others; though ingratitude
May often chill thy warm and gen'rous heart,
And though thy motives may be misconstrued,
Still act a godlike charitable part.

Hold not thine hand from doing worthy things,
Though praised by none and known to God alone:
Virtue shall be the glory of the kings
Who share the splendour of the Father's throne.

Oh! think not that the shades of darkest night
Can hide the wickedness in secret done!
With all its dire effects 'twill come to light,
And blast with trembling shame the guilty one.

Beware of doing wilful injury,
Close not thine ear to mercy's pleading voice,
For thine own measure shall come back to thee,
To bring despair or make thy soul rejoice.

CHARLES W. PENROSE.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 25. Vol. XXIX. Saturday, June 22, 1867. Price One Penny.

THE LAW OF TITHING.

Upon this very important subject a great deal has been said, but like all other principles which need to be continually practised, it is necessary to bring it continually before the minds of the people, and especially to the notice of the Latter-day Saints, because they are under greater obligations to observe the laws of God than any other people on the earth. To whom much is given, of them much will be required; and as the Saints have been blessed with a clearer understanding of the requirements of the Gospel than the world have, it follows that they will be under greater condemnation for infringement of Gospel laws.

Tithing *is* a Gospel law, though some persons imagine that it was an institution peculiar to the Mosaic law. Our father Abraham lived in a Gospel dispensation, long before "the law of carnal commandments" was added "because of transgression." Paul declares that the Gospel was preached to him, and Jesus informed the Pharisees that Abraham knew of His coming, that he saw his day "and was glad." Now Abraham paid his Tithing to Melchisedec, the Priest of the Most High God, who blessed him and administered to him bread and wine. Tithing was a law with which he seemed to be well acquainted, and it was no doubt handed down from his forefathers as one of the principles of eternal truth which were made known to our first parents. It is evident, also, that he taught this principle to his posterity, for we find that Jacob, after receiving the vision commonly called "Jacob's ladder," made a covenant with God, saying, "of all that thou shalt give me, I will surely give the tenth unto thee."

Jesus, when expounding the "more excellent way" of the Gospel to the Pharisees, taught the law of Tithing in plain and emphatic language: "Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, *and not to leave the other undone.*" (Matth. xxiii, 23.) It will be seen from this quotation, that though Jesus set aside many things which were "said by them of old time," he did not set aside the ancient

law of Tithing, but that he confirmed and enforced it while rebuking the boasting Pharisees for neglecting other vital principles of true religlon. Jesus says to his disciples, "Except your righteousness exceeds the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven." Now here is one thing in which the righteousness of the Pharisees exceeds that of some of Christ's professed disciples in these latter days, for those who neglect to obey the law of Tithing, neglect one important duty that the Pharisees were particular to observe.

In the consideration of this subject, one great truth must be kept prominently before our attention, and that is, that "the earth is the Lord's and the fulness thereof." God is the lord of the manor. He has never conceded his right to the soil to any man. It is true he has promised to give certain portions to some of his servants as an inheritance, but their time for possession has not yet come. The children of men live upon God's earth by his permission, and he has a right to make what demand he pleases upon them for the privilege they enjoy. Tithing is the rent which he demands. They have not only the privilege of occupation, but the benefit of all the varied and beautiful productions of the soil, access to the rich and wonderful treasures waiting to be brought from earth's dark interior to its sunlit surface, and the use of all the creatures that inhabit land, sea, or sky. All these are his property; is there, then, anything unreasonable in his demand that the tenth part of what man gathers around him should be dedicated to the Lord?

Not only do the things which man accumulates belong personally to the Lord, but the very body he inhabits, by the physical powers of which he gathers what he desires for his use, is made out of God's earth, the very atmosphere he breathes is God's air, and the skill which he manifests in his complicated and diversified manufactures, is a reflex on his mind of the light of God "which lighteth every man that cometh into the world." "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." He, then, who objects to pay so small a rent for such extensive and invaluable privileges, shows that he does not appreciate the bounty of his Maker and Provider, or that he is ungrateful for the benefits conferred upon him, and in either case is unworthy of an inheritance upon the earth.

All people upon the earth are required to become subject to the law of Tithing; but of course those to whom it has been specially revealed are more particularly under obligations to observe it. The Latter-day Saints are as much under condemnation if they disobey it, as the ancient Jewish people were, for they have received as plain and explicit a commandment in relation to it, although not given with as much detail, as Israel received through the Prophet Moses. The revelations upon this subject are contained in the Book of Doctrine and Covenants, and are published to the world, so that all who desire may read and understand what God requires. Now hear what the Lord said to the people who neglected the law in ancient times. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." (Mal. iii, 8, 9.) Here is a sweeping accusation against a whole people. And will not this same charge be preferred against every individual who now refuses to "render unto God the things that are God's?"

But the payment of Tithing should give pleasure and delight to every one. Obedience to any of God's laws should not be looked upon as a burden grievous to be borne. It should be offered as a grateful tribute to the Lord of the whole earth, joyfully, freely, and honestly. True happiness springs from keeping the commandments of God, therefore, as Tithing is one of his laws, happiness and pleasure are sure to flow from attending to its requirements. On the other hand, discontent and unhappiness are sure to follow disobedience. For he who neglects to comply with a known requirement is dissatisfied with himself, and soon becomes equally so with everybody else.

To every law of God there is affixed a penalty and a blessing, and that penalty or blessing is peculiar and special to the law. If, then, a man obey the law of Tithing, he becomes entitled to the blessing pertaining to that law, and he can obtain it upon no other terms. But there are several blessings pertaining to that law—one is an increase of the earth's productions, another is exemption from the judgment of fire that shall take place at the Lord's coming, and another is the privilege of entrance into the Lord's house, where the ordinances of salvation are to be administered for the living and the dead. Should not obedience to that law, then, be accounted as a privilege? Who should look upon that as a task, which shall bring to him such abundant and precious fruits?

Another thing should be borne in mind in our investigation of this subject, and that is, that the rent paid to the Lord of the earth is expended for the benefit of those who pay it. The Lord does not claim his tithes to enrich himself. Can we add anything unto him who controls the treasures of the universe? The wealth and glory of immensity are his, and all nature ministers to his will. He takes none of the Tithing away—it is all spent on the estate, and used, under his directions, to bring more good to his tenants than that which they expend themselves. It is not lavished upon a few individuals for their private benefit, but expended for the best interests of the whole people. One of the most important uses to which Tithing is put, is the erection of a Temple which the Lord says he always requires his people to build unto his name. And what is the object of that Temple? It is that the Lord may reveal to his people things that can be made known in no other place; that ordinances may be explained and administered, which will link together the generations of the just, and connect them with the everlasting chain of Eternal Ones who reign in the glory of their Priesthood as the sons of God; that principles may come to light which have been kept hid from the foundation of the world, pertaining to life and increase, order and power, the earth, the spirit world, and the bosom of eternity, where our Almighty Father sits enthroned in the splendor of his Godhead; that our true origin, eternal family relationships, and future position and destiny may be established, and power conferred upon us to walk in the footsteps of the Great Head, until we become fully like him, and can wield the sceptre of righteousness in our own dominions in the mansions of the blest.

Tithing expended under the Lord's direction, will save the people of the Saints from the curse of pauperism—so degrading to all the nations of the earth—by feeding the widow, the fatherless, and the infirm, that their cries for bread may not go up from our midst to the heavens, as they now ascend from wealthy, so-called Christian lands. It will be used in various ways for the general good, that the community may flourish and grow into a mighty people, who have a revenue, as well as all other religious and national affairs, based on correct principles, and under the immediate direction and control of the Eternal Ruler.

With such glorious objects before us, and such powerful stimulants to obedience, who will refuse to pay their lawful and just tenth, that they may be entitled to receive the promised blessings? The poorest Saint can keep the law as well as the wealthy man—a penny is as good as a pound, if it is the tenth. The principle, and not the sum, is the important point at issue; and the object of this article is not so much that the finances of the Church may be improved—though that is "a consummation devoutly to be wished"—as that we may all be led to investigate, understand, and obey this important law, and thus place ourselves in a position to receive the blessings pertaining thereunto.

Much more might be said upon this matter, but it must be said another time. May God bless those who in their poverty remember the law of Tithing, to keep it, that their substance may increase and never fail, and that they may have faith to keep all other commandments, and thus obtain a full and complete salvation in the presence of the Father. Amen.

C. W. PENROSE.

NEW PHASE OF MORMONISM.—POLICY OF THE PROPHET.

(*From the Alta California, April* 20.)

The Salt Lake *Telegraph* (Mormon) of April 9th has a report, covering over three columns, of the second day's proceedings of the thirty-seventh annual conference of the Mormon Church. So far as these proceedings relate to the religion of the "Saints," they are not worth the notice of the general reader, any more than the proceedings of a Millerite or Shaker meeting. But in another respect they challenge our closest attention. The speeches and sermons, and the vast crowd of men and women in attendance (6,000), *all indicate that these people are as terribly in earnest as ever were Mahomet and his lieutenants in the founding of a new religion.* Moreover, *they are no longer to be treated as mere visionary fanatics, without plot or clearly defined purpose or prospect of the realization of their dreams.* The speeches and sermons, from that of Brigham Young down to the "remarks" of the most insignificant "Elder," *are full of that sort of counsel to the people which, if followed, must make them wealthy, vital, and powerfully influential*; and this advice on material things is just enough spiced with religious admonition, and the usual buncombe of priestcraft, to give it the greatest possible effect with both sexes and every class of society.

That Brigham Young is a man but indifferently understood by the world at large, we are quite convinced. He has been accepted generally as an ambitious humbug, using the fanatical fools who follow him to make his own fortune. Sometimes he is represented as merely an ignorant fanatic; sometimes as a hypocrite, laboring wholly for self. A close study of the man, we think, will show him to be more than a compound of all these qualities. He is, in addition, as cunning as a fox, and as ambitious as Lucifer. He rules the Mormons as absolutely as the Mikado does the Japanese; and he is so aiming to rule them as to develop all their powers and wield them all in the interest of the false faith he teaches. His resources are unfailing. He is by turns a bully, a prophet, a philosopher, a general, a statesman, a diplomast; but his *role* at the late Conference was that of a fatherly adviser. The points which he pressed upon the people were these: First, no more trade with Gentiles; second, rigid domestic economy, including the ostracism of whisky and tobacco; third, home manufactures; fourth, the cultivation of the useful sciences—chemistry, botany, surgery, phonography, &c.; fifth, working of iron mines and the creation of machinery; and sixth, (to keep up the religious part of the establishment,) the speedy completion of the new Temple, which the unusually large crowd in attendance at this Conference shows to be a necessity.

Every one of these points was pressed home upon the people by every argument that could touch their pocket, pride, or religion, and repeated in one shape or another by every Bishop and "Elder" who spoke. *Certainly no ruler could, under the circumstances, give better advice. If the people follow it, they will very soon gather around their settlements every element of material power, and be quite independent of the rest of the world.* While the many will be skilled in useful industry, the leaders will be immensely rich, and the leader of all will wield this great and growing power to spread his faith in every direction. If, in their extreme poverty and utter contempt, these fanatics have in thirty-seven years grown from a dozen or twenty to one hundred and thirty thousand in Utah, and half as many in other countries, *what is too extravagant to expect from them in the next thirty-seven years, operating under the cunningly planned system which is now foreshadowed?* Let no one be deceived by arguments addressed to "this enlightened age," "the progress of events," "the decay of superstition," &c., &c. On the subject of religion, this age is as ripe for dupes as that of Mahomet, and superstition will continue among men in spite of the progress of events. Let

any infamy hedge itself about with money and power, and its chance of becoming respectable and popular was never better than now. Joe Smith and Brigham Young were not more opposed and scouted in their weakness than was Mahomet. The progress of events indicates that their creed will become respectable and find apologists just in proportion as it grows strong. Brigham has already boasted that he could "buy Congress off," and we know that in the metropolitan press of New York he already has a powerful apologist. The elements of Mormon growth are its very wickedness and moral obliquity. To the shrewd and avaricious, it offers trade and wealth; to the ambitious, power and fame; to the poor of Europe, land and work; to the ignorant fanatic, a haven in which to anchor his faith; to the carnal-minded, unlimited gratification of lust. These classes make up the bulk of mankind, and if Brigham can shape his plans to catch them, the spread of Mormonism is certain. He has his emissaries everywhere to make proselytes, and has the best system of forwarding poor emigrants from Europe that could be devised. *The annual accessions to the Church for the past three years, have probably averaged ten to fifteen thousand, and more than half as many to the Utah settlements. In spite of its natural sterility, no one of our new Territories has settled so rapidly as Utah during the last five years, and yet there has been no mining excitement to draw them. In none of our Territories is labor so well organized, or settlements more thrifty.* What, then, may we not apprehend when this new moral monster reaches its corrupting influences into the regions of good land? When it shall be rich enough to bribe officials and assert itself as a political power?

The evil cannot be overrated. It is great and growing. It is entrenched. It is buying public opinion over to its justification, and thousands are now its excusers or apologists, who in its weakness entertained for it only contempt or abhorrence. If the government does not soon take it vigorously in hand, it will by and by become as deeply rooted as slavery, and cost as much to eradicate.

[The conclusions which our opponents come to upon the subject of "Mormonism," are extremely remarkable. After stating that the counsels of President Young and the Elders of the Church at the April Conference were calculated, if observed, to make the people "wealthy," and "vitally and powerfully influential," that "no ruler could, under the circumstances, give better advice," that by following it "the Mormons will very soon gather around their settlements every element of material power, and be quite independent of the rest of the world," that "in none of our Territories is labor so well organized, (as in Utah) or settlements more thrifty," the *Alta California* arrives at the very logical conclusion that "Mormonism" is a "new moral monster," that "the evil cannot be overrated," and that "if the government does not take it vigorously in hand, it will by and by become as deeply rooted as slavery, and cost as much to eradicate."

It seems as though men lose their natural sense when they attempt to argue against the work of God. Those who upon other subjects are able to bring forth their "strong reasons," who can enter into the merits of many difficult questions, and conduct an argument to its logical and legitimate conclusion, appear to become mentally debilitated, and sometimes perfectly imbecile, as soon as they attempt a solution of the "Mormon problem." In what state of mind can he be, who calls that a "moral monster" which he admits in its theory to teach the avoidance of great evils, and the adoption of principles calculated to develop the country's resources, and bring the people to unity and wealth, and in its practice to have brought about results which he is forced to admire, and which are without a parallel?

The fact is, that editors and priests are determined not to see divinity in "Mormonism," though evidences that God is in it are so plainly and continually manifested. They have made up their minds that it must be wrong, because it is strange to them, and therefore all its beneficial and glorious effects count for nothing. They admit the excellence of its fruits, and yet call the tree evil. Let them cast

aside the prejudice which clouds their eyes and warps their judgment, and they will see their own foolishness, and the truth and greatness of the work of God.—Ed.]

RELIGIOUS DOUBTS AND SCHISMS.

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The unsettled condition of the world, religiously as well as politically, is every day becoming more apparent. Politically there is nothing binding on individuals but the claims of party, which, unless there are personal objects of interest to hunt after, are weak as ropes of sand.

In the religious world the fact is staring mankind in the face that the old, worn-out systems of religion, offered to them by men who are themselves in most instances infidels to the doctrines they preach, are inadequate to meet the wants of the human mind. They have striven to hold mankind in mental bonds for centuries, while professing to lead them to the higher forms of truth, which human beings felt existed, but could not reach unaided and unguided. These self-appointed guides do not know the way which they assume to direct others in. They are dependent on the lesser to help the greater, according to their own construction. And they make the exposition of religion dependent upon the advance of science, because they do not understand the former, and they have some slight glimmerings of the latter.

The consequence is, that men of thoughtful minds reject the so-called Christian religion in its forms, and strike out into new fields of thought, to find, if possible, something more congenial with their conceptions of right and wrong. Some hold on to it as a religion, but alter and modify their modes of expressing belief; some reject it altogether, while owning the existence of an overruling Being, of whom and of whose existence they have the most vague and undefined ideas; and others step into direct atheism, own no God but their own minds, and reject any life but the brief, sinful one in which they now exist.

If men would humble themselves before the Lord and hearken to his voice, they would not thus be "led astray by every wind of doctrine," nor would their minds be so troubled. But they have been educated to believe that modern Christianity is correct, and in conformity with the will of God, and breaking the band of ignorance thus cast around them, they sever other cords, and launch out without a compass or rudder into the broad and wild sea of infidelity.

Not long since Dr. Colenso, the Bishop of Natal, electrified the Christian world by the peculiar character of his teachings. Dependent upon what light he could obtain from science and thought, he objected to much in the five books of Moses, taught Christians to believe in polygamy, and introduced some other views which were very shocking to unthinking, sanctimonious Christians, who believe and yet they know not why, profess faith in God and repudiate his very existence.

Colenso is but one of many who have within a short time cast off their allegiance to existing forms of faith, while still remaining teachers of religion to men; though few of them are so elevated in the ecclesiastical world as he is. One of the most notable of these is a Scotch divine, who, in the metropolis of rigid Presbyterians and stern Covenanters, has abjured the faith of which he was a believer and priest. The Rev. James Cranbrook, a clergyman of considerable notoriety and more than average ability, recently resigned the pastoral charge of a church in Edinburgh; gave his reasons for so doing to an immense audience who had collected to hear him; and commenced as a religious teacher on another basis, assuming to be alike independent of creeds and people. In giving his reasons for forsaking his former faith, he said some things which are as true as they

must be unpalatable to the great mass of professing Christians. The following brief extract is pithy and pointed:—

"Every one, I presume, is aware of the wonderful changes which of late years have come over the state of religious opinions. Doubt, perplexity, unbelief, are spread everywhere. Even in the most orthodox churches you see the old moorings are loosening, and vain efforts are being put forth to reconcile the ancient standards with modern methods of thought. There are very few real, genuine, thorough-going believers in the creeds."

These statements he sustains by solid, powerful arguments, and then announced his intention of keeping open a place for teaching all who may choose to accept his ministry.

Thus changes are rung on religion, as on politics, the world over. No revelation from heaven; no knowledge of that which God requires from the children of men; no authority to guide and dictate, and declare with the voice of truth, "Thus saith the Lord," but all is "doubt, perplexity, unbelief." Men may break forth from old moorings, only to drift down a shoreless stream of doubt and uncertainty; and the great family of man, trusting to such incompetent pilots, are being carried along they know not whither, towards a point of which they have not even the faintest idea.

The truth as revealed from heaven can alone set the minds of men completely at rest, when they are awakened to a consciousness of their true condition. Well may the Saints be thankful to God for the unity we manifest, and the certainty and knowledge which we enjoy.—*Deseret News.*

MINUTES OF THE SHEFFIELD DISTRICT CONFERENCE,

HELD IN THE LATTER-DAY SAINTS' MEETING ROOM, BRADFORD,

SUNDAY, MAY 5, 1867.

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10½ a.m.

Choir sang, "The morning breaks," &c. Prayer by Elder A. Miner. Singing by the choir.

Elder W. S. Warren, President of the District, then addressed the congregation on the nature of the meeting, and called on the Conference Presidents for a report of their fields of labor.

Elder John Barker, President of the Leeds Conference, said he was happy to have the privilege of meeting with the Saints, and hoped they should have a good time together, and that the Spirit of the Most High might be with them. He had labored with great pleasure in the Leeds Conference, and the Saints had been very kind to him all the time. Much preaching had been done both in and out of doors, but the fruits had not yet been seen. The brethren had labored very faithfully in preaching the Gospel to the people, and had been willing to go to any place where they were sent. Most of the Saints were doing about the best they knew how, though many of them were out of employment.

Elder Edwin Walker, President of the Sheffield Conference, said he was happy to have the privilege of representing the Saints in the Sheffield Conference. Most of them were doing their duty. Some had begun to think that they had learned all they could in this country, so they were trying to get away to Zion, where they could learn more, yet there were some in the back ground; but on the whole, he felt satisfied with the Saints in this Conference, and he prayed that God would bless them and those present that day.

Elder William H. Scott represented the Hull Conference in good standing. The local Priesthood were faithful to their President, brother Williams, who was like a father to them. Some of the Saints were poor, and felt so too; but take them as a whole, they were a good people.

Elder W. S. Warren then addressed

the meeting and said—"The Saints of the Sheffield District are trying to keep the commandments of God, and many are saving up means to go home where the Lord wants them to be; still there are others that are careless. Some have withdrawn their monies from the Emigration Fund to speculate with, and have lost it all; but those that are doing as they are counselled, are growing in the work of the Lord, and are preparing to go to the Valley." He then read the Statistical and Financial Reports, and spoke at some length, showing that the District was in a healthy state; also upon the principle of Tithing, and the building up of the kingdom of God, and said that the reports given by the brethren were true and to the point. The Authorities of the Church in all their different Quorums, were then laid before the meeting, and the Saints unanimously voted to sustain them.

Singing by the choir. Benediction by Elder George D. Watt.

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2 p.m.

Singing by the choir. Prayer by Elder R. Williams. Choir sang hymn on page 202.

Elder George D. Watt addressed the meeting, giving a description of the Territory of Utah, its people, their customs, position, prospects, &c., and earnestly exhorted the Saints to save their money, and diligently strive to gather to that country. The hall was crowded, and the congregation listened with great attention.

Choir sang hymn on page 125. Benediction by Elder F. D. Richards.

6½ p.m.

Choir sang hymn on page 195. Prayer by Elder John Barker. Singing by the choir.

Elder A. Miner delivered a lengthy discourse upon the kingdom of God, showing the constituent parts necessary to its formation—viz., a king, territory, laws, officers, and people. Gave some explanation of the laws of the kingdom now in force, and concluded with some remarks upon the operations of the Spirit of God.

Choir sang hymn on page 232. Benediction by Elder F. D. Richards.

BENJAMIN JUDSON, Clerk.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 22, 1867.

THE POWER OF EXAMPLE.

THE text which President Young gave to the Elders at the Thirty-seventh Annual Conference, should be written in letters of eternal fire upon the hearts of the Elders in Israel. "Never cease your efforts until the Saints become of one heart and of one mind." What can be of greater importance to the Latter-day Saints, than the eternal principle involved in this short sentence? When God comes to his own, there must be no clashing of interests among his people. "Except ye are one, ye are not mine," is a lesson which every Latter-day Saint has been faithfully taught, and it is the acme of our hopes, for without this great accomplishment there can be no salvation for the people.

We quote the following from President Young's remarks published in the *Deseret News*, on which it will be well for the Saints to ponder, especially those who anticipate emigrating to Utah, this season, or when the Lord opens the way :—"What has been the amount expended by the people here during the fiscal year ending to-day, for tobacco, coffee, tea, and liquors consumed by this people? If the means so wasted had been saved for the past year, it would amount to a sum more than sufficient to buy the pre-emption right to the land claimed and taken up in the Territory, if a land office were established here at once." What must have been the reflections of men who desire in their hearts to bring about the righteous purposes of the Almighty, when they heard this statement of facts? Many of the Saints had apparently forgotten the Word of Wisdom, and from one point of view had bartered the land, which for years they had importuned the Almighty to bless and make fruitful, for the very superfluities which he had numbered among those which were injurious, and would shorten our career of usefulness on the earth.

This school of experience in which we find ourselves, is a very important part of our existence, quite as much so as any we shall see hereafter, for is it not written, "Their works shall follow them?" and from this stand-point we wish to view the labors of the Elders of Israel. We have often heard it remarked concerning men in the world, that they struggle all their days for wealth, and perhaps attain the desired object but a few short years before their dissolution, having prepared themselves to live comfortably, when death claims them as his own.

The young Elders are called on missions—they go forth to the world as messengers of salvation—a new field is opened to them, and they behold, in part, the great work to be accomplished. They see at once that to become efficient laborers, they must employ their minds in studying good books, and seeking continually the light of the Spirit of God. The youth of to-day becomes a middle aged man, and passes on to age, his usefulness increasing until his steps become feeble, his voice low, and his head, which has become white in the school of experience, is bending down towards the grave. If that Elder has profited by the things which he has suffered, and the Spirit of truth has given him understanding, although he may not be able to stand before the people in the vigor of manhood, yet one trembling sentence from the store-house of experience, by this aged man of God, unfolds a volume of wisdom to those who know him, and especially are the impressions of those gems treasured in the tender minds of our children. Grandpa and grandma very often mould the character of the little ones who prattle around them year after year ; and "bring up a child in the way he should go, and he will not depart from it."

President Young prophesied in the name of the Lord, that if the mothers in Israel would abstain from using hot drinks and stimulants, that five years should be added to their existence, and the lives of their children would be lengthened ten years. Here, then, is the point ; by a long career of usefulness we but arrive on the threshold of knowledge, and in the evening of our lives we are prepared, by experience, to accomplish much by that most potent of all exhortation—example. But by using tea, coffee, tobacco, and liquors, our lives are shortened, and the children whom we love so much are deprived of our experience, at a time when impressions are easily made and but rarely eradicated, be they good or evil.

With these facts staring us in the face, who can say, "A cup of tea or coffee does me so much good," when it is a demon who, stepping between you and your little ones, renders you powerless to sustain them by kind words, and a helping hand in their battle of life. Mothers, you deprive those tender buds to whom you have given birth, of your watchful care when it is most needed; and it is necessary that the Elders rise up in the power and majesty of the Priesthood, and set an example worthy of imitation. The simple act of drinking a cup of tea with a friend, cannot be viewed as a sin in the abstract; but it is catering to an appetite which may pass beyond our control, and what was simply an act of folly, unless speedily repented of, will shorten our lives five or ten years, which may justly be termed suicidal; besides, we are abandoning our children, and if they are lost, where does the responsibility lie?

MEXICO.

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Philadelphia, May 31.

The Mexican Empire has fallen; for the intelligence of the capture of Queratero, and the unconditional surrender to the Liberalists of Maximilian and his officers, is daily confirmed by despatches from various parts of Mexico. The unreliable character of Mexican news caused a general doubt of the first despatch, but this incredulity has been dissipated, and the probable fate of Maximilian is earnestly discussed. While the people of the United States generally desire the succes of the Mexican Republic, with this wish there was nothing that indicated a hope that the unfortunate Emperor might be murdered. For him now, when a prisoner, there is an universal appeal to Juarez to spare his life, and that appeal has found official expression in the intercession already made by the Secretary of State. Yet there are fears that he will be shot, though how even the Mexicans, regardless as they are of the laws of humanity in carrying on war, can disregard the appeal for Maximilian's safety from the entire civilized world, it is difficult to see. His relatives in Europe are most anxious to obtain tidings from him. Yesterday the Austrian Minister received cable despatches from the Austrian Court, earnestly inquiring what may be his fate. These were shown to the Secretary of State and the President, at an interview granted the Minister, but they were unable to give him any intelligence additional to that already made public. The President thinks Maximilian will not be executed, but he knows nothing more than the world does of what may be the course of his captors. Cruel as they are, the Mexicans can scarcely afford to kill Maximilian; for it might cost them the support of the United States, and Juarez has too many rivals to risk losing that.

It is curious that Queretaro, which by its fall has ended the Mexican Empire, should have been the same city in which the treaty of peace was signed, after the war between Mexico and the United States 20 years ago, which gave the latter country Texas and California. The last victory, though by one Mexican faction over another, may also result in more annexation; for the Secretary of State already has his eyes bent upon the Northern Mexican provinces. The city which has acquired such fame by Maximilian's downfall, is 110 miles north-west of Mexico city, and is the capital of the Mexican State of Queretaro, a sparsely-settled, but fertile mountainous district of 2,444 square miles in extent. The city is fortified strongly, and was probably captured more from internal dissensions and the privations of its garrison, than by any extraordinary military skill on the part of its beseigers. Maximilian

entered Queretaro on February 19th, with 10,000 men, and found there 6,000 more under Mejia and Castillo. These were nearly all the troops upon whom he could rely, and he determined, by uniting them under his personal command, to settle, if possible, the quarrels about precedence among his subordinate officers, which had impaired the efficiency of his army. Maximilian thus found himself in the centre of a fertile portion of the country, if any country desolated by war, as Mexico is, can be called fertile; and equi-distant from his own capital, and that of the Liberalists at San Luis Potosi. But the Liberalists had already had cavalry parties marauding around Queretaro, and as soon as Maximilian posted himself there, they determined to begin the seige. They threatened Puebla, Vera Cruz, and the capital, and on the 1st of April an assault was made on Puebla, which ended in its surrender next day. Several thousand Liberalists had kept up a partial seige of Queretaro before this, and the fall of Puebla set free enough of their army to enable them to entirely surround it. They then began the seige in earnest, and had frequent and bloody encounters before its walls, which resulted in varying success. Maximiliam was deprived of supplies, and his garrison became discontented, and in some cases mutinous. Miramon, one of his ablest Generals, was badly wounded, and this added to his troubles. While he could successfully resist armed attacks, he could not resist the weakening effects of hunger and misfortune, and he began to treat with the besiegers. They rejected all terms of capitulation, determined to starve him into an unconditional surrender, and sooner, perhaps, than they anticipated, the surrender came. Escobedo had planned an attack upon an outwork of the garrison, known as the "Cruz Fort," for the morning of the 15th of May. The attack was made before daylight, and it was taken by surprise. In their retreat to the inner line, being raked by artillery, the Imperialists were thrown into confusion, and the Liberalists, who never anticipated so much success, were enabled to make a breach and get into the city. Probably fearing an indiscriminate slaughter, or, perhaps, as much disheartened as his half-starvad garrison, Maximilian met them with an unconditional surrender, and carnage ceased. All the Imperialists and all their munitions of war fell into the hands of their captors, without a single stipulation being made for the safety of any man's life. Whether the Liberalists cruelly put to death a score of their prisoners, as was the case at Puebla, is not known; but Maximilian, as late as May 17th, was safe. He was then being transported under guard to Juarez, at San Luis Potosi, 120 miles distant.

Juarez, who by this victory becomes for a little time the ruler of Mexico, is described by Secretary Seward's messenger, who bore the recent intercession for Maximilian's life, as a slow-motioned, stout, and heavily-built man, about 60 years of age, with short, straight black hair, and black eyes, a clean-shaven, broad, and coarse-featured face, expressive of much determination and general intelligence, and a large and well-set head. He is a full-blooded Mexican Indian. His utterance is slow, but marked with much decision. He speaks no English. Whether he will be able successfully to rule the turbulent country over which he has been called to preside, is a question that time can only solve. With so many rivals as he has, and in a land that has had an average of one ruler for every 15 months of the last half century of its existence, the chances of his having either a long or a quiet reign are decidedly poor.

CORRESPONDENCE.

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AMERICA.

Omaha, May 11, 1867.

Elder William B. Preston.

Dear Brother,—Through the blessing of our heavenly Father I am thus far on my journey home to the mountains of Israel. I have to thank the Lord for his blessings to me, for I

never enjoyed such health before. The country is rich and the climate beautiful. I have certainly read of the beauty of the American climate, but like the hungry man reading or hearing of a rich feast, whilst he was not permitted to partake of it, behold he was hungry still, and his soul unsatisfied; so it was with me, I had heard and read of the beautiful land of the West, but to realize the clear, blue sky, the rich and fertile ground, yielding its choice fruit, I had to have practical observation. Of a truth, this is a goodly country. I have not seen anything of the misery and squalor that is to be found in Liverpool; everybody here is full of business of some kind, and I think no man who is willing to work need go hungry, or lack those creature comforts so necessary to the happiness of man.

The railway work in Omaha is all completed. Two trains are daily running to the North Platte, and I believe the engineer is laying down the rails two and a half miles per day. There are about two thousand soldiers here going West. The Indian war is the all-absorbing topic, and the feeling in general is, that the Indians will prove quite a match for Uncle Sam. Many entertain the idea that the red men are assisted by the whites; but be this as it may, Laman is vexing the Gentiles with a sore vexation, and I am led to believe that many who yesterday left here with shouts of triumph, will lay their bodies down in their attempt to subdue the red skins. There have been quite a number of various tribes in Omaha this week. I was quite interested, and took a good long look at both men, women, and children. I saw one young man, who really was handsome in face and beautiful in figure: he carried his bow and arrows, and had a long eagle's feather fastened to the top of the bow. Surely they are of Israel, and the day of their redemption is nigh.

I have a fine view from where I am writing, of Council Bluffs, Florence, and the long, long road over the Plains West. I have felt since I have been here, to turn my face to the West when calling upon my heavenly Father for the guidance of his Holy Spirit, that I may live to see the face of the Prophet, and mingle with the people of God. There are some scores of teams here—mules and oxen ranging in price according to quality. The grass is but short yet. The general emigration will not commence until the beginning of next month. I do not know whether I shall be able to go on or not. I expect brothers Russell, Call, Brown, Smith, &c., will be here by the end of this month, and I shall then be guided by their counsel. I expect that I am the only member of the Church in Omaha. There are plenty of men who profess to be "Mormons," and some who have been to the mountains, but have made shipwreck of the faith they once knew to be true.

The man I started to work for, told me he was a "Mormon," that he knew the Gospel was true, but that Brigham Young was an impostor. I very soon discovered that he was in the gall of bitterness, and that he had neither part nor lot with the Israel of God. I have seen the spirit of evil made manifest in the old country, but never anything like unto what I have seen displayed here by apostates. President Young, his Counsellors, the Twelve, and all the Authorities of the Church, are spoken of with a bitterness of soul that savors much of the bottomless pit. When they found out that I was a Salt Lake Mormon, as they were pleased to call me, they made it their business to tell the passers by that I was one of Brigham's men, bound for Salt Lake. Very nearly all have something to say to me—telling me to stop here, and then go with them to Jackson county; but I said to the crowd, Gentlemen, look at me full in the face, and allow me to bear my humble testimony; and for a while I got order, for they were at me three at a time, wishing to convert me from the error of my ways.

I bore my testimony to the truth, that I knew Brigham Young was the legal successor of Joseph, and the inspired leader of Israel, when they cried out "Go on, go to hell, he is one of Brigham's—just suit Brigham," &c. I said, gentlemen, I have received a greater testimony now, and I am more convinced that you have not the Spirit of God by the spirit you

manifest. Some felt ashamed at the ill feeling shown towards me, being a stranger, and said, "We wish you no harm," &c. I said, I am not afraid, my trust is in the Lord. They wanted to shake hands and be very kind to me, inviting me to their meeting, &c., but I had quite sufficient to convince me that they have the seeds of death in their midst.

Kind love to all the brethren with whom I am acquainted, and the same to you, from your humble brother in the Gospel,

SAMUEL CARLISLE.

ENGLAND.

Newport, Mon., May 27, 1867.

President B. Young, jun.

Dear Brother,—Having been released from my ministerial labors in this country, with the privilege of returning to our mountain home this season, I have thought it might not be out of place, before the time of my departure arrives, to furnish you, and the readers of that bright little luminary the STAR, with a synopsis of my travels and labors in the kingdom of God in this last dispensation of mercy to man, as an item of history.

In the year 1840, on the 10th of April, I was baptized for the remission of sins by a man holding authority from God, in the river Gryfe, which flows through the little village of Bridge of Weir, Renfrewshire, Scotland. A few months afterwards, being called and ordained to the holy Priesthood, I immediately began, in much weakness, to proclaim the words of life, and declare and testify to the people in the villages and towns in that region, that God had spoken from the heavens, and revealed the fulness of the everlasting Gospel in its primitive simplicity, excellency, and power, with authority to preach and administer the ordinances thereof to all true penitent believers. The Spirit and power of the Almighty attended my labors, and in weakness I was made strong, and soon became an humble instrument in His hands of bringing many of the truly honest to a knowledge of the truth. I continued travelling and preaching the Gospel in my native land, with much success, for nearly four years. In the year 1844, in the month of April, at a general Conference held in Liverpool, I was ordained to the High Priesthood, and received an appointment to preside over the Sheffield Conference, where I labored, and subsequently in the Hull Conference, until December 1848, during which time many were added to the Church.

In January 1849, I sailed from Liverpool for New Orleans, on the ship *Zetland*, and was one of the counsellors to Elder Orson Spencer, who was President of the company. On or about the 28th of October, after having encountered a most terrific snow storm, well known to many who emigrated that season, I arrived in Salt Lake Valley. In 1856, in the month of April, at a General Conference, I was sent on a mission to Europe; arrived in Liverpool in July following, when I received my assignment from Elder Orson Pratt to labor in Scotland, and succeeded Elder James Park in the Presidency of the Scottish District.

In 1858, in the month of June, I returned to the Valley in company with many others of the Elders who had been on missions to different parts of the world. On our arrival in Great Salt Lake City, we found our houses, but where were our wives and children to receive us, and bid us welcome to our homes again? They had fled—the bloodhounds were on their track—they had gone to seek shelter in the caves and dens of the mountains. Having learned from years of experience that it is better to obey God than man, they resolved to sacrifice houses, lands, possessions, and life itself, if required, sooner than forsake their religion and their God. I need not dwell upon this part of our history, as it has been before the world for years.

In 1864, in the month of April, at a General Conference held in Great Salt Lake City, I was appointed on my present mission, and left there on the 4th of May following, and landed in this country on July 19th. A few days afterwards, at a meeting of Elders held at 42, Islington, Liverpool, Scotland was assigned as my field of labor, under the direction of Elder Henson Walker. I travelled in company with

Elder Walker, visiting the most of the Branches of the Church composing the Scottish District, preaching the Gospel, and blessing and comforting the Saints. While thus engaged, I received an appointment to succeed Elder John Sharp, jun., in the Presidency of the Dundee Conference, who had been released and appointed to labor in the Scandinavian Mission. In a few months afterwards, I was released from the Presidency of that Conference, and sent to take charge of the Edinburgh Conference, where I continued my labors until Jan. 1866, when at the General Council of Elders held in Birmingham, I was released and appointed to succeed Elder J. C. Wixom (who was released to return home) in the Presidency of the Cheltenham District, comprising the Cheltenham, Worcester, and Herefordshire Conferences. I have been laboring here now for the last twelve months, to the best of the abilities which God has given me.

Before leaving my present field of labor, permit me to say a few words in relation to the circumstances and condition of the Saints in this District. In a temporal point of view, many of them are really poor. In the agricultural parts of the country the brethren have to labor from ten to sixteen hours per day, for a salary of from eight to ten shillings per week, and have families numbering from four to eight persons to maintain; yet they are rich in the spirit and graces of our holy religion, and are ever ready and willing to render what little assistance they possibly can to spread the Gospel and build up the kingdom of God; and I can say truthfully that I have received, as well as other Elders, much more kindness from such, than from those who are in much better circumstances, and I feel to say in my heart, God bless the honest poor, abundantly reward them for their many acts of kindness and liberality to his servants, hasten the day of their redemption from bondage and oppression, and gather them from the midst of wickedness, which is spiritual Babylon.

By reading the foregoing, it will be perceived that by the time I shall have reached my valley home, that I have devoted about fifteen years out of twenty-seven in travelling and preaching the Gospel of the kingdom of God, and I can declare and testify they have been the best and happiest portions of my life; and when I reflect upon my past labors, and the providences of God which have been thrown around me, I am filled with joy inexpressible, and feel truly thankful to the Almighty that I have been thus far preserved in the truth, and hope, by being humble and faithful, to endure to the end.

With very kind regards to yourself, brothers Franklin D. Richards, W. B. Preston, and all in the office, I remain your fellow servant,

JAMES URE.

Southampton, June 10, 1867.

President B. Young, jun.

Dear Brother,—Inasmuch as many have given a brief account of their travels and ministry while on their missions, I also throw in my mite before returning home.

I was appointed in the spring of 1865, on a mission to Europe, and left Great Salt Lake City the 26th of May, in company with 45 Elders. I landed in Liverpool on the 11th of August, and was appointed to labor as Travelling Elder in the Birmingham District, under the Presidency of Elder D. P. Kimball, and remained there until the 6th of October, when I was appointed to take charge of the Southampton Conference, where I have labored since, being appointed District President at the Council held in Birmingham, January 1866.

In much weakness I have labored to the best of my ability, and the blessings of the Lord have attended my administrations. The sick have been healed and the lame made to walk, and I have realized many of the sayings of the servants of God in my behalf. I have never wanted for friends in all my travels, and the Saints have been extremely kind to me. May the blessings of the Almighty attend all such, and may the way be opened for their deliverance.

Now that I am released to return to my mountain home, I realise that my mission is not ended, but it is only a change of my field of labor. I never

felt better in my life, and the kingdom of God is all and in all to me.

I thank you for your kindness, and the confidence reposed in me. The Elders laboring with me are good men, and may they be greatly blessed while travelling in this adulterous nation.

Lest I take up too much of your time, I will close, praying for your welfare, and may God ever bless you and all Israel. I remain, as ever, your brother in the Gospel,

A. N. HILL.

SUMMARY OF NEWS.

—o—

The Emperor of Austria was crowned King of Hungary on the 8th inst.

The Russians have left several churches in the country they have just ceded to the United States. A great many natives belong to the Greek Church, and it is possible that in those distant regions members of both churches (Greek and Protestant) may worship in the same temple; but it is not probable that this will lead to any real union between them.

Advices have been received in Marseilles from the Mauritius, by which it appears that a fearful epidemic is making extraordinary ravages, 6000 deaths having taken place on that island. Great consternation prevails.

At a missionary prayer meeting in Liverpool on the 6th of June, it was stated that the London Missionary Society had a deficiency on their balance-sheet for last year of £20,000. The Rev. T. Shillito said the tide of worldliness had been rising in the Christian church, damping if not extinguishing their love to Christ, and their ardor in the missionary enterprise. The root of the evil would never be reached by the excitement of continued public meeting, it must be done by going back to the Bible, and learning afresh the A B C of the Gospel they professed to believe.—[We should be rejoiced to hear that the gentleman's suggestion was acted upon by the ministers and people of all denominations. Go back to the Gospel alphabet, you have all begun at the wrong place.—ED.]

THE GOVERNMENT POSTAL TELEGRAPH SCHEME.—The Post-office authorities are said to be busily engaged in maturing their postal telegraph scheme. It will be incorporated in a bill which is to be submitted to Parliament as soon as the Reform Bills have left the Commons. A compulsory purchase by the Government of the plant and interest of all the existing telegraph companies was originally contemplated, but the Treasury and the Board of Trade have taken some objections to this course, and the bill will now be of a permissive character, giving the companies the option of sale on terms to be agreed upon with the Government. When the Government has acquired the telegraph lines, they will become a department of the Post-office. New wires will be laid down, and existing wires rearranged and redistributed on postal principles, combining despatch with a low uniform rate of charge, and prepayment by stamps. It is proposed to begin with a shilling rate for any distance, which will frank a message of 20 words, without including the names and addresses of either the sender or receiver. The message will be delivered free by special messenger within the radius of a mile, so that a considerable demand will be created for the services of lads and young men. Railway companies, it is assumed, will be glad to sell the use of their surplus wires to the Government, and to permit additional wires to be laid down along their lines. In London, each of the ten postal districts is to have its own central telegraphic office, and each receiving-house in those districts will be a subordinate office. Pillar boxes will be used for the deposit of messages. More frequent collections will be established; and as soon as the message deposited in the pillar-box reaches the head office of the district, the telegram will be transmitted to its destination.—*Builder.*

MARRIED:

At Farmington, Davies Co. April 2nd, 1867, by Bishop John W. Hess, Charles W. Stayner to Frances Turner, both of England.

DIED:

Cresswell.—In Mount Pleasant, Sanpete county, May 2nd, William Cresswell, late President of the Longtown Branch, Staffordshire Conference, aged 65 years.

Emery.—In G. S. L. City, May 2rd, 1867, George Emery, from Doncaster, Yorkshire, England; born Aug. 4th, 1792: baptized Sept. 1841; emigrated to America in 1848.

POETRY.

—o—

MY MOUNTAIN HOME!

My Mountain Home! These words contain
More potent charms than Chaldecan art,
Begirt by love and friendship's chain,
Whose rosy links bind heart to heart.

There, dear association tells
With fluent, but with whispering tongue,
Through all the heart's remotest cells
The mystic influence it has flung.

Bright spots are scattered o'er the face
Of Nature's broad expansive breast,
And beauty's lines we love to trace,
But yet these cannot make us blest.

We sip their sweets, but hasten on—
These cannot fix a home-bound heart;
It seeks that spot to rest upon
From which it never more may part.

Who has not felt the 'witching power
That draws the wanderer back to home?
How bright the sun shone on that hour,
And seemed to shine for him alone!

We travel through life's desert waste,
The sunny spots enchain us not,
They glad our eye, but on we haste
To Home's endeared delightful spot!

We meet but one such spot on earth,
Enclosed by Home's enchanted ring,
On that we find no sterile dearth;
To that through all we fondly cling!

My Mountain Home! The spot on earth
That's dearest to my heart and eye,
Where all my brightest hopes have birth,
Where all my earthly treasures lie.

Away from thee I'd seem to lose
The bright elastic spring of life,
And pine for thy serene repose,
Unsullied by the world's sad strife.

Oh! ever through this world of care
"My ain fireside" has held my heart,
And all my bliss has centred there,
Till it's become of life a part.

There have I drunk from life's mixed cup,
The nectar and the gall within;
There may I drain the mixture up
When I Eternal Life begin.

My brain must reel, my heart grow cold,
And all their chords must be unstrung,
Ere I let go the mystic hold
Thy mystic web has round me flung.

My Mountain Home! My blessed home!
Oasis in life's desert waste!
E'en laid within the silent tomb
Thy rivet ne'er can be displaced!

G. S. L. City. HANNAN T. KING.

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MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 26 Vol. XXIX. Saturday, June 29, 1867. Price One Penny.

VITAL QUESTIONS.

BY ELDER ORSON HYDE.

—o—

Is it a wise policy for the Government of the United States to attempt to suppress "Mormonism" and the "Mormons" by force of arms, or by any other means, or is it not?

Is it a wise policy for the Government to attempt to throw anything in the way of the "Mormons" or in the way of "Mormon" progress? "Mormonism," as it is termed, does certainly exist, and it is either true or it is false. God has spoken from the heavens through its votaries to the nations of the earth, or he has not. Now for the argument. If God has not spoken from the heavens through "Mormon" Apostles and Prophets, then is our preaching vain, and the faith of the Saints is vain, and our whole system is founded in error and falsehood. In this light the Government looks at it, and proposes many plans for its destruction. The rabid portion of the Government is for blowing its brains out at once; others, more human, as outward appearance might indicate, are for giving it a lingering death in a very mild form. If "Mormonism" be error and false, it will destroy itself by letting it alone, and thus save the Government much anxiety and more expense in exterminating it. But the Government say, if we let it alone it may do great mischief before it falls of itself. This is true, but more mischief will accrue by an attempt to suppress it by force. Moreover, it is not popular for one man to beat and bruise another to reclaim him from his wrongs. Flogging in the army and navy has been made to yield to the popular voice of the nation, and I believe corporeal punishment for crime throughout the nations is nearly obsolete, except for capital offences, and even that is questioned by a very respectable minority. I do not recollect reading of any nation that gained much credit, prestige, wealth, or prosperity, certainly not much fame, by waging war against religion, or even against religious fanatics. Wherever we find such in history, it seems to be stamped with dishonor. But suppose we now look at the subject in the light of truth, emanating from the God of heaven. It is a wide stretch of human ambition and power to array themselves in hostility to the great Jehovah. How com-

pletely futile is human prowess in resisting the current of heaven's decrees! He can pour out the spirit of war upon the nations that attempt it. He can make them mourn. He can send plagues innumerable. He can cause whirlwinds and tempests, famine and earthquakes, fires and floods. He can impregnate all our food with animal life, which when eaten may be bequeathed to our systems—myriads of living insects to prey upon our flesh, so that our eyes will fall from their sockets and our flesh from our bones. These, with penalties in a thousand different forms, are the price of opposing the Almighty, and of waging war against his designs. Are these not consequences more serious than all the mischief that a few fanatics could accomplish before their end if let alone? "Mormonism" is the truth of God, and he or they that fight against it kick against the pricks.

Repeated attempts have been made to annihilate "Mormonism." Our enemies murdered our Prophet and some Apostles, besides many other friends. They subjected us to much inconvenience and suffering in the various persecutions which they inaugurated against us. But in all their efforts have they annihilated "Mormonism" or the "Mormons?" Neither. What evil have the "Mormons" done by outliving their past persecutions? None at all; but no thanks to our persecutors for this. What mischief has happened to the nation, as a penalty for allowing these persecutions against the Saints, and for never attempting the punishment of the perpetrators of these deeds, nor yet to indemnify the Saints for their losses? The nation's history for the last ten years must answer these questions. What mischief will the "Mormons" do if let alone? None at all, but will do good all the days of their lives.

Now we have shown that it would be more economical, more honorable, and more safe for the Government to let what they are pleased to call religious fanaticism alone. But time will reveal the fact, that which they are pleased to call a religious fanaticism, is nothing less than the revelations of God to the nations of the earth, and he or they who fight against it, thrust the dagger to their own hearts, or if they devise any plans to cripple and embarrass, or retard the work of God, they will find that all they do helps it along.

So long as the nation figures against the Latter-day Saints, will it fail to soundly heal up its own national wounds.—*Salt Lake Daily Telegraph.*

REAL PROGRESS.

BY ELDER A. N. MACFARLANE.

(*From the Latter-day Saints Phonographer.*)

The present age is supposed by many to be the most advanced of any period in all the world's history. That men have advanced in many things is a fact which few will seek to dispute; but that we live in the most advanced age, in the most extended sense of the word, is a mistake which it becomes our duty as Latter-day Saints to correct. The success which has attended the research of modern times, and the fruits which scientific men have seen of their labors, have led many to the conclusion that of necessity the world is advancing; such, however, we are sorry to say, is very far from being the case, at least, it is not so in what is called religious or spiritual things.

The Apostle Paul, when speaking of the Church as it existed in his day, with all the beauty of a perfect body, with its Apostles, Prophets, Evangelists, Pastors, and Teachers, intimated that all these should continue "till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man." Now the Apostle here speaks as if it were of all

thing the most necessary that the offices held by those ordained to these high callings should remain, as being the only means known that would ever bring about that unity so much to be desired by the people of God. That the world is without this unity, is a fact visible to all. The numerous creeds, sects, and subdivisions of sects, to be met with in such numbers in all parts of the earth, declare it in a manner not to be misunderstood. Has a more excellent way been discovered? If so, by whom, and where are the better fruits which might be expected as a result of the better law? If that which is perfect has really come, then that which is in part may be done away; but where, we would ask, is the perfection, and in what respect are mankind improved? Formerly the Saints only saw in part, prophesied in part, &c., and were no doubt earnestly looking for the coming day; and it would seem that some are foolish enough to believe, that because there are no Prophets to be met with now, no spiritual gifts, no speaking in tongues, no visible manifestations of the power of God over the powers of darkness, that which is perfect has of necessity come.

Perfection *has not come.* The more excellent way has not been discovered. The knowing in part *has not been* superceded by the people knowing also as they are known. Such being the case, the necessity at least for the blessings promised through the Apostle Paul, still exists, and the world is in reality starving for the bread of life. Some among the many parties may have "a form of godliness," if so they have not the power. The Priesthood of the Lord is not with them, and the authority to act in the name and by the power of God is a matter never dreamed of. How, then, can it be truly said that this is an age of progress? How, in the face of all this spiritual darkness, can it be supposed that the world is advancing? How is it possible to suppose that there has been progress in religious things, which will correspond in any degree with the progress of the world in what is termed secular matters. The fact is, that the progress and advancement men have made in scientific study and research, have tended the more to eclipse, and put forever in the shade, the stand still systems of modern divinity.

Surely it is no evidence of progress, that there are so many sects to be found among those who profess that they have no need of that which was promised as the only means of bringing about the unity of the faith. Is it an evidence of progress, that there are now many lords, many faiths, and many baptisms, as well as many different modes of worship? Some believe in the necessity of faith, and faith only, while others believe that without works as well as faith, it is impossible to please God. Some there are who would fain enjoy the gift of the Holy Ghost, but who seem to have made up their minds that unless the Lord will let them have it in their own particular way, they would rather remain without its aid; others, with very commendable zeal, are anxious to have the Gospel carried to the most remote parts of the earth, while thousands in their own land are allowed to remain in what is considered gross darkness, without the smallest hope of salvation.

These are some of the inconsistencies to be met with in the latter days. Truly, as the Apostle said of the Jews of old, it might be said of many in our own day, "They have a zeal towards God, but it is not according to knowledge." Would it not be far better for those who desire to see righteousness established upon the earth, were they, like the woman spoken of in the parable, who lost one of her pieces of silver, to seek diligently until they had found that which has been lost? Surely there is truth to be found upon the earth which might be obtained, if sought for with diligence, by those who are anxious to find rest for their troubled souls. The elements of real progress are within the reach of all who choose to put in practice the principles revealed through the Gospel in the latter days.

If there should be among "anxious inquirers" at the present time, any real desire to find the better way, the proper course for them to pursue is, first of all, to throw aside their forms of sectarian worship, which only tend to becloud and stupify the mind, and instead of cheering and enlightening

the understandings of honest seekers after truth, to fill them with doleful forebodings, and utterly prevent them from making that progress which they may in all honesty desire. After sincerely repenting of their sins, the next thing for them to do, in order to enjoy the benefits to be derived from a faithful performance of their part of the great work of progress is, to take advantage of the means provided, through which the remission of sins is to be obtained—namely, water baptism. This sacred ordinance, if administered by one duly authorized, cannot fail to manifest to the candidate for salvation, the superiority of the doctrines of the Gospel over the man-made systems of the day. The foundation will thus have been laid, and a preparation made for the reception of the Holy Ghost, which, after being received through the appointed channel, will open up a field of progress, very little dreamed of, even by those most desirous of enjoying its blessings.

When these principles have been more fully developed among mankind, and the principles of true government have become better known, we may hope for the time to come when men will not need to lay again the foundation of faith towards God, repentance from dead works, &c., but will go on unto perfection. The fruits of real progress will be enjoyed by them, and they will, if faithful in the discharge of their duties, receive line upon line of that which will make them wise unto salvation. It will then be seen that that which the world considers advancement, may have been, after all, a departure from the principles of true progress.

It is in vain for men to profess their faith in, and love for Jesus Christ, while they do not even make an attempt to do the things which he has required of them. But just as sure as the honest soul shall turn from the error of his ways, and seek to embody in his life the principles of truth as they are imparted by the messengers of salvation, and unfolded by the sweet whisperings of the Holy Spirit, shall his progress be certain, and his faith become brighter and brighter until the perfect day.

SENSELESS AND WICKED.

—o—

It is frequently said that "Mormonism" and the "Mormons" constitute the greatest study for the American people, in fact for all Christendom, but it may be said that the people who consider themselves born to put down "Mormonism" and the "Mormons" are a far greater study to every honest man.

One time it was the fashion to accuse the "Mormon" people of all manner of crimes, and occasionally we still hear rabid charges of that complexion, not near so often as formerly, nothing like so often. Utah, a few short years back, was far more remote, inaccessible, isolated, unknown, than she is now, and representations derogatory of the character of her citizens were far more readily accepted by the general public, because comparatively few men of comprehensive and liberal views and wide public influence had then visited the Territory, and consequently there was the greater chance for misrepresentation to be largely accepted, to pass current from inability to detect it.

Now, however, the case is somewhat different. A respectable sprinkling of men of information, judgment, position, and influence have visited Utah, and the number increases yearly, both from "the States" and Europe, and probably will continue increasing for years to come. As a natural consequence, the character of our citizens is beginning to be better understood and somewhat more justly appreciated than heretofore. Men and women of intelligence and weight in society begin to see that "Mormonism" is a very different thing, and the "Mormons" are a very different people, to what they have been almost universally represented and understood to

be. Men of sense and intelligence are beginning to comprehend that the "Mormons" are not a degraded, lustful, debased people, as they have been frequently characterized, but the tardy acknowledgment is beginning to be rendered that to them belong, by indubitable and pre-eminent ownership, the sterling qualities of honesty, industry, sobriety, temperance, obedience to law, peaceableness, chastity, enterprise, endurance, moral courage, faith, charity, in fact, the whole round of virtues in as large a degree as can reasonably be expected in humanity.

Strangely inconsistent, however, as it may appear, when many minds of superior intelligence are beginning to see that they have been deceived in regard to the true character of the "Mormons," and that this people are actually developing many most admirable traits, and none that the universal world, or past history, would vote as degrading, debasing, or immoral, yet there are persons living, who claim a large share of intelligence, but who, in the face of all this favorable testimony, sometimes of their own eyes, would legislate for and deal with the "Mormons" in the most pitifully narrow, small, unjust, tyrannical spirit conceivable. Such persons, in their intemperate, almost delirious zeal to regulate "Mormonism," would ignore Constitution, fundamental principles of government, reason, justice, and every other proper and healthful consideration, in order, if possible, to compass the exemplary punishment of the "Mormons" for daring to exercise their inalienable right to worship God according to the dictates of their consciences.

Among such unconstitutional, un-American, unjust, unreasonable measures, may be classed the suggestion of Gen. Hazen to kidnap, carry a thousand miles away, and confine for an indefinite period, a "Mormon" dignitary for every murder committed in Utah; the provision by Ben. Wade, or Howard, or some other wiseacre, to forbid all marriage in Utah, except by a United States Judge, which would not be marriage at all; and the equally tom-foolish and villainous bill of Senator Stewart, to rob our citizens of the limited patches of desert which they have redeemed from aridity and barrenness, and at great labor and expense made habitable, and to heavily fine and imprison every man who will not swear that he has not been married to more than one wife.

When a man talks like that, no matter what his position, or what vestments or insignia he may be able to show, there are good reasons to think that his true nature is not what he would have it seem. He may don the lion's skin, but his voice incontrovertibly proclaims the true character of the animal, and that beneath the skin of the noble beast will be found the undeniable and extremely liberal appendages of a very different sort of animal. If some persons would hold their silly tongues and hide their ears, many other people might account them wise, but sight and sound of them dispels such illusion.

It is one of the mysteries of iniquity, and is also a curious psychological phenomenon, worthy of careful scientific investigation, that those geniuses who undertake to deal with "Mormonism" regulatively, almost invariably take leave of the modicum of sense, however slight, with which they may have been endowed, and exhibit such an amount of folly and utter absurdity in the measures which they propose, that even their adherents can see the ridiculous position in which they place themselves. Why this is so, we leave for the savans to determine. We have heard it said, however, that whom the gods would destroy they first make mad, and it may be even so.—*Salt Lake Daily Telegraph.*

Speaking to a Friend of his Faults.—It is one of the severest tests of friendship to tell your friend of his faults. If you are angry with a man, or hate him, it is not hard to go and stab him with words; but so to love a man that you cannot bear to see the stain of sin upon him, and to speak painful truth through loving words—that is friendship. But few have such friends. Our enemies teach us what we are at the point of the sword.—*H. W. Beecher.*

MINUTES OF THE WELSH DISTRICT CONFERENCE,

HELD IN THE TEMPERANCE HALL, ABERDARE, SOUTH WALES,
SUNDAY, MAY 12, 1867.

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Present on the Stand—Elders F. D. Richards, of the Quorum of the Twelve Apostles; John Parry, President of the Welsh District; Charles W. Penrose, late President of the London Conference; F. C. Anderson, President of the Bristol Conference; Elias Morris, John D. Rees, Richard J. Davies, Barry Wride, and William White, Conference Presidents, and James Boden, Travelling Elder.

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11 a.m.

Meeting opened with singing by the choir. Prayer by Elder C. W. Penrose. Singing.

Elder John Parry said that instructions would be given during the day both in Welsh and English, so that all might be edified, and called on the Presidents of Conferences for their reports.

Elder E. Morris read the Statistical and Financial Report of the Glamorganshire Conference, and said that as a general thing the Saints were in good faith, and united in the work of the Lord. Much preaching had been done during the past winter, but the prejudice that existed prevented many from attending the meeting places. Many who believed the work to be true, had not sufficient moral courage to embrace it. The local Priesthood were preparing to preach the Gospel, and make their voices ring through the dingles during the summer. The spirit of emigration was upon the Saints, but as trade was bad their means were limited.

Elder W. White read the Statistical and Financial Reports of the Pembrokeshire Conference, and said the Saints were doing the best they could to conform their lives to the Gospel. Many persons were favorable to the work, and he thought some would be baptized shortly. Some of the Saints had been rather sleepy, but they were awaking and preparing to go to Zion.

Elder J. D. Rees read the Financial and Statistical Reports of the Swansea Conference, and said he had received the Conference in good condition in the latter part of 1866, and was trying to keep it so. He thought there was a fair prospect for doing good. The Saints were very desirous to emigrate, and were striving to live their religion.

Elder R. J. Davies read the Reports of the Carmarthenshire Conference, and said that many had joined the Church in that part of the country, but most of them had emigrated or removed, and the few who were left were very much scattered; some had to walk twenty miles to meeting. He thought most of them would emigrate in 1868. They had commenced to preach in the open air.

Elder B. Wride said he had formed acquaintance with nearly all the Saints in the Monmouthshire Conference. A few were scattered through Breconshire, who had not been visited often by the Elders, and of course there was not so much life among them as among those who could receive more instruction. They were preparing for out door preaching, and laboring for the progress of the work generally, and some who had been convinced years ago of the truth of the Gospel, had lately mustered up courage to embrace it. Read the Reports.

Elder J. Parry read the Reports of the North Wales Conference, on behalf of Elder T. P. Green, who was not present, and reported the Conference in good condition. The people in that region were very much prejudiced against the Gospel. Elder Parry said he had travelled through all the Conferences in the District, and the brethren had given a correct statement of their respective fields of labor. They were united with him in carrying out instructions, and the local Priesthood were also, as a general thing, doing the best they could. He wished to carry into effect the counsels of those placed over him, and desired all to remember that "He that wait-

eth to be commanded in all things, is a slothful and unprofitable servant," and that "if he receiveth a commandment with a doubtful heart, he is damned."

In the Welsh District up to March 31, 1867, there were 48 Branches, 289 Elders, 59 Priests, 27 Teachers, and 41 Deacons. During the year, 297 were baptized, and 277 emigrated: total number, including officers, 1578. The total amount raised for all purposes during the year, was £674 3s. 11½d.

Elder Parry then presented the Authorities of the Church, who were unanimously sustained.

Closed with singing. Prayer by Elder E. Morris.

——— 2 p.m.

Opened with singing by the choir. Prayer by Elder J. D. Rees. Singing by the choir.

Elder Charles W. Penrose said he felt glad to meet with the brethren in Wales, and to behold the sincerity and earnestness which he could see depicted upon their countenances. He reasoned upon the constitution of the kingdom of God, and showed the position and authority of the various officers and quorums which governed it; showed its independence and durability as a living body, which would never die or fade away. He referred to his early career in the Church, and the testimony he received before leaving England, and to his experience in Utah. Bore testimony to the fidelity of President Young as a Prophet and leader in Israel, and to the growth and increase of the people in both temporal and spiritual things. Showed that our religion was calculated to improve us in all things, and to teach people to live in peace at home and in harmony with their neighbors. Argued that the Saints of Latter-days should be more energetic than the Saints of former days, because they have a greater stimulant to exertion—viz., that the latter-day kingdom should not be prevailed against, but become the dominant power in the earth. The great question with all should be whether we individually shall prevail with the kingdom. Concluded by exhorting the Saints to faithfulness and diligence.

Elder F. D. Richards said that in the multitude of business matters, the Saints were apt to forget the things of the kingdom, and hence the necessity for their assembling together to be instructed in the ways of the Lord. There was a difference in the appearance of a Saint to that of a man of the world, and the reason was, that the Gospel has brought the Saints under the influence of the Holy Spirit, which gives joy and understanding, and makes the countenance lively and cheerful. To accumulate the things of earth seemed to be the highest aim of the world; but the Saints delighted in the Gospel and its true riches, and were gaining light and understanding, which would put the wise men of the earth to shame. He exhorted the Elders to go forth and make the valleys of Wales ring with the sound of the Gospel. If they went out destitute of the Holy Spirit they would feel weak, and through the prejudices of the people they would feel a certain degree of shame; but the Elders of Israel should go out in the power of God, and tell the plain truth as it is. There was nothing to be ashamed of in the Gospel. He reasoned upon the subject of polygamy; showed that the laws of heaven were revealed and its blessings dispensed in ancient days through the men who practised that sacred order of marriage; there was no need, therefore, for the Elders to apologize for it now, nor to be ashamed to defend it. Pictured the fallen and degraded condition of humanity, the guilt and shame to which thousands of earth's fair daughters were brought, and said that if ministers overlooked these things, and if they could not learn in college that these sins led to destruction, the Lord would teach them by a terrible demonstration, and bring their wickedness to light. The Lord was ashamed of them and of their ways. The marriage vow had become a trifling thing with them, and men would boast of their achievements in leading women to pollution and disgrace. He wished the Elders to go forth boldly, and warn the people that unless they repent, the Lord would destroy them by his judgments. He invoked the blessings of God upon the faithful and their generations after them forever.

Elder F. C. Anderson expressed his pleasure at meeting with the Saints in Conference, and was thankful for the privilege of coming forth from Zion to bear his testimony to the nations. He had been laboring in Scandinavia, where the people were more willing to hear the Gospel than in this country. Exhorted the Saints to live their religion, so that if the people would not come to hear the Gospel, they might see by our example that this was the work of the Lord.

Elder C. W. Penrose sang "O England my country." Dismissed with prayer by Elder John Parry.

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6 p.m.

Opened with singing by the choir. Prayer by Elder B. Wride. Singing by the choir.

Elder John Parry addressed the congregation in the Welsh language. Said the principles of the Gospel preached in this Church appeared new to the world, but they were really very ancient, as any student of the Bible might discover. The Gospel contained things pertaining to this life as well as the life to come; it would teach men how to live, what to eat and drink, and all things necessary for their guidance. Men had no right to question the Lord in these things, and He was not going to consult them; but they ought to submit themselves with all their powers to the law of the Lord. Christ himself did not come to do his own will, and his Father gave him commandment what he should speak. This was one reason why the Gospel was called "a narrow way." The doctrine of the devil was "do as you have a mind to, only just acknowledge Christ by word." He referred to the remarks of Elder Richards upon the subject of polygamy, and bore testimony that the Lord had restored the ancient Patriarchal order of marriage, and commanded his people to practise it, and the brethren should be bold in defending it, for the men who practised it in ancient times were the only men with whom the Lord associated; also referred to the remarks of Elder Penrose, and testified that the time had come for the building up of the kingdom of the last days.

Elder C. W. Penrose spoke upon the Lord's plan of revealing his will in all ages—viz., through inspired Prophets, Apostles, &c. Showed that the people of old received the words of dead Prophets, but rejected living ones, and therefore came under condemnation, and that the people of the present day were taking the same course. Warned the Saints from following in their footsteps, for if they professed to receive the testimony of Joseph Smith, and would not hearken to the living oracles, they would be placed in a similar position. He reasoned upon the folly of supposing that mankind were prepared at death to go into the presence of the Father, and showed that all must be prepared and educated in the great science of life, before they could abide the Father's glory; also that the Lord would give no commandment that his people could not obey.

Elder F. D. Richards said that the great leading duty of the Saints at present was the gathering. They could not learn much while scattered among the wicked, and urged the necessity of economy, that they might save the means necessary to emigrate. Made some remarks upon the peaceful reign of Queen Victoria, and said it was to be attributed to the protection and freedom afforded to the Elders in preaching the Gospel in her dominions; but urged the necessity of gathering away speedily, for while the Lord scourged the nations for their iniquity, Great Britain could not escape. Spoke upon the wonderful protection of the Lord afforded to the Saints in their travels by sea and land, and upon the blessings to be obtained when they arrived in Zion, in the Lord's House, both for themselves and their dead. Referred to the miserable condition of the United States as a consequence of their rejection of the Gospel. Predicted further troubles upon them and other nations, and prayed that the Saints might feel uneasy until they had accomplished their deliverance from Babylon.

Singing by the choir. Benediction by Elder F. D. Richards.

BARRY WRIDE, Clerk.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 29, 1867.

EMIGRATION BY STEAM.

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THE march of modern ingenuity is onward, and half a century ago our fathers would have considered, and rightly too, the present system of carrying on the world as ruinous in the extreme. But every new phase of existence brings fresh ideas to the human mind, and the present improvements and modern inventions have certainly astonished the world. They are bewildered at their own great successes in partially overcoming time and tide, and they ascribe it all to their own ingenuity; but to the mind inspired by the Almighty to see and understand the latter-day work, all this seems but the precursor of the ushering in of His kingdom. Does not the Scripture say, "The Lord will hasten it in his time," and is it not made plain by the context of this passage, that God referred to the dispensation of the fulness of times?

Scarcely twelve years have passed since our people were wending their way across the trackless deep, voyaging for New Orleans, passing very near The Azores, and traversing the same water through which Columbus steered his ill-provided vessels, on his great voyage of discovery, three centuries ago. But this was a roundabout way to reach America, and carried us out of our course so many thousands of miles, that our people were compelled to leave Europe in the month of January, in order to traverse this vast ocean, and accomplish the almost interminable land journey which intervenes between the Atlantic seaboard and the Great Basin on the Pacific slope. More recently our vessels have sailed direct for the port of New York, whereby the sea voyage has been much shortened, although the expense of passage has decreased but little. The Lord is accomplishing his righteous purposes; and the history of our emigration, as a criterion that he will hasten it in his time, is one of the strongest evidences that He is revealing these great facilities for travelling, for the purpose of fulfilling his words spoken by the mouths of his holy Prophets.

To-day our people from Denmark, Norway, Sweden, Germany, Switzerland, England, Scotland, Wales, and Ireland, are embarked on a first class steamer, and with every prospect of making the voyage to New York in twelve days. The heavy roll and flapping sails of the clipper ship, have been exchanged for the steady motion and "speed swiftly" of the modern steamer. On the 21st inst., the steamship *Manhattan* sailed from this port with 408½ adults on board. The greater part of these were Scandinavians, and the rest from the British Empire. The Saints were organized into a company, with Elder A. N. Hill as President, and Elders Wilhelmsen, Ure, and Platt, as his counsel-

lors, who were unanimously sustained by the people. Elder Carl Widerborg addressed the Scandinavian Saints in their own language, blessing them in the name of the Lord. The English Saints were also exhorted to live their holy religion, and promised in the name of Jehovah, that if they would adhere to the principles of the Gospel, they should arrive at Zion in safety.

At 1.30 the steamer moved down the river, and those who were returning to Liverpool on the tender, were greeted with three parting cheers from the people who were about to quit their native shores to make their homes in a foreign land. Quite a number of returning missionaries were on board, happy in the prospect of soon meeting the loved ones who are waiting impatiently for the happy day when their husbands, brothers, and fathers shall return to gladden them with their presence once more. May the blessings of the Almighty go with them, and the winds and the waves waft them across the mighty deep to the land of their adoption.

Elder F. D. Richards will succeed me in the Presidency of the European Mission, and all letters should be directed, and all monies remitted to him.

BRIGHAM YOUNG, JUN.

DEPARTURES.—The magnificent steamship *Manhattan* left Liverpool for New York on Friday, 21st inst., having on board a company of Saints numbering in all 480 souls, of whom 290 were from Scandinavia, and 190 from Great Britain. The following missionaries returning to Zion were with the company :—Elders Archibald N. Hill, James Ure, Francis Platt, Nathaniel H. Felt, William Gibson, Ephraim T. Williams, Stephen Hales, and Richard R. Birkbeck, who have been laboring in England, and Elders Niels Wilhelmsen, Christian Christiansen, Lars P. Edholm, Andrew Nelson, Hans Hansen, Sören Iversen, Jens Hansen, Frederick C. Sorensen, Gustavus Ohlsson, and Svend Larsen, who have been laboring in Scandinavia. Elders Ure, Platt, and Williams, left their homes in Utah in the spring of 1864, and the others in the spring of 1865. They have had the privilege of bearing testimony of the Lord's great work among the nations of Europe, and are now returning to Zion with the blessings of the Saints and of those who have presided over them. There are none who have more cause for joy and pleasant anticipations, than the faithful Elders of Israel who have accomplished the missions assigned to them with integrity and honor, and have the privilege of rejoining their families, friends, and the Saints in Zion. May God bless his people on the good ship *Manhattan*, and preserve them on their journey by sea and by land, that they may go up safely to Zion's retreat "in the tops of the mountains," that they may there "learn of his ways and walk in his paths."

We are requested by Elder W. H. Miles of New York to publish the following :—"Priest Charles Kilpack, late of the Brooklyn Branch, Williamsburgh, L. I., New York, has been excommunicated from the Church of Jesus Christ of Latter-day Saints for apostacy. slandering the Authorities, robbery, attempting to abduct the child of Elder R. Tilt, and drawing a knife upon, and threatening the life of sister Parr. Charles Kilpack returned to England in the steamship *Chicago*, and will most probably make his way back to South-

ampton, and brother Pratt recommended that he be published in the STAR."—New York, June 3rd, 1867.

Our agents in Australia, South Africa, and the East Indies, will please take notice that the parcels containing the publications, &c., ordered by them, have been duly forwarded.

STEWART'S FOLLY.

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Among the various foolish measures which have been proposed for the settlement of the "Mormon" question, or to help in the settlement of that to some people most perplexing question, is the bill presented to Congress by Senator Stewart, of Nevada, and which may very appropriately be styled, Stewart's Folly.

The object of the bill is evidently to debar from the possession of property, from holding office, and from equality before the law, all persons having a plurality of wives. If the bill should ever become law, the scope of it would be to proscribe, to outlaw every person in the Territory, having a plurality of wives, unless he would perjure himself. That would be a pretty kind of law in a Bible land, would it not? The latter half of the nineteenth century is rather a late day to outlaw a whole people for religion's sake.

As to land ownership, the general government claims the primary disposal of the soil; but as all governments should be for the general benefit of the people, and as the United States government professes to be pre-eminently of that description, laws have been enacted, disposing, on liberal terms, of title to the soil to adventurous and enterprising improvers thereof. Although said laws are not so well adapted as they might be to the settlement of a wild, arid, broken, Indian country like this, yet our people could get along very well with them, if they were permitted to have free course in this Territory, as they are in other Territories and States. But the trouble is, a number of villainous busybodies are continually striving to prevent the hardy and worthy inhabitants of this Territory from enjoying, in common with other citizens, the laws and privileges accorded to citizens generally. Invidious and proscriptive special legislation is continually sought and urged respecting the people of this Territory, and every possible effort is made by a few malicious persons to prevent our citizens from obtaining government title to the lands which their admirable enterprise and unflagging industry have made habitable, productive, and valuable. Such pitiful small potato malice ought to be scouted from the Union, as too mean and contemptible to be patiently heard, much less to be entertained and deliberated upon, and those despicably small creatures who propose and urge such pettifogging, debasing legislation, deserve what they will inevitably enjoy some day—the scorn and contempt of every honorable man.

The inhabitants of Utah came a long and weary and dreary pilgrimage, and settled and reclaimed the least desirable section of the continent, a section which, in fact, did not belong to the nation when they first settled it; and now, if the government should listen to corrupt demagogues, and refuse to confirm the title of our citizens to the acres which they have redeemed from utter worthlessness, we have to say that our people can get along without such title. Our citizens respectfully claim the common rights and privileges of American citizens, and expect to enjoy them. But our people crave nothing—they are not of the craving sort.

Stewart's Folly would exclude from all benefit at law every person who will not swear that he has but one wife. Here is not only an express injunction against the Bible principle

of marriage, and a contravention of that principle in law that no man shall be required under penalty to criminate himself, but here is the greatest impunity for adultery and all manner of lewdness, and a great premium is set upon that filthiness and perjury too. Is it not very remarkable that just at the identical time when some folks are particularly anxious to outlaw plurality of wives, many influential persons in different States are recommending and seeking the legalizing of prostitution and open whoredom? Such are the undeniable facts, and they present some of the darkest features for the future of the relations of man and woman in the United States. Undoubtedly both those vile, degrading, and destructive measures have one common origin. The proposers and abettors of all such diabolical measures are of their father the Devil, for his works they do. Those who would have Abraham to their father, should do the works of Abraham. But quite a number of persons who by their words claim to be the children of Abraham, and hope to be gathered home into his bosom, show by their deeds that they think Abraham will be more likely to want to creep into their bosoms, and be very glad to get there, after renouncing all his wives but one, which of course that worthy ancient gentleman will be forward to do.

We have understood from some of our exchanges, that Speaker Colfax suggested Stewart as the most suitable general receptacle of the filthy productions of the regenerators. Well, Scripture does say that some vessels are made to honor and some to dishonor. Colfax is shrewd—he evidently knew his man.—*Salt Lake Daily Telegraph.*

CORRESPONDENCE.

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ENGLAND.

Leicester, June 11, 1867.

President B. Young, jun,

Dear Brother,—Having been released to return home to my family and friends in Zion, I thought I would give you a short sketch of my labors in these lands. I was called at the April Conference of 1865, with a number of my brethren. We left Great Salt Lake City on the 24th of May, and landed in Liverpool on the 28th of July. I was appointed to labor in the London District, under the direction of Elder Isaac Bullock, and he appointed me to labor in the Kent Conference, under the direction of Elder E. I. Stocking, until the Birmingham Conference of January 1866, when I was appointed by yourself to labor in the Leicestershire Conference, where I have labored in my weakness with much pleasure. We have baptized 37 since I have been in this Conference. The Saints here, as a general thing, are a good, kind hearted people, and I pray God my Father to bless them, and the Saints of the Kent Conference, for they also administered to my wants freely.

I am thankful to my Father in heaven for having the privilege of coming on a mission to these lands, for it has been a good school to me. I have rejoiced much, although I have had some opposition to contend with. It has enabled me to learn that which I never could have learned at home.

I will close, ever praying for the welfare of Zion and the cause of truth. I am, as ever, your brother in the Gospel of peace,

STEPHEN HALES.

Liverpool, June 18, 1867.

President B. Young, jun.

Dear Brother,—I have thought it just and right to add my mite in bearing my humble testimony to the work of God in these last days, through the medium of the MILLENNIAL STAR.

In 1849 I first heard, and then obeyed, the first principles of the Gospel of Christ. I had been all my life a believer in the New Testament doctrine, but could not find a people living up to it. One would say this principle was done away, and another

would say that was not needed in this enlightened age, until among them they destroyed the most precious parts of the Gospel, and thereby made it of none effect. My mind could not be brought to harmonize with this state of things; however, I managed to keep my head above water, in trying to do good to my fellow man, until the year 1849, when I had the pleasing satisfaction to hear the Gospel preached in purity by Elder Lewis Robbins, from America, when a feeling like an electric shock passed through my whole frame, and I felt for the first time that I heard the Gospel of salvation. I received it in, I trust, an honest heart, and have felt to be on hand for this work ever since that time, and continue to feel so.

I was appointed on a Mission to England at the April Conference, 1865, left the city of the Saints May 28th; travelled over the Plains in company with about 45 Elders, under the Captainship of Elder W. B. Preston; arrived in Liverpool August 1st, on the steamship *City of Cork;* was appointed by President D. H. Wells to labor in the Nottingham Conference, as Travelling Elder, under the direction of Elder James Townsend, who was as a father to me, until I was appointed at the Birmingham Council, January 1866, to succeed Elder Elnathan Eldredge, jun., in the Worcestershire Conference, where I have labored with all the ability the Lord has blessed me with in trying to do good, and where the Saints are living about as well as they know how under their circumstances. They are in poverty's vale, yet are looking forward to a day of deliverance from Babylon, though by their own means they will be a long while in gathering to Zion's land. They have treated me as kindly as they could do. I wish to make honorable mention of Elder James Ure as a man of God, he has also been like a father to me for the past year.

I feel to say God bless them and all Saints, and open the way for the honest poor, that they may gather home to Zion before the judgments and the wrath of God be poured out upon these wicked nations.

I have been released to return home this season, for which I feel to thank you. Though it came on me rather unexpectedly, I feel to do as I am told, for I know it is all right. I have learnt that the path of counsel is the path of safety.

With kind regards to yourself, and all the brethren in the office and throughout the Mission, I remain your fellow servant,

R. R. BIRKBECK.

Birmingham, June 20, 1867.

President B. Young, jun.

Dear Brother,—On the eve of my departure for my home and friends in Utah Territory, I take this opportunity of briefly reporting to you my labors in this my native land. In the first place permit me to say that I emigrated to Utah in the spring of 1852, and fully realised my fondest hopes, and enjoyed, more than I have language to express, the privileges of the faithful in that peaceful place.

At the General Conference held in Great Salt Lake City on the 6th of April 1864, I was called to take a mission to England. On my arrival in Liverpool, July 17th, I was appointed by President Cannon to labor in the Birmingham Conference, under the direction of Elder W. H. Shearman.

At the Birmingham Council held January 1865, I was appointed to succeed Elder R. Pixton, as President of the Warwickshire Conference, where I labored with much satisfaction and success until the General Council held in Birmingham, January 1866, when I received an appointment from you to the Presidency of the Birmingham Conference, under the direction of Elder A. Hatch, and have experienced great pleasure in my association with him and the Priesthood in this part of the Lord's vineyard. I am very much pleased to say I can turn over to my worthy successor this Conference in a very good and prosperous condition.

I am truly grateful to my heavenly Father and his servants, for the privilege of laboring with so worthy a people. I feel I leave with the confidence and affection of my brethren and sisters in this and the Warwickshire Conference. I have not words to express the kind remembrances I have

of their good works and love for the truth. I do thank them again for their many acts of kindness to me as a servant of the Lord, and trust ever to feel interested in their deliverance from this land.

With many thanks to you for your many expressions of kindness, and ever praying for your welfare and prosperity, and with kind remembrances to brother Richards, and all the brethren in the office, I remain your brother in the new and everlasting covenant,

FRANCIS PLATT.

Liverpool, June 20, 1867.

President B. Young, jun.

Dear Brother,—Permit me, through the STAR, to express my high sense of gratification for the privilege which has been afforded me of laboring under your administration during my mission to this country; also to return my grateful thanks to the many kind friends among the Saints of London, Liverpool, and other parts of England, for their unfailing kindness to me during my residence in their midst.

I leave for my home in Deseret, with most sincere prayers to our heavenly Father to bless and prosper them, and open up the way for every true Saint to join us soon in Zion, and that His choicest blessings may attend you and your family on your journey to our mountain home.

Ever praying for the welfare of Zion, and all the servants of God who are laboring in his cause, I remain, as ever, your brother in the Gospel,

N. H. FELT.

SUMMARY OF NEWS.

The steamship *Minnesota*, the departure of which, on the 23rd May, was noticed in the STAR of June 1st, arrived safely in New York after a passage of 13 days.

Of the sixty-five known elementary substances, nineteen have been found in meteoric stones.—*English Mechanic.*

In New York there are 38,624 more women then men. Wonder what they will do for husbands?

The great religious riots in Birmingham, which took place on the 16th, 17th, and 18th of June, were only what might be expected to occur among a people who a few years ago mobbed the Latter-day Saints, broke up one of their meeting places, and endeavored to prevent a peace-loving people from worshipping God according to the dictates of their own consciences. Many of those who have suffered in the late riots, were among the number who instigated the mob in their hellish persecutions of the Saints. The experience of the United States will be repeated the world over; those who mob the Saints will have mobbing to their hearts content, and the measure they mete to others, shall be measured to them again pressed down and running over.

A JAPANESE NEWSPAPER.—The *Allegemeine Zeitung* of Augsburg publishes a curious account of a Japanese newspaper which was established at Jeddo at the beginning of the present year. It is printed on silky-looking yellowish paper, contains 14 quarto pages, and is entitled *Ban-Kok Shin Bun Shi* ("the Universal Newspaper"). The object of the paper is stated in the preliminary prospectus to be to furnish the Japanese with the most important foreign news, and is to appear from two to three times a month. In the opening number there is a dialogue between two Japanese meeting in Hyde Park, who discuss the relative advantages of the overland and the Panama and San Francisco routes respectively, and by which each has arrived in London. Then follows an elaborate article on the Atlantic Telegraph, detailing the advantages it secures to commerce and politics, especially in case of war.

TERRIFIC HAILSTORM.—A correspondent of the *Delhi Gazette* states that Eta has been visited by a severe hailstorm. The wind blew with great violence, almost with the strength of a cyclone, varying its direction from east to south-west. The diameter of some of the hailstones that fell were two, three, and even six inches, and some flat ones the enormous size of nine inches in breadth, and two and a half inches in thickness. They presented the appearance of crystallized ice of various shapes and different degrees of transparency, some being perfectly opaque, like bits of marble. The storm ceased about three o'clock, and went off to the eastward. The violence of the storm was such as to exceed anything witnessed before, even, of course, in the memory of the oldest inhabitant. Many trees were blown down, and others torn asunder. The injury done to houses and property was not very great, except to gardens, melon, cucumber, and gourd beds. There was no loss of human life, though five or six people were more or less injured—one boy, about 16 years of age, seriously, who was caught by the storm on the Furruckabad road, near Eta. Hundreds of birds were struck down lifeless and stripped of their feathers, and about 60 or 70 sheep and ten or twelve head of cattle are dead from exposure to the violence of the elements.

DISTRESS IN THE SOUTHERN STATES.—Every day the accounts of Southern destitution are more urgent, more wide spread, more fully authenticated. The statement of Governor Orr shows that letters have been received from about eighty different points in South Carolina from reliable men, and they all tell one tale. A famine is upon all, black and white, apparently equal to that in Ireland during the potato rot twenty years ago. People are literally dying of hunger, and others are wandering up and down despairingly, seeking for food. Some of these are owners of small farms, who try to mortgage their lands for money to buy bread, but cannot. W. Gillmore Simms writes:—"As far as I can see there is no escape from a general famine in which all will suffer, many perish. There are hardly five in a hundred who will be able to support themselves with provisions of any sort, unless by borrowing money on mortgage, not only of the growing crop, but of the lands, and at such a rate of interest that no crop they can raise will save them from ruin." These are the best cases. But the difficulty is, that "no section can help the other." All are alike. It is from the North aid must come, if at all. The multitude without any sort of property is far greater. A friend writes to us privately, "The North is just keeping us alive." W. Gillmore Simms says:—"I do not see what is to avert the fate of thousands, to whom the peck or bushel of corn, which suffices for a week, must simply prolong the agony of death by inches." That all parts of the South are now more or less affected in this way is clear. But we hope none so badly as South Carolina. There seems to be but few comprehensive minds to take any broad views of the case. Trade stops; employers dismiss their hands; agriculture is paralyzed. What is to become of the future? The most enterprising of the colored race have left, as far as they could, and those that remain are poor and destitute. How it is all going to end in a better crop and improvement for next year, it is hard to see. The lands are good, but there is no capital to work them, no food for those who remain. Lands will be mortgaged and sold for a mere nothing to those who have the courage to buy or advance on them sufficient to keep the present inhabitants from starving.—*Philadelphia Ledger.*

THE SCHOOLMASTER PUZZLED.—In a Sunday school, not many weeks ago, the master was informing the juveniles where to look for the proper lessons, hymns, &c., for the service at church, when one little urchin from a distant corner of the room suddenly ejaculated, "Please, sir, where's the text?"

"If there is anybody under the canister of heaven that I have in utter excrescence," says Mrs. Partington, "it is the slander, going about like a boy constructor, circulating his calomel upon honest folks."

Why is an editor's office like the book of revelations?—Because it is full of "types and shadows," and a mighty voice, like the sound of many waters, is ever saying to him, "Write."

MARRIED:

At Birmingham, June 14th, 1867, by Elder Francis Platt, Edward Atkins, of Birmingham, and Mary Ann Neal.

At Liverpool, June 20th, 1867, by Elder Nathaniel H. Felt, Jenkin Jones and Sarah Boden, both of Glamorganshire, South Wales.

At Liverpool, June 21st, 1867, by Elder Franklin D. Richards, Elder Ephraim T. Williams of Utah, and Miss Annie Archibald of Southampton.

ADDRESSES.

Samuel Southwick, Chapel House, St. Pauls Opening, Norwich.
Moses Thatcher, 26, Tenby Street, Birmingham.

DIED:

INGRAM.—At Newark, New Jersey, October 2nd, 1866, Elder Edward Ingram, late President of the Rugby Branch, Warwickshire.—DESERET NEWS, please copy.

TOULSON.—At Birmingham, March 11th, 1867. Ann Toulson who was born at Ratcliffe, Nottinghamshire, March 22nd, 1789.—DESERET NEWS, please copy.

POETRY.

THE UNITED UPLIFT OF THE HAND.

A Gentile election! What strife marks the scene!
What turbulent questions abound!
Hate, envy and malice are palpably seen;
How harsh and discordant the sound!
Power-loving aspirants here seek to outvie
In their quota of votes at the poll,
To succeed they will slander, coerce, yea, will lie,
Regardless of honor or soul.

Debased, God forsaken, corrupt is the plan
By which men their candidates find;
If eloquent, wealthy, why, straight is the man,
No matter how narrow the mind.
But in Utah's fair vales we've a mode of franchise
Which is primitive, simple, yet grand,
Its adoption has oft fill'd the world with surprise,
The United uplift of the Hand.

When the servants of God to our judgments appeal,
We hail the glad truths with delight;
Each true hearted Saint the pure influence feels
That bears its assurance of right,
With what pure emotion our spirits are fired,
As they call for our votes from the Stand;
With a flood of good feeling our hearts are inspired,
As we raise to High Heaven our hand.

Whom the people of God undertake to sustain,
'Tis an evident sign of success;
Religious, political, whate'er the aim,
If but right, their Great Leader will bless.
Let proud hearted despots in riches presume,
And tyrants by force hold command,
This simple maneuver foreshadows their doom,
The United Uplift of the Hand.

Provo City. S. S. J.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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PRESIDENT YOUNG'S TRIP SOUTH.

We publish the following extract from the correspondence of Elders Joseph F. Smith and Claudius V. Spencer with the Editor of the *Deseret News*, that our readers may become acquainted with the condition of affairs in the Southern portion of Utah Territory.

At the General Conference held in Great Salt Lake City, Oct. 1861, President B. Young, called on a number of the brethren to make locations in what is now generally known as "Our Dixie," and to turn their special attention to the raising of cotton, and the cultivation of those products peculiar to warm climates. When the brethren moved with their families to the places which are now so flourishing, and are so well described in the following letters, they found nothing but a parched and barren desert, presenting the most uninviting aspect imaginable. To human calculation the difficulties of their task seemed insurmountable, and the work required of them impossible; but confidence in the words of the Prophet of God, and that faith which reaches beyond human reason, filled them with hope and inspired them to action. The wonderful results which have been accomplished in the short space of five years, may be seen by reference to the following account of President Young's visit to "Dixie" this spring.

The astonishing changes that have taken place in Southern Utah are to be attributed not merely to the indefatigable industry and undaunted perseverance of the settlers in that once dismal spot, but to the blessing of Almighty God, which, in fulfilment of the words of his servants, have rested upon the soil, the water, and the surrounding elements, and upon the faith-inspired toils of the "Dixie" Pioneers, and they furnish additional evidence that God is with his Saints, and that his servant Brigham is inspired to lead Israel to greatness and power.

We also publish the account of President Young's return to Great Salt Lake City, as a token of the feelings which the people of Utah entertain towards their leader. It would be rather singular for a people groaning under oppression and bound by the chains of the "one man-power," as they are often represented, to mani-

fest such veneration and affection for their "oppressor," and give such a joyful welcome to him who held them in "bondage."

Never was there a freer people than the Saints in Utah—never was there a leader who enjoyed the confidence, esteem and love of his people, more than President Brigham Young. May he live long on the earth to lead Israel, and may their confidence in him, and obedience to his counsel, ever increase.

Beaver, Beaver Co.,
April 30, 1867.

Editor *News*,—We left you in a great hurry at Beaver, the company having started, and we scribbling in the carriage. We have since made "Dixie," and our return to this point, 222 miles travel, and held 14 meetings, which have been crowded with attentive congregations.

A general coolness exists against the longer acquaintance with those expensive luxuries,—tea, coffee, tobacco, and whisky,—a coolness which we believe will be permanent and based on reason; not the spirit of an excitable reformation, or sudden resolve, needing to be treated to stimulate its strength.

Our arrival in Dixie was sensibly realized by us as we passed down the "Black Hill," and caught sight of Toquer in the distance, green and beautiful in its full summer verdure,—a very oasis nestling under the brow of the rocks, and encircled by sand and barrenness on every side. We arrived here about 5 p.m., and held meetings. The developments are, under the circumstances, marvellous; brick buildings are erected and others in course of erection, several gardens are worthy of note, and bear comparison with those of old settled towns. The growth of trees from seed surpasses all experience of your friends. In brother Augustus Dodge's garden we measured the year's shoot of a fig tree at ten feet, and felt our mouths water as we saw the almond tree loaded under its fruit, and passed under bending boughs of half grown apricots and peaches, and heard the catalogue of his imported apples, the trees now yielding to the weight of their promise. Brother Dodge presented us with a choice boquet from his floral beauties, and showed us a sample of home sugar from China cane cultivated on his place. We rolled out on the morning of the 3rd for Washington, which is 18 miles distant, and arrived there to dinner, and spent a few happy hours in visiting with old friends. Here also are flourishing gardens, orchards, and vineyards. In the evening we moved on to St. George, distant 6 miles. Our first view of it warmed to lively emotions every love of the beautiful, and actual observation reversed the poesy which makes "distance lend enchantment to the view." The city is beautifully laid out, sloping from the bluff east and south. Our arrival was warmly greeted by a large number of the citizens, who were assembled at President E. Snow's, and never, we think, was a company sooner quartered than ours; and what rendered the reception doubly dear, was the pleasure-beaming faces of old and well tried friends. A great proportion of "Dixie" people are old standard members of the Church, and formerly residents of Great Salt Lake City; and after all that has been said, can we be believed, when we state that the people here are contented, happy, and victorious, that they do not sigh for the "leeks" of Great Salt Lake Valley, its kanyons, its snows, its "regenerators," or its long, dreary, dormant winters, but cheerfully exchange them all for their own sunny South, with its spring-like winters, its luscious figs, almonds, peaches, grapes, nectarines, apricots, &c., &c., its cotton, cane, salt, sweet potatoes, &c., &c., and its wine, which in two years time promises to be plentiful enough to supply the entire Territory, and will this year go far towards it? We tasted some pure wine made from the *Isabella* at brother W. E. Dodge's, it surpasses any sample we ever tried. We went over his garden, orchard, and vineyard, and it seemed a paradise minus the "forbidden tree." We were shown 25 varieties of pears, many loaded with fruit setts, quinces, figs, many varieties of plums, peaches, and apricots in abundance.

Brother Dodge has an extensive vineyard in bearing; he showed us one arbor, that last year was covered with a ton of fruit, which I am told he

held in free trust for his less fortunate neighbors. We counted, we think, twelve barrels of wine in his house cellar. His floral department is now blooming with choice varieties of imported roses, other flowers and shrubbery. Our old friend Joseph E. Johnson is luxuriating amidst fruits and flowers. His is the most tastefully arranged garden we have seen; we tried his strawberries, and "luscious" hardly expresses their flavor; we received a boquet from his beautiful daughters, which would be vied for by the flower-loving ladies of any land.

The buildings of St. George are of a superior kind, and built to last, of stone and brick, tastefully designed, roomy and airy. Among the best dwellings are those of D. D. McArthur, J. Birch, President E. Snow, Jesse Crosby, R. Bentley, J. Gates, and many more that we do not know the owners of.

On Saturday the 4th, the Conference opened at 10 a.m. A large concourse of people assembled, many being present from the surrounding towns and cities. In gazing on the assembly we felt to be much nearer knowing all present, than we should be in a Bowery meeting at Great Salt Lake City. We were favored with music from three choirs, not the least interesting was that of our Swiss friends, who discoursed sweet melody in their own native tongue.

President Snow led off the first hymn with one choir, and we have seldom witnessed the realization of a patriarch father much more fully than in him and his course. He is universally beloved, and universally useful, kind, and self-sacrificing. Our old friend "Charley" came in with his choir as another reminiscence of our home further north. The discourses through the day were impressive and practical.

Sunday dawned upon us calm and beautiful. At 10 a.m. Conference resumed, and much valuable instruction was given. The brethren accompanying have partaken liberally in the exercises. Professor Thomas treated the visiting brethren to a concert in the St. George Hall. He has accomplished wonders, especially among the very young,—mere children seemed to utter music and respond to time under his guidance, with a perfection of art which would grace many long practiced choirs.

Monday morning was spent visiting, perambulating the streets, enjoying the refreshing scenery presented throughout the city, parting with friends, and preparing for the return to Washington, where meeting was held in the afternoon.

Tuesday we proceeded to Harrisburg and held meeting, two of the company going on to Toquerville, where they held meeting in the evening and enjoyed a good time. Wednesday on to Kanarra, where the company reunited and held meeting. This place is not yet a year old, Lorenzo Roundy (now Bishop) was the first who located on the site. About thirty families (forty men) have built some thirty-five dwellings, facing a public square of four acres, which with little exertion can be made to answer the purpose of a fort. About 500 acres are already fenced, and quite an amount of it planted in grain.

This place may be called in the temperate zone of Utah. Kanarra lies close under the brow of the mountain, 13 miles south of Cedar City, and 24 miles north of Toquerville.

We remain, as ever, your friends,

S. & S.

Great Salt Lake City,
May 15, 1867.

Dear *News*,—President Young and company left Kanarra on the morning of Thursday, the 9th, for Cedar, where meeting was held soon after arriving, Elder W. Woodruff and some other brethren remaining for that purpose. The President travelled to Parowan with the rest of the company. Meeting was held in the evening at Parowan; next day we travelled to Beaver, and held meeting, which was addressed in a powerful manner and at considerable length by President Young, on the subject of the atonement and redemption through the blood of Christ.

Next morning we rolled out from Beaver for Corn Creek, and held meeting in the evening. Stopped over night there; started in the morning for Fillmore; held meeting at 10 a.m.;

out of meeting and into our carriages, and off for Scipio, where meeting was held, and the President, though very weary, made some most fatherly and encouraging remarks.

Left Scipio next morning, about 8 a.m., for Nephi, arrived in the afternoon, and held meeting in the evening; next morning on to Santaquin, held meeting about noon; rolled out for Springville, passing through Payson and Spanish Fork, and being indebted to the courtesy of Bishop Thurber for a ferry boat to put us over the Spanish Fork river, which was dashing onwards in an excited and turbulent manner, with the bridge impassable. At Springville and at Nephi the demonstrations to welcome the President on his return were particularly noticeable. Held meeting in Springville in the evening. Started this morning for this city; dined at Lehi; and arrived at 5 p.m. With the welcome accorded to the President on his arrival you are fully acquainted.

In our correspondence we have failed to minute many pleasing and noteworthy events, but our trip has afforded small opportunities for letter writing, especially for eloquently clothing our observations; over 700 miles travel, holding 35 meetings, besides local councils and care of a team, accomplished in 23 days, has savored "some" of "missionary labors."

In our remarks on "Dixie" we gave results, not the labor, difficulties, privations, heart-aches, and unflinching courage which has produced them. "Dixie" is a monument—a sermon in the desert—a fulfilment of prophecy—an indisputable evidence of the actual power of a living unity premeating our organization; an achievement—a victory—the like of which graces no page of American history. Carlyle says, "A man true to his own existence, his own belief, is of some meanings and some uses to humanity; failing this, he goes sooner or later to the wall, be he king or peasant." Our "Dixie" people have been thus true—redeeming the earth is a part of our belief; a few short years have redeemed a sandy, parched, mineral desert; clothed it with beauty; grateful shades wave their foliage over tasteful abodes of sterling intellectual life; the patient and once almost fainting matron now carols the songs of Zion to her loved ones amidst the fruits of the vineyard, and a tear of gratitude rests on her cheek, while with hands gently reclining on the boughs of the fig tree, she recounts to them a little (so far as tongue may) of the past; instead of the nausea of the sage brush, early morn finds her inhaling delicious odors from the roses and flowers of her own trim garden. The brackish mineral waters are varied with milk and wine; and over and above all, the peace of God rests with them—the entire satisfaction of duty performed, the blessings of the future! Can any one tell their magnitude? Wait! wait! till the chains which bind the down-trodden masses of the world are broken—till they "flock like doves to the windows" we have opened in the chambers of the mountains. Wait until the "line is drawn," until a mark in the forehead shall become a necessity. Wait, ye planters of the desert, ye cultivators of the wilderness of the rocks, until the resurrection shall introduce you to a multiplied posterity germinated into and sustained in life from the fruits of your foundations laid in faith. Blessed are the Saints who labor with the realization that not one jot or tittle shall fail; "that of a little one God shall make a strong nation;" that we are a living, rolling stone; that the feeble labors performed in unison with God's workings, have in the magnitude of their results no earthly rule of adequate measurement.

We are sometimes libelled with the accusation of disloyalty; it is a singularity that our traducers in lying, lie in the most outrageous manner.

We took special notice of the reception accorded the President and party through the entire route; every ovation displayed the dear old stars and stripes. Long before reaching a settlement we could catch sight of her waving folds, bands commencing their welcoming strains with the "Star Spangled Banner," or "Hail Columbia," and any stranger (not knowing us to be "Mormons") would have accorded us a high mede of praise for old revolutionary patriotism and pride

of country absolutely alive as of old—kept out of the *dis*union, but not out of a Union—potential and significant—as being the only united people in the land! "Whom the gods would destroy they first make mad." What but madness can make our nation believe us disloyal to the Constitution? refuse us State rights, and devise for us special legislation?

Driven over and over again from more fruitful sections, from the shadowings of the broad wings of our national eagle, we have pioneered civilization to the very centre points of American aridity and barrenness, and been thankful to find shade and rest under even the beak of the emblem bird; and this, while Sonora lay an easy prize, while British Columbia was of easy access to our 100,000 people—a 100,000 people planted and rooted deep and strong in the backbone and loins of the continent, holding the geographical key of the centre gate through which must ere long pass the whirling masses of the eastern and western world, and the treasures of nations in transitu from and to commercial marts—over a hundred thousand people renowned for experience, industry, energy, indomitable perseverance, unflinching courage, frugality, tenacity, achievers of victories even out of defeat, united with virtuous polygamy in their midst—the only people who have said to the rushing waves of prostitution, "thus far but no farther," arresting the curse before whose fiendish march manhood is becoming enervated and nations leprous, whose strides pause not for the philanthropist, divine, or statesman. For which (as was said of old) of our many virtues are we kept out of the Union?

Developments bear evidence of the vim and will which have been manifest in the settlement of Great Salt Lake City, surpassing us, perhaps, in reference to durability in building material,—stone and excellent brick entering largely into their calculations. People erecting dwellings in St. George, put them up as though they and their posterity meant to stay there and occupy them. The building of roads enter largely into their labors, and are thoroughly done. We would suggest a visit of the Legislature to that country—only we are prophetically sympathetic for the feelings of the House members—in view of the small appropriations of last winter. Developing new resources for irrigating purposes is receiving increased attention: veins of water are brought to the surface by boring into the hill sides, and many acres of sterility will soon become fruitful fields, independent of the freaks of the Virgin. Preparations for self defence are not neglected. The Southern or Iron military district numbers nearly 1,500 enrolled militia, under command of Brigadier-General Erastus Snow.

The growing of vineyards is rapidly on the increase, and soon the juice of the grape will form an important item in the commerce of the Territory. Cane grows there luxuriantly, and yields richly of saccharine elements. Cotton is steadily increasing in quantity and improving in quality. We saw one very fine field of madder. The productions of our "Dixie" must, in the nature of things, soon play a strong hand in the financial operations of the Territory.

Wishing profitable returns to our Southern friends, and assuring them of increased respect, we close our journal of the "Trip."

S. & S.

PRESIDENT YOUNG'S RETURN.—It was known throughout the city on Tuesday, the 14th of May, that President Young would return the next day; and there was a very general feeling manifested to give him a warm and hearty welcome back, after his temporary absence. Though entirely spontaneous, the dimensions of the demonstration of Wednesday proved how widespread and deeply rooted in the hearts of the people are the feelings of respect, esteem, and love entertained for him.

On Wednesday forenoon the "Stars and Stripes" began to be displayed from stores, public buildings, and other places; stray carriages drove down the State Road with a view to meet the President's party; and it was understood that some of the schools had intimated a wish to come out with their bannerets and mottoes, to express their respect on the occa-

sion. A company of cavalry, under the command of Col. H. P. Kimball, formed a little before 4 p.m., to meet the returning party as an escort in, and were joined at the City Hall by Presidents H. C. Kimball and D. H. Wells, Bishop Hunter and Counsellors, General Burton, members of the City Council, and other prominent citizens in carriages, with Capt. Croxall's and Capt. Eardly's brass bands. Our reporter for the occasion found himself comfortably seated in the carriage of John B. Kimball, Esq., and was not at all surprised that so many had come together under the circumstances, knowing they were prompted by the same desire to show respect to President Young, which all who feel well to Israel are animated by.

The party proceeded down the State Road to Cottonwood, and at half-past 4 they met President Young and company, with those who had met him further on towards the point of the mountain. All commenced travelling to the city, and as its outskirts were reached, the first of the juveniles appeared, lining the sides of the streets, being in the 2nd Ward Schools. Coming nearer the centre of the city, the scene was exceedingly animating, and stirred deeper feelings within the heart than any ovation of man-worship for some popular idol of the hour, before whose ephemeral greatness fashion bows down and folly imitates the example. It was the outspoken esteem of thousands of hearts, and manifested itself in a variety of ways. The "big bell" rang out cheerily; artillery spoke its welcome in a loud and startling voice; the bands made sweet melody, aided by Major Huntington's martial band in good style; and a mammoth flag—"the old flag"—hung, with bright stars and stripes, across the road at 2nd South Street, as the forerunner of a myriad others of various sizes and devices, bearing mottoes appropriate and innumerable. At this point there were over fifty carriages in the procession, with the cavalry, and all passed between two rows of children representing some twenty-two or twenty-three schools. The sea of faces near the Theatre was highly imposing, and the multitude of juveniles present was tangible evidence of the fertility of the soil—or the people —or "the peculiar institution"—or something, for they were out in immense numbers, neat and clean, well dressed, healthy, and intelligent-looking, their little faces showing unmistakeably that they appreciated the occasion, and really felt the force of the many mottoes on the banners, which in spirit expressed hearty welcome to the President; the love for knowledge that pervades all classes here; the object of our hope and trust; and the strength of a manhood and womanhood which is attained through innocent childhood and pure and virtuous youth. Adults and children were close together, the little ones in front, holding up their tiny flags and banners, the chosen devices of their day or Sunday schools, many of them bearing touching expressions for mottoes.

After the President passed through the Eagle Gate, the street being lined up to that point with schools, the cavalry formed in front of his office, the carriages drove by, and the schools marched passed the office gate, the music playing at intervals; and after all were passed, the concourse dispersed to their homes, satisfied that they had, unbidden, testified their love and esteem for him who is first in place and first in the hearts of the people of Israel. We were pleased to notice that when the demonstration presented the appearance of assuming the magnitude which it gained, Lieut. Colonel J. R. Winder, Major A. Burt, and Major W. Calder, were energetically employed acting as a Committee of Management; and under the circumstances, their office was not by any means so laborious as such positions generally are, for everybody kept order and desired to see it preserved.

That President Young is received with demonstrations of good feeling, love, and esteem, in the settlements which he visits north, south, east or west, no one who has ever been with him can help knowing. And those with that of last Wednesday, simply declare how far people are fooling themselves when they speak of him as losing influence and power with the Latter-day Saints, or that we are kept

in a state of mental bondage. He lives in the hearts of the Saints, and he has educated their minds upwards, by instruction, until they intelligently and understandingly view him as their truest earthly friend; hence the enthusiastic demonstrations with which he is welcomed, with his Counsellors and the Twelve, in the cities and settlements which they visit. — *The Deseret News.*

NEW RAILROAD CONSTRUCTOR.

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The machine of which the following is a description levels the track, lays the ties, deposits the rails, and fastens them to their places. It is estimated that with a complement of twenty men it will do as much work per day as 200 men without the aid of the constructor: it is the invention of Mr. W. D. Robertson, of Star City, Humboldt county, Nevada. An apparatus which, by a combination of movements will level the loose surface of the soil, place the ties at uniform distances, follow any curve and accommodate itself to ordinary gradients, deposit the rails, with the chairs attached, and nail them securely in their places, is too complex for detailed description in the columns of a newspaper; but we will give our readers such an account of it as will enable them to form some idea of its appearance. The frame of the machine is sixty feet long, eight feet high, and twelve feet in width, and with its trusses, struts, and tie rods, has the appearance of the skeleton of a wooden bridge placed on a low railway truck. The frame, however, is only supported over the truck wheels one-third of its length; the forward part of the frame, which is two-thirds of the whole, overhangs the ground on which the track is to be laid. To preserve the balance of the apparatus, the heavy stringers, which give strength to the machine, taper gradually to the front, so that without the engine and boiler, or any load of ties, rails, or other ballast, there is no possibility of its tipping forward. When completed it will have a 10-horse power engine between the two supporting trucks, and with twenty or thirty rails laid lengthways, and a ton or two of ties stored transversely at the extreme rear, the suspended portion when the concern is in motion, will be as firm and solid as if supported on wheels the entire distance. As the machine travels forward, it will move on rails of its own laying. In front of the machine is a plough, which levels the ground for the permanent way. The ties are brought from the back over the machine and above the heads of the workmen by two endless chains, and are laid on the ground in front exactly in the position required. On each side of the motive power, on the rear of the platform, are the stacks of rails, which are picked up singly by clamps connected with a hoisting apparatus, raised to a sufficient height, and while in suspension are run forward by means of overhead cars and tracks till they hang over the spot they are destined to occupy. The chairs are slipped over the rail ends as they travel, and at a signal by the foreman the rails are lowered by machinery to their places. The chairs have then only to be nailed firmly to the woodwork, the spikes driven home, and the work is complete, and the machine moves on over the road it has just constructed. Fresh ties can be constantly supplied by the track behind without stopping the work. When the grade rises or descends, the front of the machine can be elevated or depressed by a system of rods and screws to a nicety. The constructor will, if necessary, turn itself on a radius of 200 feet. The position of the managing engineer is on a platform built above the heavy framing of the machine, where, housed as comfortably as the pilot of a river steamer, he can overlook all the machinery in the work, direct and control, and survey the ground ahead and view the finished line behind. The machine requires twenty men to keep it in operation; and it is said that if worked with three

shifts of hands, day and night, it will do six times as much work as three times the number of men can do without its aid. It will completely revolutionize the system of railroad construction, laying a track from six to twelve miles per day.—*English Mechanic.*

THE CENTRAL PACIFIC RAILWAY.

The work on this railway beyond Cisco is progressing very favorably, as we learn from a letter in the Sacramento *Union*, written at Donner Pass, by one who seems well posted. The Summit Tunnel is 1,660 feet long, of which over nine hundred feet are already completed, and the whole is sure to be finished by next September, one year from its commencement. There are thirteen other tunnels between Cisco and Crystal Peak, a distance of fifty miles, now being excavated, the longest one being 900 feet in length. All these together, with the intermediate spaces, will be completed, and the entire distance to Crystal Peak, which is at the State line, ready for the locomotive by next September. From Crystal Peak, which is at the foot of the Sierras in Truckee Valley, the grade to Humboldt is very light, not exceeding forty feet to the mile. This portion of the route can be constructed in ordinary winter weather without difficulty, so we may calculate on its being in running order to Humboldt in one year from this time, and in another year to Salt Lake, with the aid of Robertson's track laying machine. The company has had 8,000 men employed throughout the winter, and will this season employ all that they can get. The wages of common laborers (whites) is $31 per month, and everything found, and there is plenty for carpenters, blacksmiths, wood choppers, charcoal burners, team drivers, tie makers, and sawmill hands to do, either for fair wages or by contract. There is no excuse for able-bodied men going without work this year in California, while there is such a demand for laborers on railroads. It is a mistake to suppose that all whites who apply for work on the railroads are set to work with Chinamen. If the whites have a capacity above a pick and shovel, they will soon be put at something that pays better.—*Stockton Independent.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 6, 1867.

VALEDICTORY.

In the providences of Almighty God, Elder F. D. Richards has been called again to preside over the European Mission. He is a tried warrior in the cause of truth, and we yield the Presidency into his hands with pleasure, well knowing that the cause will receive a fresh impetus from his experience and

matured wisdom. If the Saints have gained confidence in us during our long acquaintance, transfer it entire to brother Richards. To those who have formerly known him, even this tribute to his worth as a man of God is superfluous; for long years of toil, privation, and danger, have proved him indubitably a man who lives "by every word which proceedeth from the mouth of God."

President Wells sailed from England in the month of August 1865; previous to leaving he transferred the business of the Mission to us. The responsibility was great, and we believe we felt the full force of it; still, what our hand found to do, that did we with our might, and the power of Jehovah was exercised to sustain his weak servant; and our experience has proved, beyond the shadow of a doubt, that all the Elders who are called to labor in the ministry, are perfectly competent to fill their missions with honor before heaven, if they remember and obey the counsel given them previous to leaving their homes. God does not require of us impossibilities; on the contrary, his requirements are most just, and invariably the very best things we can do for our health of body and strength of mind, and the eternal happiness of our souls here and hereafter. The testimony of the Book of Mormon, Doctrine and Covenants, and of our parents and brethren, and the evidences of our own senses, teach us that God is most just and kind, and if we put our trust in him, our cause cannot fail. Mormon and his brave band of striplings, two thousand strong, met the enemy without fear; true, some two hundred of them were wounded, and fainted from loss of blood, but not one of them was slain, although they bore the brunt of the battle. Their mothers had taught them that God was their shield. The Elders have been taught the same, and though for their purification they may be tempted, and may sometimes unthinkingly do many foolish things, yet God will sustain them if their trust is in him, and they will accomplish all that is required at their hands.

All the Elders who have been sent to labor in this vineyard have not done well, for occasionally one has fallen; but none have been drawn from the path of virtue who have lived humbly before their God; and we ask the brethren who are now in the Mission, and those who are *en route* for this country, who among you will forget your God, and prove unfaithful to the trust reposed in you? God has committed to you power to overcome temptation, and we exhort you, in the name of the Lord, to exercise the power delegated to you, that when released to return home, you may meet your brethren with joy and gladness. Support the Presidency by your labors, and leave no stone unturned to warn the honest of the judgments to come; for as sure as the Lord liveth if you do not this, the rivers of blood which will shortly deluge the land, will stain your garments, and God will not hold you guiltless of the blood of this generation, unless you have done all his Spirit directed. Our testimony to-day is, what it has ever been: God is pleading with the nations, and gathering the honest to a place of safety, preparatory to cleansing the earth of the abominations which stalk through the land.

We return with joy and gladness to our mountain home, desirous of meeting the calm, clear gaze of our Prophet, and to renew our associations with the Saints in Zion. May heaven's choicest blessings be showered upon brother Franklin D. Richards, and the Elders who labor with him in the ministry.

Peace be unto the Saints; and we pray God to bless them with an open heart, a ready hand, and a happy release from present ills to meet in Zion.

BRIGHAM YOUNG, JUN.

As the acceptable day has arrived for taking my departure from Europe's shores, I conform with pleasure to the usual custom followed by my brethren, and give a brief sketch of my labors and travels since being called to come to England. In January 1866, President Brigham Young informed me that it seemed wisdom that I should take a short mission to Europe. On the 7th of February, in company with brothers H. B. Clawson, Thomas Taylor, John T. Cain, and William Jennings, I left Salt Lake City by stage for the Missouri River. The trip across the Plains was a most tedious one, owing to the swollen streams, the drifted snows, and the unusually bad condition of the stages and provisions, and the scarcity of grain for animals. However, we were not on our own business, and the way was opened. With brother Isaac Bullock, I visited our Delegate, brother William H. Hooper, at Washington, D. C., and for the first time beheld the capital of the once powerful Government of the United States.

My voyage across the great ocean with brother Jennings, was very pleasant, only interrupted by one terrific storm. While many passengers were in their closed staterooms, learning how to pray, your humhle servant having done his praying as he passed along, was prepared to assist some of the unfortunate people, four of them having had their limbs broken through the violent rolling of the ship. At length the landing pier at Liverpool was reached, and in the crowd there appeared two forms that made my heart leap with joy—one was my beloved brother Brigham, jun., and the other was brother A. Miner. A leap from the paddle-box of the tug brought us into each other's arms, after a separation of nearly two years.

On the 13th of June, President B. Young, jun., and I left for Scandinavia. With President Widerborg we visited Denmark, Norway, Sweden, Russia, and Prussia, and made Hamburg, Copenhagen, Christiania, Gottenburg, Stockholm, St. Petersburg, Moscow, and Berlin, initial points in our route of travel. We met with the Saints in all except the three last-mentioned places, and enjoyed ourselves in their northern homes. The same spirit actuated the laboring Elders and the humble Saints that are met with in all the bands of the Lord's elect. We were treated with marked kindness by all our Scandinavian brethren, and I return them my sincere thanks for that portion of hospitality that fell to my lot. In all our wanderings, peace prevailed in our little circle, and I say, may God's blessing be with brother Brigham, jun., and brother Widerborg, and may they continue long in the field of action, to battle as valiant and faithful servants for the glorious cause of our Lord and Savior.

After returning to England, I visited Scotland with brother W. B. Preston; and, with brothers J. Townsend and H. Cluff, saw Loch Lomond, the Clyde, Dumbarton Castle, and many places of great historical interest. After the departure of my worthy brother on the 19th of September, I spent the time in visiting many of the Conferences throughout the Mission, including Holland, and in the latter part of March went to Paris, where I remained six

weeks, viewing the wonders of the Great International Exhibition. In laboring under the Presidency of my beloved brother Brigham, jun., I have ever felt a very great degree of satisfaction, and have, to the best of my knowledge, striven to obey his counsels, and I say, may the rich blessings of heaven continue to increase upon him.

In taking leave of brother Richards, my brethren, and the kind Saints on England's shores, I feel in the fullness of my heart to leave my blessings with you all. Never have the days seemed so pleasant, nor the truths of heaven been more apparent to my feeble gaze, than during the past fifteen months; and I can say with all sincerity, that this has been the happiest period of my existence. I rejoiced when the Prophet of the Lord called me to come, I have rejoiced all the time since arriving in England, rejoice to-day in leaving, will rejoice when at home in the mountains, and, in fact, with the assistance of the Almighty, expect to rejoice so long as my reason is encompassed by the light of the everlasting Gospel. It appears to me that my labors have been somewhat meagre, yet the experience of this short mission will be, if properly treasured up, of inestimable value to me in the future of unknown good works. My prayers will ascend on high for brothers Richards, Preston, and Penrose, and the Elders throughout the Mission, and should the Lord see fit to call me again, most cheerfully will I obey. If I were not young, and had not the prospect of many years before me, I might feel that my stay had been short; but with the assurance that each faithful servant will have all that he can perform, I return at the bidding of the watchmen of Zion, for a season to enjoy the society of loved circles at home.

Most earnestly desiring the welfare of this great cause, I remain your brother in Christ,

JOHN W. YOUNG.

DEPARTURES.—President Brigham Young, jun., and his family, embarked on board the Cunard steamer *Scotia*, for New York, on Saturday the 29th of June. Mrs. Catherine Young accompanied her husband on his mission to this country, arriving here in September 1864. During their stay the Lord has blessed them with two children, Mabel A. and Joseph A. We invoke the blessing and protection of the Lord upon brother and sister Young and their little ones, also upon Elders John W. Young and George Spencer, who accompany them on their journey to the Vales of Utah. We bid them farewell with our best wishes and blessings, earnestly desiring that they may have a swift and pleasant passage, and a joyful reunion with "the loved ones at home."

CORRESPONDENCE.

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AMERICA.

Atlantic Ocean, ship *Minnesota*,
Captain N. C. Harris,
Lat. 32 west, lon. 48 north,
May 29th, 1867.

Elder F. D. Richards.

Dear Brother,—In consequence of speedy preparations to leave England, I was unable to continue my letter at the time I anticipated. I will, however, do so now, and mail from New York.

"But, Mr. Watt, we think that you are deceived by cunning and design-

ing men, and we think also that you know you are deceived, and that you would rather live with your friends in England than in Utah, but that you have gone so far in the Mormon delusion you cannot now forsake it."

I am a free thinker, and when truth becomes apparent to me, I am free to acknowledge and embrace it, not courting the smiles of friends or heeding their frowns.

Thirty years ago seven Elders of the Church of Jesus Christ of Latter-day Saints landed in the port of Liverpool, and made their way to the town of Preston, where the first testimony was given in a foreign land out of the land of America, that God had restored the fulness of the everlasting Gospel, and organized his Church and kingdom again for the last time. I was at the first meeting that those American Elders attended, which was a Sunday morning prayer meeting. I then knew that they were the true servants of the Most High, before they had opened their lips to say a single word in my hearing, and I was with them both body and spirit, and was ready to stake my earthly all, and even my life, on the truth of their testimony before I had heard it. When they introduced the Gospel, and bore testimony of the marvellous work which God had commenced in our day, I was there, and my body was filled with light, even with the light of Christ, and the power of the testimony which I then received no man can know, except those who in like manner receive it.

When the time came for the first baptism, I was there, to be the first who should open the watery grave in a foreign land under the administrations of the truly authorized servants of God in this last dispensation. When the laying on of hands was administered for the gift of the Holy Ghost to the first few who had been baptized for the remission of sins in foreign lands, I was there, and through that ordinance I received an abiding testimony, even the testimony of Jesus, which is the spirit of prophecy.

Now, it is by the power of this spirit that I know that Joseph Smith was called of God to be the first Apostle of Jesus Christ in this last dispensation. It is by the power of this spirit that I know that the Book of Mormon has been given to the world of mankind by the great Jehovah, as a new and everlasting covenant, for salvation if they will receive it, and for condemnation if they reject it. It is by the power of this spirit that I know the voice of God in the holy commandments and revelations which he has given to his Church through his servant Joseph Smith the Prophet; and without his Spirit no man can know these things, and no greater testimony can any man receive than the testimony of his Spirit.

Since thirty years ago I have had the privilege of travelling among strangers, by land and by sea, to bear my humble testimony of the things which I know. I have also been greatly blessed with the privilege of dwelling with the Saints at head quarters, both at Nauvoo, and in Utah Territory; and what I have seen of the marvellous displays of the power of God in behalf of his people—what I have heard of his wisdom, and of the glory and power which is in store for the faithful who endure unto the end—what I have felt of his goodness, and what I have received by the testimony of his Spirit, and of the power of his Priesthood, time would fail me to write. The testimony of the servants of God is great, but the direct testimony of God by the power of his Spirit is greater. The testimony of man leadeth unto faith, but the testimony of God, by his Spirit, leadeth unto knowledge, even to the knowledge of the Father, and of the Son, and which Spirit is the promise of eternal life which the Father giveth unto all the faithful in Christ Jesus.

Then flatter not yourselves, my kind friends, with the vain and delusive hope that I know I am following a cunningly devised fable. I know the foundation upon which I am standing—I am standing upon a rock that will remain firm and unshaken though heaven and earth shall pass away. I know that my Redeemer liveth, and that I shall see him in the flesh, and shall be crowned with him in his glory, if I remain faithful to the requirements of his holy religion, which he has established by the hand

of his servant Joseph Smith the Prophet. I know that by His blood, and through the obedience I have rendered to the ordinances of his Gospel, my sins are washed away, and that I have received the sanctifying influences of his Spirit, and an abiding assurance that I shall stand in my lot in the resurrection of the just. Therefore, my soul is joyful in the Lord, and all that is within me shouteth hosannah, hosannah to God in the highest. For darkness he has given me light, for uncertainty he has established me in the truth. When I wandered in a doubtful way and cried unto him, he planted my feet in a sure path, which shineth brighter and brighter unto the perfect day. He has filled my soul with blessings, and crowned my board with good things. He has heard my prayers when I called upon him for help in danger, sending his angels to deliver me out of peril.

Can I have a better religion than this? Can I serve and love a more merciful, kind, and indulgent God and Savior? I am exceedingly well satisfied with this heavenly religion, and the angels around the throne of God do not know it to be true any better than I know it to be true, according to my capacity to know in this mortal tabernacle.

For thirty years I have watched the growth of this Church and kingdom, and I do know that it has been delivered from destruction and overthrow by the power of the Almighty. Now the little one has become a thousand, and the small one a strong nation. For "Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills, and rejoice upon the mountains," before the great day of the Lord shall come. Those who look for its overthrow imagine a vain thing, for it is a plant of the Lord's planting, its roots reach into eternity, and its branches will grow and spread until they overshadow the whole earth, and its leaves and fruit will heal the nations. When I am told that this is a cunningly devised fable, such words appear to me like the ravings of a mad person, or like the declarations of a person stone blind, trying to persuade men who can see that the sun shineth not at mid-day without a cloud to intercept its rays.

If you believe that I have the faintest shadow of a wish to leave my people, with whom I have been connected for thirty years, then are you deceived; you are laboring under a strong delusion, so that you believe a lie; for were you to make me England's King, and lay at my feet England's wealth, without her debts, to forsake my religion and my people, to dwell with you, by the grace of God it would not amount to even a tempation. The wealth of all the world cannot purchase the promise of eternal life which I possess through the Gospel. The nobility, and caste, and power, and glory, and name, and title, and honor of this world, are mere trash and empty sounds, compared with the nobility, and honor, and greatness, and power, and glory of the servants of God my associates in Zion. By the grace of God I could not step down to accept of thrones and kingdoms of this world in exchange for the exalted positions and associations which I now hold with the people of God in Zion.

This is my testimony, and by it I warn all who shall read it, that God did call upon Joseph Smith, jun., and did give unto him power to lay the foundation of His Church and kingdom for the last time, preparatory to the coming of the Son of Man in the clouds of heaven. Also, that he did call upon and appoint his servant Brigham Young, a master builder, to build upon the foundation which Joseph the Prophet has laid, according to the revelations and commandments which have been given of the Lord through him. And I do know for myself by the witness of the Almighty, that these brethren are Prophets, Seers, and Revelators of God to this generation. I also know that the Apostles of the Lamb in this last dispensation, are Seers, and Revelators, and Prophets to this generation, and messengers of life, yea, swift messengers to unlock the door of the Gospel among all nations. And I do know that every faithful Elder in this Church is a Prophet, not to give commandments by revelation unto the Church, but to receive the testimony of Jesus for a witness to himself, and to aid him in

the performance of all the duties of his calling. And further, I do know that the faithful members of this Church are the covenant people of God; they are sons and daughters of the Most High, through the redemption which was made by Jesus Christ, to whom the Lord has made great and precious promises, and who will be gathered and saved from Babylon before the great day of his wrath; they will have part in the first resurrection, and be caught up to meet the Lord in the air, when the curtain of heaven shall be unfolded, and the face of the Lord will be unveiled. They are Christ's, the first fruits, they who will descend with him first. I do know that this is the only true Church on earth. I know that all those who have been faithfully warned by the Elders of this Church, and have not received their warning voice, and all those to whom the report of this work has come, and have turned a deaf ear to it, choosing darkness rather than light, will suffer the plagues that are decreed to come upon the wicked in the last days; they will not have part in the first resurrection, but they will be damned; they will be thrust down to hell, to suffer the vengeance of eternal fire; they are the rest of the dead that live not again until the thousand years are ended, who will be redeemed after the sufferings of his wrath, but where God and Christ dwell they never can come world without end. They are that great and abominable church which sitteth upon many waters, making all nations drink of the wine of the wrath of her fornication; they are deceivers, and being deceived, blind leaders of the blind, therefore woe, woe unto them, saith the Lord.

From this, my testimony, my kind friends in England and elsewhere will be better able to judge of the true state of my feelings, regarding how I view this great work, which I was in the mercy and loving kindness of my heavenly Father permitted to embrace thirty years ago.

Farewell my brethren and sisters in Europe, be more and more faithful and valiant in the testimony of Jesus. Let your prayers constantly ascend through him to the Father for deliverance, and forget not that He whom we serve is mighty to save, and great shall be your joy in the Lord.

As ever, I remain your fellow-laborer in the last dispensation,

G. D. Watt.

St. Louis, Mo., June 9, 1867.

Elder F. D. Richards.

Beloved Brother,—I suppose ere this you have heard of my appointment to stay in the States another year. The President thought I was doing so well in St. Louis, that he had better keep me here another year. This, although a very great disappointment to me, I am reconciled to, and will do all the good I can. We have reorganized the St. Louis Conference, and during the winter I baptized 35 persons. Prospects are still good. Yesterday, 24 Saints left this city bound for Utah, about half of whom I baptized. I have lately returned from Nebraska city, where I bought 27 yoke of oxen for the Saints going from here; this herd of cattle is only a part of what they want. Brother George Dunford is taking 19 new Chicago wagons loaded with his own freight.

The spring has been cold and backward, but warm weather has now set in with a vengeance—warm is no name for it, it is really hot. The frontier country is swarming with grasshoppers, some fields of grain having already been destroyed.

Many anticipate an extensive Indian war. Well, if the time has come, all right; this we know, that it surely will come, the sons of Jacob will be a mighty host of warriors, God will help them, and who can stand against them.

After a while I will send you a full representation of my labors in the States.

Please remember me kindly to all the Elders and Saints, they are my friends when they love Zion. Farewell. "May God defend the right."

L. D. Rudd.

AUSTRALIA.

Christchurch, New Zealand,
April 15, 1867.

President B. Young, jun.

Dear Brother,—Enclosed I beg to forward you the second of exchange for £4 16s. 6d., and also a copy of the

list of books from my former letter, hoping you will forward the same as soon as convenient by the Panama mail, not as book parcels, but as freight. [Parcel forwarded June 8th.—Ed.]

It may perhaps please you to hear something from this far-off place, as I had the blessing conferred upon me to bear witness on my way. I have done so to the best of my ability, and the Lord has truly been with me to bear me up and to bless me.

With two brethren whom the Lord gave me here, new-born as they are, I have held public meetings to very large audiences, both noble and ignoble, but it is like a strange thing to them. Sometimes the power of the devil has been very great to make mischief—some have even come for that very purpose; but the Lord has strengthened us on those occasions, so that they have been as though rivetted down to their seats, and the smile of ridicule has left them for a while. Many are investigating the principles of our doctrine, though mostly for the sake of curiosity; but it matters not, the seed is thus sown and scattered abroad, and having in it the pure principles of life, it will not be lost; let it lie even a dozen years in a man, and some day, to his astonishment, he will begin to feel it showing signs in his heart, by giving some motions of life. At present the people seem hard-hearted and stiff-necked, not capable of enduring sound doctrine.

I remain, dear brother, with kind regards, yours very truly,

Carl C. Asmussen.

SUMMARY OF NEWS.

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Mormonism.—During the past three weeks a number of persons professing this religion have established a meeting-house in Ohoka road, Kaiapoi, where they have, on each Sunday, expounded the principles of their belief to large congregations, who appear to be led more by curiosity than anything else to attend.—*The Lyttleton Times*, New Zealand.

Seventeen millions out of twenty-three millions of the Italian population are unable to read and write.

Discovery of a Silk Plant.—The Department of State at Washington has received information from the United States consul at Lambayeque, Peru, that an important discovery had recently been made in Peru of the silk plant. Preparations were being made to cultivate it upon an extensive scale. The shrub is 3ft. or 4ft. in height. The silk is inclosed in a pod, of which each plant gives a great number, and is declared to be superior in fineness and quality to the production of the silk-worm.

An Opportune Discovery.—It is a little remarkable that an island should have been discovered on the route between San Francisco and China, just as the new line of American steamers is to be established there. The great obstacle to the establishment of that line is the great length of the route—making it necessary for steamers to carry so much coal as to have little room for cargo. It has, indeed, been confidently predicted that the enterprise must fail, from this cause if no other, to be profitable; and although the early trips of the Pacific mail steamers have dispelled this apprehension to some extent, sagacious commercial men have by no means considered the problem as fully solved. But the discovery of an island, on the very route followed, which can serve as a coaling station, put the question at rest forever. This affords, perhaps, the most striking illustration of that fundamental maxim of political economy, that the supply will always equal the demand, to be found on record. As soon as that route was to be opened, nothing was so much wanted as an island; and forthwith the want has been supplied! The Pacific Mail Company, it is said, will establish a coal depot there at once.—*New York Times*, June 13.

"Vegetable pills!" exclaimed an old lady; "dont talk to me of such stuff. The best vegetable pill ever made is an apple dumpling; for destroying a gnawing in the stomach there's nothing like it: it can always be relied on.

DIED:

ASHCROFT.—At Hyde Park, Cache county, May 9th, Henry Ashcroft, aged 32 years, 4 months and 9 days. Brother Ashcroft embraced the Gospel in Lancaster, England, in 1851, emigrated to Utah in 1854, and was one of the first in settling at Hyde Park, in 1860, since which time he has been untiring in his exertions to build up the place. On all of our public works and in all deeds of charity and kindness none have stood ahead of him. A few minutes before he breathed his last, he called his family around him and gave them his last charge and blessing in the name of the Lord.

KNIGHT.—At Radcliffe, Manchester, May 29th, Joseph Knight, of disease of the kidneys; aged 11 years, 2 months and 16 days; also Mary Knight, June 8th, of consumption, aged 17 years. DESERET NEWS, please copy.

ADDRESSES.

James McGaw, } 26, Shelton Street, Nottingham.
W. S. Grant. }
Lorenzo D. Rudd, St Louis Mo: U. S. A.

POETRY.

"WELCOME."

A welcome to our chieftain!
To our leader Brigham Young!
Whose name is known where'er the truth
Is preached by human tongue.
To welcome him to friends, to home,
And to each sacred place,
To which the music of his voice
The path of life doth trace.
We welcome give this sabbath day,
With song, and harp restrung;
Glad welcome to our chieftain,
To our leader Brigham Young.

Long may he live the saints to guide
With torch of holy flame,
And through our valleys pass in peace
As God in deed and name;
With power to bless the weak, the small,
Reclaim the erring one,
And with his smile the true saint cheer
Till victory is won.
We welcome him this holy day,
Nor wish his praise unsung,
O welcome to our chieftain,
To our leader Brigham Young.

May heaven inspire each heart anew,
With high resolve to win,
A table land far, far removed
Above the plains of sin:
And may our great exemplar live,
In every saint of God;
So shall the kingdom grow in power,
Without the chastening rod.
Thus heartier shall our welcome be
When we have faithful clung,
In truth, with every chieftain,
To our leader Brigham Young.

Then if the powers of darkness should
Our Israel's host defy,
Immortal would each one be found
Who lived to bravely die.
With thrones, dominions, crowned to reign
When earth transfigured swings
In her glad orbit round the realm
Where dwells the King of Kings.
There welcome comes to faithful souls,
(By angel bands 'tis sung)
For each is there a chieftain,
As to us is Brigham Young.

Z.

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LIVERPOOL:
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MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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DISCOURSE

BY PRESIDENT FRANKLIN D. RICHARDS, DELIVERED IN THE HALL, STORR STREET, BEDFORD SQUARE, LONDON, ON SUNDAY EVENING, APRIL 7, 1867.

(Reported by Elder George C. Ferguson.)

Brethren, Sisters, and Friends,—I regard it as the greatest privilege I can enjoy, to be numbered with the people of whom this Conference forms a part. No greater blessing can be conferred upon mortals, than to be made partakers of the power of God. This blessing is now conferred on men through obedience to the Gospel. You who have listened to the testimonies of the Elders to-day, whether you have this precious faith or not, have witnessed the confidence and certainty manifested by all who have spoken. This blessing of perfect confidence is not enjoyed by the Elders alone, but is shared by every true believer. We therefore go forth declaring the things which we do know, sometimes adding those things which are most assuredly believed by us.

We know that the true Gospel is restored to man in form and in power, that the Lord has begun in this our day to establish his kingdom upon the earth, and we have been made partakers of his power, having been called to assist in this glorious work. Knowing, then, that this is the work of God in which we are engaged, we are not afflicted with doubt like the men of other faiths, for we have the testimony of the Holy Ghost, which leaves no room for doubt or uncertainty.

Those who have been connected with the Church in America, and have partaken of all the vicissitudes through which she has passed, have acquired a greater knowledge than you possibly can have, who have not had the same experience. This is the reason why the American Elders speak with more assurance and authority than the native brethren can do. Still, you here in London can know by the Holy Ghost that your sins are forgiven you, as well as any one living in any other part of the world. You can know that you have received the Holy Ghost. You, who have lived to your profession, know that from the time you embraced the

Gospel, you became as strangers among your kindred ; your names were cast out as evil, and while thus estranged, the spirit of gathering seized hold of you, and you have ever since desired to go to that other and better country which the Lord has appointed for you to gather unto. Many of us have proved these things in our experience.

But with regard to superior knowledge, when a nobleman takes a person into his service, and makes him familiarly acquainted with his most important business, bringing him into such intimate relations with him, that the servant understands clearly his master's will, such a servant can serve him with an efficiency that no other person can ever attain to unless he be placed in a similar position. So with the Elders from Zion, they have had experience with the Church, they have had opportunity in the House of the Lord to learn of his ways and his purposes concerning the earth and the inhabitants thereof; they have learned that he will send abroad the Gospel until the honest, the virtuous, and the pure are gathered out to themselves, and that he will make of them a great and mighty people, whose God shall be the Lord ; while the wicked who refuse to hear and obey, will be turned to destruction with Babylon, whose hour of judgment is now at hand. And having learned these His purposes, and the means he will employ for their execution, also how they may provide against and escape them, they speak with boldness and in the authority of their calling, if peradventure they may persuade men.

For this reason also we labor that you may be gathered and come to a more familiar acquaintance with the purposes of God in relation to the redemption and exaltation of man, not only of the living and the dead, but of them also who shall come after us. Then you will be inspired as these our brethren are, to speak with such a holy boldness as nothing else can qualify you to do. If we had not as perfect a knowledge of the truth of this work as we have of anything in this mortal life, we could not endure all the trials and difficulties through which we are called to pass. The certain knowledge that God is about to empty the earth of wickedness, bring about the destruction of the ungodly, and establish his kingdom in righteousness, impels us to boldness in the authority of our callings in warning the people to repent of their sins, and in putting forth our best efforts to build the Church of Christ. When we think of the fifty thousand Saints that have crossed the sea on their way to Zion, and that not a single wreck has occurred to any of the vessels while taking them out, how conspicuously manifest is the watchful care of the Lord over his people. When we think of this, in connection with the prosperity of the work generally, and especially the unprecedented prosperity of the Church in Zion, everything encourages us. All that has been done to injure us has been overruled for our benefit. The wrath of man has indeed praised God, and the remainder has been restrained.

As I view the awful condition of the human family, I feel utterly incompetent to represent it correctly. But they do not think they are in a bad condition, and this is the worst feature in their case. We are informed that the day of the Lord shall come as a snare. How does a snare come? If it is seen it is no longer a snare. This generation is inflated with pride and self-sufficiency. The Lord is giving men of our day inventive genius, mechanical skill, and wonderful ingenuity, such as has been quite unknown to former ages, which are manifested in the great achievements of our day—such as the Atlantic Telegraph, improved steam machinery, and all the marvels of modern science. Yet these men do not say the Lord has revealed it unto us. They say, I invented this, that, and the other. These gifts to men, instead of humbling them under a sense of the greatness of the Giver, inflate them with a fancy that they have become gods almost.

There never was a time when infidelity was more rampant than the present. Talk to them of Gospel gifts, "they are all done away;" speak to them of the value or necessity of present revelation, "it is no longer required." So far

from feeling any dependence on God, the spirit of the present generation is rather to indicate to the Almighty what it might be well for him to do; like many youths of our time, who feel competent to advise and control their parents. It is in the midst of this fast age, this rapid march of intellect, this superior light and knowledge in temporal things, that vauntingly supercedes the necessity of the revelation of God's designs through his Prophets and Apostles, that He has determined to overthrow great Babylon, in whose metropolis we stand. The hour of her judgment has come. Knowing this, we gather out the virtuous and the pure Saints, that they may escape her sins and her plagues, and become a people and nation whose God shall be the Lord.

The ancient Apostles were thought meddlesome; we may be considered the same; but hazarding the consequences, I must be allowed to speak to you as I feel prompted. It is published to the world that there are in this city no less than eighty thousand females who are abandoned to the lowest, most degraded, and loathsome walks of life, dependent upon their horrid vocation for bread to sustain their mortal lives. London would consider it dishonor were I to speak of her as other than the first city in the civilized world; yet this awful degradation attaches to her. Gentlemen of intelligence and respectability in America, admit that New York contains about forty thousand of the same class of unfortunate women, and essentially just as it is in these two cities, so it is in all the large towns and cities of Christendom. We only see or hear of that which cannot be hid. Among the wealthy and influential, where ease and luxury panders to lust, the veil is more effectual to prevent human gaze, still, enough is published to show that the whole social fabric is literally rotting away with this horrible vice, politely called the "Social Evil." Its deadly effects are working their way up into the highest walks of life, extending its devastation, as each census declares, until society may be likened to a loaf of sugar standing in a damp place,—at first its dissolution is only visible at its base, but silently it absorbs the dissolving element until the whole substance is saturated, and by its own weight is crushed and dissolved.

To so fearful an extent does this tide of corruption prevail, that the wisest legislators and most profound moralists of our day declare it impossible to turn back its flowing tide, and therefore have accepted the position as a "necessary evil," and contented themselves with legislating for its more healthy guidance, thus partially robbing the sin of its hideousness, and tacitly inviting all humanity to partake.

The increasing frequency of applications for divorce, as evidenced by a glance at the law reports, declares unmistakably the unerring certainty with which this evil is weakening and destroying the force of marriage vows, thus breaking up the foundations of all good society.

Have they who consider themselves entrusted with the cure of human souls, and who claim the right to mould public sentiment, exercised the power which their position confers upon them to cope with this evil? Has the Bishop of London, with the Lord Mayor and Municipal Council, assembled in solemn conclave, and sought for the wisdom of God to devise means for the redemption of these eighty thousand unfortunates, or to deter others from following in their downward course? Has "His Grace" the Archbishop of Canterbury called the attention of his brethren, the Lords spiritual and the clergy under his jurisdiction, to this fast increasing sin? Have they held one single convocation for the determined purpose of rescuing from their awful position these fallen ones, and the many thousands of their frail sisterhood who in similar proportion may be found in the various towns throughout Her Majesty's empire? Is the salvation of these few hundred thousand souls too insignificant a matter to engage their "gracious" consideration, or have they, after mature deliberation, given up the matter as a bad job? So many pounds sterling as there are females in the United Kingdom who are abandoned to hopeless prostitution, would be con-

sidered worthy not only a "gracious" consideration, but a magnanimons effort, and are not these souls worth one pound each in the sight of men claiming to be ministers of God? Who are these of whom I am speaking? They are your sisters and mine. He who is the Creator of all living—the Father of our spirits and former of our bodies—is their Father and Creator also. Once innocent, beautiful, affectionate, and confiding, the qualities which would have rendered them happy wives and honored mothers, have been the means employed by their seducers of thrusting them down to their present infamous condition.

The anguish of their souls no tongue can tell. While the men who have wrought the ruin of their virtue, affection, and hopes, are not sought out and punished, but escape, unwhipt of justice, scot free, without even censure, and are received into society with cordiality and respect. So depraved has popular sentiment become in Christian England that in her courts a few pounds sterling at most will atone for the destruction of all that renders life dear to a virtuous woman. In view of the universal prevalence and unrestrained progress of this great social vice throughout the cities of Europe and America, how far removed are they from the depravity of Sodom and Gomorrah? Verily, the Lord will make terrible requisition for the devastation and ruin that has been so unsparingly wrought among the fairest of his work, and fix the responsibility thereof where it belongs.

I would gladly avoid this painful subject, so unpleasant to hear and to speak of; but we are scoffed at and treated with scorn because we are polygamists, therefore I must give you some of the reasons why we hold Polygamy as part of our religious faith. Your "Doctors of Divinity" have failed to provide a remedy for this consumption of the body Social, but the great Bishop and Curate of all souls has revealed a sovereign Panacea which must of necessity work a radical cure for the Social Evil. Let us see how the medicine works where it has a fair trial.

Thirty-seven years ago, yesterday, the Church of Jesus Christ of Latter-day Saints was organized by revelation and commandment with only six members, who, inheriting the legacy of all Saints—constant persecution—have amid every opposition faithfully lived and preached the Gospel, without purse or scrip, to all nations so far as they could, teaching all to repent and be baptized for the remission of their sins, and conferring the Holy Ghost by the laying on of hands upon all who conformed to the heavenly requirements. Such gather together in Utah, where it is fashionable and popular to keep the commandments of God and obey the counsels of Prophets and Apostles, until as a people they are estimated by Congressmen and Editors to number 150,000 souls, occupying a Territory greater than the United Kingdom, and located in more than a hundred towns and cities.

You heard Elder Roberts testify this afternoon, that he had seen more drunkenness, fighting, and debauchery, on one Saturday night in a small town where he has been laboring, than he saw during the eight years of his residence in Utah. Mr. Hepworth Dixon, after a two week's residence among the Saints in their mountain home, says of them in his "New America," (Vol. I, page 243)—"Their streets are clean, their houses bright, their gardens fruitful. Peace reigns in their cities. Harlots and drunkards are nnknown among them. They keep open more common schools than any other sect in the United States." It is but fair to state that Mr. Dixon is no "country chap," that goes through the world with his eyes shut; his is the testimony of one of your own, a London literary gentleman, who has travelled in the holy land of Palestine and the holy land of Zion, and claims to know what belongs to society—savage, civilized, and enlightened. After visiting the Theatre he further says, (Vol. I. page 201)—"Neither within the doors nor about them do you find the riot of our own Lyceum and Drury Lane: no loose women, no pickpockets, no ragged boys and girls, no drunken and blaspheming men."

As I left Utah just about the

time of Mr. Dixon's arrival there, I am able to state that his testimony on these points is quite correct, and will further add that, being now some eight thousand miles from my home, I know of no other place on the earth where I could leave my wives and daughters, and feel so fully satisfied of their safety, their happiness, and the preservation of their honor, as in the capital of Utah. I know of no place where the marriage vow is held in so high esteem, so universally sacred, nor where its violation is followed with more certain and terrible retribution, than there, where friends surround them who respect their honor, and would protect my family interests as their own. There I consider them safe.

They who look upon these my brethren who surround me to-night as licentious, men, neither know them, their religious faith, nor their God. It were better that our right hands fall powerless, or the current of life cease to flow within us, than that we forget our sacred covenants, and follow after strange women or strange gods; and in Utah, when men adulterously violate the marriage bed, or seduce the innocent from the path of virtue, the terrors of the law are upon them, and the arrows of death are after them. Would not seduction and prostitution occur less frequently in London, if female virtue were more costly of violation?

But without stopping to speculate, I wish to put the question fairly, whether is it better to adopt polygamy, give every woman an opportunity to become a married wife and honorable mother, with legitimate offspring bearing their father's name, owned and educated as his family and household, thus removing the main cause of suicide, infanticide, foundling hospitals, orphan asylums, illegitimacy, and having, as Mr. Dixon says, "no brothels," "no loose women," and where "harlots and drunkards are unknown," or is it preferable to cling to the habits, usages, and vices of European and American society, religious, civilized, and enlightened, though they claim to be.

Those who prefer monogamy, must accept with it its consequences—seduction, prostitution, and illegitimacy, the plague-spot of fallen humanity, which pervades all modern Christendom, and which loads its votaries with shame, remorse, and guilt, and urges them on to the commission of the blackest deeds known in the criminal calendar.

Polygamy as we hold it, and as taught to us by revelation from God, affords man and woman all rational enjoyment consistent with the laws of their being, and of their exaltation to the highest condition of moral and physical excellence. Relieved from the incubus of popular vices, which blights manly dignity, and causes social death and national destruction, the people of Utah go forth in honesty and innocence, with the power of God upon them, and perform prodigies of industrious enterprise—reclaim the desert waste, gather the honest in heart from all nations, and are a living demonstration to the world that "righteousness exalteth a nation."

Polygamy is a Scriptural doctrine. It was not only permitted, but commanded by God in ancient Israel. Our Lord Jesus Christ, as pertaining to the flesh, came of a polygamic family, race, and nation. His Apostles were also of the same polygamic race and people, and as the Scriptures teach us that "to Israel pertains the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," let us see who Israel was. Scripture informs us that his name was Jacob, but he obtained favor of God and his name was changed to Israel. This ancient Patriarch became the father of twelve sons—the twelve Patriarchs—and they were the sons of four mothers. These four ladies obtained so honorable a distinction, that it is written of them, "these did build the house of Israel."

Now, since it is through this polygamic institution that the house of Israel exists, and through Israel all blessings and ordinances, and the most illustrious of Prophets and Apostles that have ever enlightened the world have come, to the human family, not excepting our Savior, by what code of morals or religion, law or equity, does an apostate Christendom, festering and

decaying with the corruption of its own cherished vices, reproach Utah and the Latter-day Saints with licentiousness, for being polygamists? "By their fruits ye shall know them." By our fruits they may know us. When rulers and divines shall have so purged professing Christianity, that Mr. Dixon can say of one of their States as he has written of Utah, we will not object to friendly hints from them touching our moral culture.

If Utah were degraded to the same moral status as London according to her proportion of population, she would have to reduce about four thousand of her wives and daughters to infamous prostitution, which she can scarcely afford to do for the pitiful reward of friendship with the Christian world, or even for admission into the American Republic.

But practically all reforms have to battle with prejudice, according to the value of the reform inaugurated, or the force of tradition which opposes it. The Saints did not adopt polygamy of their choice; the prejudices of their education led them to oppose it, as many of you now do; they were well enough aware that it would array the whole Christian world against them, and perhaps the Government.

In 1843, the Lord revealed this doctrine to his people, and commanded them to adopt it, and regulate their social relations in conformity therewith. This revelation has been published to the world during the past fourteen years, not only in our Church publications, but by nearly every book maker that has written of Utah or the "Mormons" during that time. The doctrine having come to us by divine commandment, we have accepted it with all its responsibilities. This, like every other principle of the Gospel, has awakened anew the most malignant hatred and persecution, and it is only by the sustaining power of Jehovah's arm, and by the sanctifying influences of the Holy Ghost upon the hearts of the virtuous and obedient of His children, that these doctrines have so far prevailed. Knowing that he has commanded it, we know he will sustain it, and honor those who honor and obey his word; we therefore feel no dependence upon, nor do we ask any odds of, a corrupt world. The fact is, the nations are so far gone in their corruptions, that it has become impracticable for the Lord to commence a renovation among them; the only course left for him is to gather up the remnants of the virtuous, commence a new nation, raise up a new generation, who shall be free from the abominations of the world. This our heavenly Father is now doing, and from the best testimony given to the world, has succeeded admirably, for the social vices of the nineteenth century are among the Latter-day Saints practically unknown.

Polygamy has been revealed, commanded, and prohibited by the Lord at different periods of the world. It was made the ruling law of marriage to all the tribes of Israel when they took possession of the land of Canaan. In America the ancient Nephites were commanded to have but one wife, and to have no concubines; with this reserve, that if the Lord would that his people should raise up seed unto him, he would command his people to do so. In our own day he has commanded his people to adopt this most holy order of matrimony in their gathering places. The ungodly cannot understand the purity, the excellence, nor the power of this most sacred institution, far less can they live it; only the pure in heart can embrace and honor its responsibilities, its requirements, and its blessings; none but a self-denying, virtuous people, who had made some progress in controlling their passions, and bringing their flesh in subjection to the spirit, could have received such a commandment with even a hope to bear it off as a great and glorious principle and standard of moral reform, as the Latter-day Saints have done. This, in connection with the other principles of the Gospel—repentance and baptism for remission of sins, the reception of the Holy Ghost by the laying on of hands, with such an obedient and virtuous course of life that the Spirit will maintain an indwelling in the heart, will enable the Saints to demonstrate to the world the omnipotence of these principles, to build up a pure and holy kingdom unto God on the earth that shall outride all opposi-

tion, while the kingdoms of the world, if let alone, will soon decay of themselves. It is by rendering obedience to every requirement of the Gospel, and faithfully living our most holy religion, that the standard of man's value will be increased. Says the Lord, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." Now, the weight of a man in gold would be pretty valuable—it would do considerable towards emigrating the Saints, would it not? But the man of virtue and integrity, who passes through this adulterous generation without becoming spotted with its contaminations, will be of more value in the sight of God, angels, and his brethren, than his weight in gold would be now. When the people of God have become sufficiently purified and precious in his sight, he will cause the treasures of the earth to flow to them; the wisdom of heaven and the riches of eternity will be theirs. The great inventions and discoveries in arts and science will soon be all turned to hasten the purposes of God, and extend his government over all the earth, for he has promised to "hasten it in its time," and to "cut it short in righteousness."

My brethren and sisters—you who have been baptized for the remission of your sins, and been made clean by the blood of Christ, I admonish you that you do not become contaminated again by the sins of the world; keep the covenants which you have made with each other sacred, walking in all the commandments of the Lord and the counsels of the Church; see that your little ones are blessed while in their infancy, and that they are baptized and confirmed when eight years old; teach them the Gospel, and the importance of living obediently thereunto; watch over them, and as far as possible preserve them from seeing and hearing, or in any wise partaking of the sinful practices which surround them on every hand in these great cities, until the good hand of God shall enable you to make your escape with them to the land of Zion. Preserve them from sin, and they will be the wealth of heaven to you some day.

Of my young brethren I would ask, why should you wish to marry and rear up children in these lands? You know not for what, perhaps for the sword, for the pestilence, or any other of the dreadful judgments which God has promised to pour out upon the ungodly not many days hence. If you have means to emigrate, go while you can, it is your duty to gather and learn how to commence life properly. If you have not the means to emigrate, it is the greater folly to confine yourself here you know not how long, perhaps until you may wish to go with bitterness and tears. Go while you are young, spend the strength of your days in building up Zion and working righteousness in the earth, and the blessing of God will be upon you and your generations in time and in eternity also.

To the young sisters let me say, preserve the issues of your hearts, let not your affections wander upon strangers, listen not to any suggestion that could possibly divert you from the path of virtue and honor, remember a virtuous woman is a crown of life to her husband; seek, therefore, to present yourselves as such before God to your future husbands. If a young brother come wooing to one of you, suppose you ask him if he has means sufficient, with what you may have, to emigrate you both directly; if he is worthy of you, he will have an eye to your gatherlng, and if he finds your desire to gather greater than your desire to marry, it will increase you in his estimation ten fold, and will rally in him the best efforts of his nature to prove himself worthy of your hand and heart, with its best affections for time and for all eternity.

Then go and solemnize your vows at the altar in the House of the Lord, and in the keeping of them his blessing shall never depart from you, your children shall be the beloved of God, Prophets and saviors upon Mount Zion shall proceed forth from you, and shall possess the cities of their enemies, while your joy and your glory shall increase forever. But those who follow their passionate inclinations instead of the counsels of truth, will fail to receive the glorious rewards of the noble, the just, and the pure.

Let us all use our utmost diligence and economy to lay by means sufficient, that as soon as possible we may transfer our interests from the decaying nationalities of this world to the kingdom of God in Zion. I pray the Lord to enable his scattered Saints to do this, and so to practice righteousness and truth that when they go yonder it may be neither strange nor difficult to realize all the blessings of our holy religion. Amen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 13, 1867.

INTRODUCTORY.

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For the third time we appear before the Saints of the European Mission in an editorial capacity. On former occasions we have proven that the Lord is both able and willing to assist his servants in the performance of any duty required of them; therefore we feel encouraged at the present time to take up the editorial pen, and to assume the responsibilities which have devolved upon us consequent on the departure of President Brigham Young, Jun.

Our former labors in this Mission were performed at times of great sowing of the Gospel seed, and abundant reaping of the harvest of souls; but the spirit of the times seems to suggest that to-day is a period for the gathering of the sheaves into the garner of the Lord. Our earnest desire is to move with the spirit of the present, and to use our utmost influence to urge upon the Saints the necessity of gathering up to the mountain of the Lord's House. But while preparing to bear testimony by flight, we would urge upon the Saints as well as the Elders to testify by word in power, and in the demonstration of the Spirit, strengthened by a godly example, concerning the great work of our God, that the honest in heart who yet remain in ignorance, may come to the understanding of the truth.

We desire the co-operation of our brethren the Elders of Israel in the great and important work assigned unto us in these lands, and look for their faith and cordial assistance in the carrying out of all measures that wisdom and the spirit of truth may dictate, to further the interests of the kingdom of God.

The Millennial Star is circulated and read in nearly all latitudes between the polar circles, we therefore solicit the contributions of our brethren, sisters, and all friends of truth in either hemisphere and in all countries, both in poetry and in prose, to add lustre to our little luminary. Especially do we invite our brethren in Zion, the First Presidency, the Twelve Apostles, and those Elders who have labored in these Missions, and have still many acquaintances on this

side of the Atlantic, to favor us frequently with the testimonies of truth in the spirit of Zion, which is the bread of life to strengthen us all.

We also request the kindly co-operation of all Saints and friends of truth every where, to assist in extending the circulation of our little journal, which will not only contain such counsel as may be necessary from time to time for the guidance of the work in these Missions, but also such of the current news as we hope will render it generally interesting. The Saints will find it much to their advantage to promote its circulation among their neighbors and friends so far as practicable.

Many and great are the blessings that have been poured out upon the Saints in these Missions, and blessed indeed are they who in the light of the Holy Spirit have appreciated and improved upon them; such are increasing in faith and in the favor of God daily. The Presidency and Twelve have cared for you and your welfare as with the tenderness which they bear towards their own children; indeed, they have sent their own beloved sons to bring the words of life and to minister salvation among you. What more tender regard could President Young and his brethren evince towards the Saints scattered abroad, than they have done in this thing?

The labors of our predecessor, President B. Young, jun., have been greatly blessed in these lands. His acquaintance and influence have been continually increasing and extending on every hand, as evidenced by the confidence of the Saints throughout these Missions, and that of the Territory reposed in him as Commissioner to the Paris Exposition; and also by the invitation of scientific gentlemen in Paris extended to him to lecture on Utah, her resources, and policy, together with an extensive and favorable acquaintance with persons of influence and position made while travelling in several different states of Europe, in most of which he was accompanied by his faithful and affectionate brother John W. Young, whose labors will long be remembered by many Saints, and especially by Elders in difficult circumstances or feeble health, to whom, like a son of consolatian or an angel of mercy, he was ever ready to administer as circumstances rendered advisable. We have ourself experienced solace and comfort in the refreshing society of these our brethren, and hope for them a future of great usefulness and valuable service for Zion.

In assuming the responsibilities which now devolve upon us, we feel deeply sensible that "no man can do the work of the Lord except God be with him." We therefore desire the faith and prayers of the Saints in our behalf, that we may be an instrument in the hands of God to impart information and blessing which shall benefit our readers not only in the present time, but in eternity also.

FRANKLIN D. RICHARDS.

LIVING APOSTLES AND PROPHETS.

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To believe in a Church having living Apostles, Prophets, gifts and blessings in this enlightened age, is looked upon as delusion and fanaticism. On the other hand, to pretend to believe in dead ones is considered wise, prudent, and popular.

In the meridian of time the Jews be-

lieved in dead Prophets, but not in living ones ; but according to the saying of Jesus, they did not understand the prophecies which they professed to receive, for he said, if ye believe the Prophets, ye would believe in me, "for they are they which testify of me." As it was with the Jews of old, so it is with the Christians in this age; if they understood the teachings of the ancient Apostles, they would believe in living Apostles, Prophets, gifts and blessings, as long as the Church exists upon the earth. Paul says (Eph. iv, 8, 11) that the Lord gave gifts to men, in the Church, such as Apostles, Prophets, Evangelists, Pastors, &c. To what purpose were those gifts given? "For the perfecting of the Saints." How long were they to continue? Until the Saints were brought to "the unity of the faith, and the knowledge of the Son of God." Are professing Christians perfect? Are they united in all things? Are they in possession of the knowledge of the Son of God? The heavens and the earth answer, No. Then, if we believe Paul, we need Apostles and Prophets, and the gifts and blessings of the Holy Ghost, as well as the Scriptures, so that we may not be "tossed to and fro, and carried about by every wind of doctrine," as we find this generation who are full of priestcraft and religious contention ; as one of the Apostles said, they are "always learning, but never able to come to the knowledge of the truth."

The question might very reasonably be asked, inasmuch as Apostles have ceased to continue, and the Scriptures declare the necessity of Apostles and Prophets, as well as Evangelists, Pastors, &c., to perfect the people of God, How could they be restored again to the earth? I will answer, not through the wisdom of man, neither by his taking the honor unto himself, but in the Lord's own appointed way. Joseph Smith, while but a boy, and unlearned, came forth on the continent of America, declaring to all men of all grades and nations, that while in the woods secretly inquiring of the Lord to guide his youthful footsteps, and reveal unto him which sect out of so many was the right one, so that he might unite with the same, as he was a candidate for salvation, to his astonishment two heavenly personages appeared and conversed with him face to face, one of whom pointing to the other said, "This is my beloved Son, hear ye him ;" but the answer to his prayer was, that all men had gone astray from God, and he was not to unite with any of the sects, as they were but religions of men. They further said that the time was nigh at hand when the Lord would set up his kingdom upon the earth, and that he was to be the instrument in the hands of God to commence that great and marvellous work and a wonder, even the gathering of the righteous from all nations. This favored one of God was thus permitted to see the Savior, that he might be a special witness of him in this last dispensation.

But before he was permitted to officiate in the ministry, like unto the Savior himself, he had to be baptized in water ; and as the earth was destitute of men with authority to baptize, John the Baptist, who held the keys of the Aaronic Priesthood, came according to the order of heaven, and conferred that authority upon Joseph Smith and Oliver Cowdery, by ordination, and commanded them to baptize each other in water by immersion for the remission of sins. After this they were favored with another heavenly visit, even from Peter, James, and John, by whom they were ordained Apostles, and especial witnesses of the name of the Lord. Thus was Joseph Smith sent as a messenger clothed with the heavenly power, an Apostle, and a witness of Jesus Christ, calling upon all nations, kindreds, tongues, and people, to repent of their sins and be baptized in water for the remission of the same, promising to the obedient, like the Apostles of old, that they should receive the gift of the Holy Ghost.

After the set time had come, Joseph commenced his mission by bearing his testimony to what he had seen and heard. Hundreds and thousands were ready to receive the truth, they were baptized, the hands of the Apostles were laid upon them, like unto those in Samaria, for the reception of the Holy Ghost. The Lord acknowledged the administration, the Holy Ghost

was showered upon the people, until they spoke in new tongues and prophesied, the heavens were opened, and the mysteries thereof were made plain. The Holy Ghost called many to the ministry who were ordained under the hands of the Apostles of God as in days of old, and God gave gifts to men, — Apostles, Prophets, Seventies, Elders, Evangelists, Pastors, &c., who went forth in the name of the Lord among all nations, endowed with the same power, bearing the same testimony. The Lord went forth with them, and confirmed the word by signs and wonders following them that believed. The blind received his sight, the dumb spake, the lame walked, and the sick were healed through the prayer of faith and the anointing with oil, as in the days of the former Apostles.

Like all other Apostles and Prophets, Joseph Smith was willing to seal his testimony with his blood, and give his life as a martyr to the truth, and not he alone, but his brother Hyrum, as well as many others. Did this stop the work which he had commenced? Verily, no. The Lord had another Apostle ready and well trained to wear the mantle of Joseph, and, like unto Moses, to lead Israel and to gather the righteous from all nations: that is Brigham Young, whose name is spoken for good and for evil, as Joseph told him it would be, among all nations.

To those who believe the Scriptures to be a true history of the hand dealing of God with his people, are the declarations of Joseph Smith impossible or unreasonable? As a Scripture believer, I answer no. If it is reasonable to believe that an angel came to Cornelius in answer to his prayers, to instruct him to send for Peter, who would tell him what to do, why not as reasonable for an angel to come to Joseph? If Elias could appear unto Zacharias, and promise him a son by Elizabeth, who was barren and stricken in years, saying his name should be John, and that he should be filled with the spirit of Elias, why could not John come to Joseph and Oliver Cowdery to ordain them? If Moses and Elias could find their way back to meet Jesus, Peter, James, and John, on the top of the high mountain, when Peter cried out, "Lord, it is good for us to be here, let us make three tabernacles, one for thee, one for Moses, and one for Elias," why not just as easy and reasonable for Peter, James, and John, to come back and restore that which was lost from the earth, even the Apostleship? If it were possible for Paul's testimony to be true, that the Savior appeared unto him while he was an open enemy unto him, and that, too, when the Lord had Apostles and many servants upon the earth already, why not equally as possible that the Savior should appear unto Joseph Smith in this age of the world, so that he might be a special witness of Him unto this dark and wicked generation, when there was not a man upon the earth that could say positively that Jesus was the Christ? This is called a delusion. If it is, it is a very happy delusion, very pleasant and agreeable. Surely delusion must be the wrong name for it. There cannot be much imposition when the heavens are open to our view, and the mysteries thereof are revealed, when the sick are healed and the dumb speak, and those who were once blind can now see, and those who were in darkness are now in the light. The old monster, the fear of death, has had to disappear, until we are all made free, and to rejoice by day and by night, although in the bondage of Babylon. If this is delusion, it is very much like the delusion of the Apostles and the Saints the New Testament gives an account of, and I have no objection to the name while I enjoy the blessings.

ELIAS MORRIS.

INCORRECT.

—o—

In Gen. Hazen's report to Hon. John Bidwell, concerning affairs in Utah, it is stated that the "Mormon" people would commit any crime at the bidding of Brigham Young. So far as our observation goes, and it has been

much more extensive than Gen. Hazen's with regard to "Mormonism" and the "Mormons," that statement is anything but true. If Utah is entirely free from that kind of fanatics who would go to any lengths in injustice or crime under the idea that they were doing God service, she can boast of being better off than perhaps any other community of the same extent in the world. But the statement that the people of this Territory, or any considerable portion of them, would commit what they knew to be crime at the bidding of any mortal man, is a statement which we cannot endorse, it being founded on an entire misconception of the character of the people.

Nor can we have any idea as to on what past circumstances Gen. Hazen could base such an opinion. The General either looked through some very curious sort of spectacles, or he was the victim of some designing party, who took pleasure in cramming him with lots of things which were the exact opposite of truth. The statement above referred to is plainly, palpably, flatly contradicted by one a little further on in the report, reading thus:—

"They are probably the most universally industrious people on the continent; drunkenness and theft are very uncommon."

But the sentence which immediately follows the one just quoted, and in the same paragraph, is as strangely inconsistent with that quotation, as the statement referred to in the commencement of this article. It is a puzzling matter to us how the "Mormons" could be at the same time "the most universally industrious and law abiding people on the continent," and yet it could be truly said of them in Gen. Hazen's words:—

"Crimes against us is to them obedience."

We should very much like to know what those "crimes against us" are. We were not aware that our people had committed any crimes of any kind against the people of "the States." Was it a crime for our people to leave the States east of the Plains, and come out here and settle this forbidden country? Was it a crime that our people should raise bread and fruit here on the desert to sustain themselves and feed the hungry emigrants?

But it may be said—"Your people marry numerous wives, and that is a crime against us." How can that be? Our people do not marry your wives, and our wives would not have you if we did not marry them. How, then, can that be a crime against you, or against anybody?

It may be further said that the law of Congress has made that sort of marriage a crime. So much the worse for Congress. If that body will call evil good and good evil, and levy penalties accordingly, we cannot help it; it is not done with our consent, nor should it be laid to the blame of our people. But we would let it be known that plural marriage was an essential feature of "Mormonism" years and years before Congress dreamed of making a law against it as a crime. Our people, in regard to that particular, never thought of offending or committing a crime against Congress. They only thought of serving God according to the dictates of their own consciences, as the Constitution allowed them. But, egged on by evil designing men, after many years, Congress declared that polygamy was a crime and levied penalties against it. It would have been just as reasonable for Congress to have done as the ancient ruler did, issue a decree that nobody should offer a petition to God, and levy a penalty for any such act.

THE GREAT FRENCH EHHIBITION.

—o—

The Emperor Napoleon III. distributed the prizes at the Great International Exhibition on the 1st June. Some idea of the magnitude of this vast display of industry may be obtained from the following. The Palace and its dependencies, erected on the Champ-de-Mars, occupies a surface of 100 acres; the Palace alone covering 372 acres. There are 60,000

exhibitors, and the weight of the different products displayed, amounts to no less than 28,000 tons. They are classified into ten groups—viz., 1. The Fine Arts; 2. Materials of the Liberal Arts; 3. Furniture; 4. Clothing; 5. Raw Materials; 6. Machinery; 7. Food; 8. Horticulture; 9. Agriculture; 10. Objects recommended by their useful qualities combined with cheapness; and productions the object of which is the physical and moral improvement of the people.

An International Jury was organized, numbering 600 of the scientific, manufacturing, commercial, and social notabilities of every country, who awarded the following prizes to the most successful competitors:—64 grand prizes; 833 gold medals; 3,653 silver do.; 6,565 bronze do.; and 5,801 certificates of honorable mention.

The Emperor obtained a gold medal for workmen's buildings, and there arose a dilemma in the minds of many as to who should give the reward to the distributor himself. However the difficulty was solved in the most graceful and interesting manner, for the Prince Imperial quitted his place, and as President of the Exhibition Commission, came round and presented the Emperor with the reward so justly merited. The little Prince acquitted himself with a charming simplicity of manner, and the whole multitude applauded him loudly. The Emperor delivered the following speech, which was received with loud and continued cheering:—

"Gentlemen,—After an interval of 12 years, I have come for the second time to distribute the rewards to those who have most distinguished themselves in those works which enrich nations, embellish life, and soften manners. The poets of antiquity sung the praises of those great games in which the various nations of Greece assembled to contend for the prizes of the race. What would they say to-day were they to be present at these Olympic games of the whole world, in which all nations, contesting by intellect, seem to launch themselves simultaneously in the infinite career of progress towards an ideal incessantly approached without ever being able to be attained! From all parts of the earth the representatives of science, of the arts, and of industry, have hastened to vie with each other, and we may say that peoples and Kings have both come to do honor to the efforts of labor, and to crown them by their presence with the idea of conciliation and peace. Indeed, in these great assemblies, which appear to have no other object than material interests, a moral sentiment always disengages itself from the competition of intelligence—a sentiment of concord and civilization. In drawing near nations learn to know and to esteem each other. Hatred is extinguished, and the truth becomes more and more evident, that the prosperity of each country contributes to the prosperity of all. The Exhibition of 1867 may justly be termed universal, for it unites the elements of all the riches of the globe. Side by side with the latest improvements of modern art, appear the products of the remotest ages, so that they represent at one and at the same time the genius of all ages and of all nations. It is universal; for in addition to the marvels luxury brings forth for the few, it displays also that which is demanded by the necessities of the many. The interests of the laboring classes have never aroused more lively solicitude. Their moral and material wants, their education, the conditions of life at a cheap rate, the most productive combinations of association have been the object of patient inquiries, of serious study. Thus all improvements march forward. If science, by turning matter to account, liberates labor, the cultivation of the mind, by subduing vices, prejudices, and vulgar passions, also liberates humanity. Let us congratulate ourselves, gentlemen, upon having received among us the majority of the Sovereigns and Princes of Europe, and so many distinguished visitors. Let us also be proud of having shown to them France as she is—great, prosperous, and free. One must be destitute of all patriotic faith to doubt of her greatness, must close one's eyes to evidence to deny her prosperity, must misunderstand her institutions, tolerant sometimes even of license, not to behold in them liberty. Foreigners have been able to appreciate this

France—formerly disquieted and casting out her uneasiness beyond her frontier—now laborious and calm, always fertile in generous ideas, turning her genius to the most diverse marvels, and never allowing herself to be enervated by material enjoyments. Attentive minds will have divined without trouble that, notwithstanding the development of wealth, notwithstanding enticements towards prosperity, the fibre of the nation is always ready to vibrate as soon as the question of honor and the country arises; but this noble susceptibility could not be a subject of alarm for the repose of the world. Let those who have lived for a short time among us, carry to their homes a just opinion of our country; let them feel persuaded of the sentiments of esteem and sympathy we entertain for foreign nations, and of our sincere desire to live at peace with them. I thank the Imperial Commission, the members of the jury, and the different committees, for the intelligent zeal they have displayed in the accomplishment of their tasks. I thank them also in the name of the Prince Imperial, whom, notwithstanding his tender age, I have been happy to associate in this great undertaking, of which he will retain the remembrance. I hope the Exhibition of 1867 will mark a new era of harmony and of progress. Assured that Providence blesses the efforts of all who, like ourselves, desire good, I believe in the definitive triumph of the great principles of morality and justice, which, while satisfying all legitimate desires, are alone able to consolidate Thrones, to elevate nations, and to ennoble humanity."

CORRESPONDENCE.

—o—

On board the steamship *Scotia*,
off Queenstown, June 30, 1867.

Dear brother Franklin,—After leaving you yesterday, we passed swiftly down the river, and slackened speed to pass the bar, which we accomplished without accident. The sea was quite as smooth as the river, for which we feel duly thankful, and up to the time of arriving off Queenstown, the ocean has been unusually calm, and we can scarcely realise that we are floating on an element powerful enough to destroy the stoutest vessel. We have every prospect of a speedy passage to New York, and so far as we are capable of judging, the ship we are now in is as perfect as the ingenuity of man can devise. Our rest was very good, and on the whole less noisy than Islington and Norton-street, and when we become accustomed to narrow berths and inferior ventilation, we shall have no complaints to make.

The morning broke clear and beautiful, but became a little hazy before noon; however, we could see Ireland on the right, and all the passengers were out to enjoy the beautiful prospect. Between us and the distant land were many vessels with their white sails spread to catch the faintest breath of air, standing almost motionless on the beautifully clear blue water. How changed the scene! When I passed through these same waters in September last year, the angry waves dashed themselves far up among the rocks of this iron bound coast, and to seaward, as far as the eye could extend, nought was seen but high waves with their snowy caps rolling tumultuously towards the land.

To-day at 12 a.m., the bell sounded for prayers. Of course we attended, and heard the usual "O Lord, we have left undone those things which we ought to have done, and we have done those things which we ought not to have done," which caused us to reflect a little on the omission of duties and the commission of sin. If the church "established according to law," would add the simple sentence, "But thou knowest, O Lord, that we have repented with a repentance that need not be repented of," and live to what they profess with their lips, it would have sounded far more sensible to us. "Cursed are they who do honor me

with their lips, but their hearts are removed far from me" is good Scripture, and the sentiment may be found in the Old and New Testament. Surely the people of this generation have departed from the Lord, and gone after strange gods, and the darkness which envelops the minds of most of the passengers on board this ship, may be too dense for us to hope to penetrate. God being our helper, if opportunity offers, we will bear a humble testimony to the truth.

We are now standing off the mouth of Cork harbor; the mails will not arrive before 4 p.m., and it is now 1 p.m. We have scarcely experienced a symptom of sea-sickness, and we fondly hope to escape those disagreeable sensations.

John W., G. B. Spencer, and Mrs. Young, join me in love to all. Praying the Lord to bless you, I remain yours faithfully,

BRIGHAM YOUNG, JUN.

SUMMARY OF NEWS.

—o—

The cholera has broken out in the north-west province of the Punjaub, and 66 men of one Highland regiment have been swept off. The weather in India has been unusually hot, causing great mortality, and but little rain has fallen.

One hundred thousand foreigners were present at Rome when the ceremony of canonization took place.

On 21st June, the anniversary of his coronation, the Pope was present at a service chanted by Cardinal Mathieu, in the Sistine Chapel. The edifice was completely filled by the bishops. The foreign priests thronged the royal saloon and the approaches to the foot of the stairs. The Pope had to traverse the saloon several times to change his vestments and ornaments in the Pauline Chapel, and on each occasion was received with cries of 'Long live the Pope-King!' In the afternoon there was a review of the Pontifical army in the grounds of the villa Borghese, and here the foreign ecclesiastics worked themselves into a perfect frenzy in their acclamations of the Zouaves, thus rendering both the Zouaves and themselves more odious than ever to the Roman population. The foreign bishops have brought the Pope some munificent presents. Their donations in money alone amount to 1,500,000 crowns, or 7,500,000 francs, and their other gifts are of great value. Cardinal Mathieu, Archbishop of Resancon, has presented him with an ostensoir several feet high, and having its massive gold disc enriched with diamonds and rubies of rare brilliancy. The bishops of Canada have brought a work of art in the shape of a silver ship, with every detail beautifully executed. The ballast of this costly toy is composed of gold nuggets, and each of the cabins contains a heap of gold money from a different country. The masts and cordage are gaily dressed with bank notes of every color, and from every country in the world. A very old bishop sought an audience of the Holy Father, leaning on a large thick staff. Monsignor Pacca, master of the ceremonies, told him that he must first lay his staff aside, as the etiquette of the Court did not permit of his carrying it into the Pope's presence. The bishop claimed exemption from the rule, and the Pope hearing what was going on, ordered him to be admitted. Accordingly, he appeared before the Holy Father, and, rendering his homage, stated that his diocese was so poor he had nothing to bring him but his stick. This the Pope took in his hand and found very heavy, on which he looked at it more closely, and perceived that it was formed of solid gold. The Archbishop of Mexico has sent the Holy Father 80,000 crowns, and an English bishop has presented him with the large sum of £100,000 sterling. The American bishops are said to be bringing an enormous tribute."—*Correspondent of the Pall Mall Gazette.*

A clergyman one Sunday, at the close of his sermon, gave notice to the congregation that, in the cou se of the week, he expected to go on a mission to the heathen. One of his parishioners exclaimed, "Why, my dear sir, you have never told us one word of this before. What shall we do?"—"Oh brother!" said the minister, "I don't expect to go out of town."

DIED:

REES.—In Greenville, Beaver county, May 19th, Catherine, wife of David D. Rees, late from Blaenal, South Wales, aged 33 years, 3 months and 11 days

BURNSIDE.—By fall of coal pit roof, at Glasgow, George Burnside, aged 43 years.

HARWOOD.—August 31st, 1866, at Lark Hall, Andrew Harwood, aged 26 years.

DIVINE.—May 31st, 1867, at Glasgow, Charles Divine, aged 10 years, 3 months and 20 days.—DESERET News, please copy.

ADDRESSES.

C. P. Liston, Union Lane, Maldon, Essex.
Edgar Dalrymple, in care of Capt. Hallet, Cannon Street, Jersey.

POETRY.

—o—

BEAUTIFUL ZION FOR ME.

AIR.—"Beautiful Isle of the sea."

(Inscribed to President B. Young, Jun. and Elder John W. Young.)

Beautiful Zion for me!
Down in the valley reclining;
Memories sacred to thee,
Close round my heart are entwining,
Clasped in the mountains embrace,
Safe from the spoiler for ever,
Chased are the tears from thy face,
Joy shall depart from thee never.
While from thy presence I roam,
Midst the world's grandeur, I see
Nought like "my own mountain home"
Beautiful Zion for me!

Beautiful Queen of the west!
Reigning o'er mountain and valley;
Hosts of the purest and best,
Under thy standard shall rally.
Robed in the garments of Peace,
Virtue the crown of thy glory,
God shall thy kingdom increase,
Angels delight in the story.
While through this wide world I roam,
Nought on the land or the sea,
Charms like "my own mountain home,"
Beautiful Zion for me!

CHARLES W. PENROSE.

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AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 29. Vol. XXIX. Saturday, July 20 1867. Price One Penny.

A FAIR AND FULL INVESTIGATION.

—o—

"Mormonism" has never yet been treated with fair play. It has had to fight its way through the world against the greatest odds, and if it had not been gifted with marvellous vitality, it must long ago have succumbed to the various and powerful influences which have been brought to bear against it. But in spite of all exertions to destroy it, "Mormonism" still lives, flourishes, and increases, and with unconquerable perseverence continues to force its claims upon the attention of the world; and those claims are of such a nature, that it becomes the duty of all mankind to give them a full and impartial investigation.

"Mormonism" claims to be of divine origin; a pure religion, a perfect system of government, and a practical scheme for the redemption and everlasting progress of the human race. And having demonstrated to the world that there really is power in it—religious, social, and political—it is absolutely the duty of all people, and particularly the thinking men of the age, to examine it fairly and thoroughly, and if it be false, to demonstrate its falsity by logical argument and a correct statement of facts, and if it be true, to adopt it in their faith and practice, and use their utmost influence to advance its interests.

A great many editors and preachers have made pretensions of investigating "Mormonism," and have published their conclusions to the world; and those conclusions have been unfavorable for two reasons: in the first place, they have not investigated the matter thoroughly, and in the second place, they have prejudged it.

That their investigations have been very limited, is evident from the fact that they always misrepresent the subject, for it may be truthfully asserted that of all the writers who have attempted to "expose 'Mormonism,'" not a single one has confined himself to the truth, and therefore they must either have given the subject but little proper consideration, or they have wilfully misrepresented it. Even those who have written many things very favorable to the "Mormons," and have, in consequence, been accused of suffering themselves to be "hood-winked and deceived," have

manifested such an incomplete acquaintance with our doctrines and principles, as oftentimes to provoke a smile at their ignorance. No people that ever lived have been subject to the annoyance and disadvantage of misrepresentation more than the Latter-day Saints. A perusal of the different sermons, essays, pamphlets, and tracts, which have been published against "Mormonism," will prove that the writers have prejudged the matter, for their prejudices show forth in their very manner of introducing it, and exhibit themselves in all their bitterness in every garbled statement, every distorted fact, and every strained and illogical deduction.

What we ask, and what we have a right to demand, of all who undertake to write, preach, or lecture upon "Mormonism," is that they seek for their information from the authorized exponents of the system, and from the acknowledged works of the Church. Is it fair to hunt after the filthy fabrications of vile apostates excommunicated for their crimes, and use them as arguments? Is it wise to gather up old, exploded, oft-refuted statements like the "Spaulding story," and rehash them to feed the mind of the inquiring multitude? Such unfairness and folly will bring their fruits, and they will prove bitter indeed to those who sowed the evil seed. The visits of able and influential men to Utah have demonstrated the falsehood of those sensational "escapes from Salt Lake," and "horrible disclosures of Mormon life," which were once so industriously circulated by parsons and editors, and so eagerly swallowed by gaping thousands. And is it not just as possible for those wiseacres to be as completely in ignorance concerning the principles, as it has been proved they were in regard to the practices, of the people they have so much abused? And, if so, would it not be well for them to give those principles a fair and full investigation? At any rate, if they are not disposed to do this, they will show their good sense by holding their tongues upon the subject, lest their folly and ignorance bring upon them the scorn and derision of all sensible people.

To properly understand "Mormonism," it is absolutely necessary for those who have briefly glanced at it, to view it from a different standpoint, and to look at it well. In their former superficial observation they have looked only for imperfections, and have taken in the beginning the ground that it was false; no wonder then that they have arrived at such one-sided, incorrect conclusions. Let them now take the position *that it may be true*, and seek for its beauties with an honest desire to behold them as they are, and they will be surprised into such admiration as will cause them to marvel at their former blindness. And if they have any real faith in that all-wise God from whom all truth emanates, let them seek for his aid in the understanding of this important matter, and by the power of "the spirit of truth" they will be able to see it in its proper light and excellence; for indeed and of a truth that which men call "Mormonism" is the work of God, and "no man knoweth the things of God but by the Spirit of God."

Teachers of the people! have you ever bowed before the Eternal Father and asked him in the name of Jesus Christ whether this work was from him or of men? Have you not rather spurned the very idea of divinity in connection with what you call "Mormonism?" So did the Scribes and lawyers and doctors when the same principles were presented to the world by the Savior of mankind. "Can any good thing come out of Nazareth?" said they; yet that "stone" which they rejected became the "head of the corner," and it may be that you also in your pride and self-sufficiency, are rejecting the counsel of God against yourselves, and that when this stone "cut from the mountain without hands" shall become "a great mountain and fill the whole earth," your worldly wisdom and haughty scorn, with your man-made theology and the glory of this world's kingdoms, shall be as "the chaff of the summer threshing-floors" before the whirlwinds of Jehovah's anger.

Leaders of the masses! Great minds of this greatest age! Can you not see, in this irrepressible faith, which wields such controlling power

over its votaries, something more than mere human influence? Do you not perceive in a system which marches forth among all nations, finds its adherents by thousands, gathers them in mighty hosts across seas, deserts, and mountains to one spot, and binds people of many tongues and creeds into unity of thought and action, something worthy of your gravest reflection? It is now gradually being conceded that these "Mormons" are not such ignorant fools as they were supposed to be, and that they are "terribly in earnest." What if you, engrossed in your own plans and schemes, forgetting the God who has endowed you with the glorious intellectual faculties which have given you a name among men, have allowed God's greatest work on earth to pass you by, and take hold of the poor and illiterate, yet honest and sincere, to lift them far above you, to wisdom and knowledge, and power and glory, before which your human greatness shall be as dust and ashes!

Wake up from your dreams, and see what Omnipotence is doing in the earth! Cast aside your arrogance and incredulity, and humbly and seriously examine this matter with a prayerful spirit, and you will most assuredly find that which will be worthy of all your greatest aspirations as a reward for a complete and impartial investigation.

CHARLES W. PENROSE.

POLYGAMY AMONG THE JEWS.

—o—

Some days ago an editorial was published in this paper in which the writer stated that Polygamy was in some parts of the earth still practised by descendants of Abraham. One of the family of Judah addressed a note to us asking for information on this point, and subsequently an Israelite informed us personally that he was aware that there were some Jews in Algeria living in Polygamy, but that a Convention would be held in Paris during the present year, at which measures would probably be taken to deal with these Algerine Jews for continuing that order of marriage which had eminently characterized the family relations of the best men the world ever knew. We confess that we listened to this statement with a great deal of surprise, as it was evidently said with much satisfaction. Jesus said that in his day the people boasted of having Abraham for their father, but did not the works of Abraham; alas! how true to-day. However, our object now is simply to introduce the following letter:—

Great Salt Lake City,
April 6, 1867.

Editor *Daily Telegraph*—In a note dated Great Salt Lake City, March 29th, a gentleman signing himself a "Jew," inquires "in what part of the world the Jews practice polygamy?"

With your kind permission I will make a few quotations on the subject. The Rev. David O. Allen, D.D., Missionary of the American Board for twenty-five years in India, Member of the Bombay Branch of the Royal Asiatic Society, and corresponding member of the American Oriental Society, in his work "India ancient and modern," published in New York by Sheldan, Lamport and Blakeman, in 1856, says, page 463, "The Jews in India practice polygamy, and think they have sufficient authority for it in the example of the Patriarchs and kings of the Old Testament."

Concerning the practice of polygamy among the natives in India, the Reverend gentleman writes—"When the East India Company began to acquire territory in India, and to have a native population under this government, acts of parliament were passed authorizing the inhabitants to live and act in accordance with their previously established laws and usages in civil and religious matters. The English Government has always had the power to make any new laws for which there might appear to be occasion; but none have been enacted concerning poly-

gamy, nor does it appear likely that any such will be enacted for some time to come. So the laws and usages previously existing, are still in force, and they are administered by English magistrates. Polygamy is protected by acts of Parliament and decisions of the highest courts. The marriage of a Jew in India with his second, third, or fourth wife, if performed according to Jewish laws and usages, is as valid as the marriage of any European or American is in his own country. The children of each wife are equally legitimate. He cannot divorce either of his wives without due form of law, and the law is open to his wives for redress, if he should refuse to support them or their children."

Page 604, says—"The Jews practise polygamy in Mohammedan countries, and I believe where the law allows them to do so; and they justify their conduct by reference to the examples of it contained in the Old Testament. If polygamy was not morally wrong, if the custom even had the divine approbation among the Jews of old, it must follow, I believe, by consequence, that it is not intrinsically and morally wrong as it now exists among the Jews, Mohammedans, and Hindoos; and if it is not morally wrong among them, then the continuance of the relation (thus previously formed) after they have become Christians, and the performance of all the obligations involved in the relation, cannot be morally wrong."

Those who have doubts in respect to the intrinsic moral lawfulness of polygamy as it existed among the ancient Jews, and who wish further to examine this subject, are referred to a work called "Thelyphthora," published anonymously many years ago in England, but it was generally understood to have been written by the Rev. Martin Madan, chaplain of the Lock Hospital in London.

Yours truly,

ALEXANDER OTT.

Salt Lake City, April 11, 1867.

Editor *Telegraph*,—Judging from a few remarks in your paper a few days ago, I understand that one of the Israelitish brethren of this city rejoiced at the prospect that the French government would take steps to forbid polygamy among the Jews of Algeria. Permit me to make him and others acquainted with the following fact.

A French paper has the following:—

Polygamy among the Jews of Algeria has of late been the bone of contention in said colony. Some time ago the Jews of Algeria sent a petition to the government to be participators of the same rights and privileges as other French citizens, and during the Emperor's visit to the colony last summer (1865), they improved this favorable opportunity to repeat their desire, to be received into the bosom of the great French people, enjoying the same privileges as their brethren in the Capital. The Emperor's government of Algeria has resolved that the native Israelites of the colony shall have the right to be governed according to *their own law*, having shown that they never intend to give it up in preference to the French laws. Wherefore, the Chief Magistrate, M. Manzel, Attorney-General, has resolved *that the Jews of Algeria shall be permitted to marry more wives, and that their children who are not of the first marriage shall be considered legitimate, and enjoy the same rights as those of the first marriage.*

Would it not be prudent on the part of the United States government if they took similar steps with their polygamic friends in the Rocky Mountains?"

Yours,

P. O. THOMASSEN.

We hope that the foregoing, together with Mr. Ott's communication, will be satisfactory to the Israelites in our city. We like the action of the French government, and of course would like to see the same good sense in the home government, but whether or not, the Lord lives, and that is enough for us.—*Salt Lake Daily Telegraph.*

There may be as honest a difference between two men as between two thermometers. The difference in both cases may arise from difference in positions.

THE FATE OF MAXIMILIAN.

—o—

The whole civilized world has been startled and horrified at the tragic end of Maximilian of Austria. Expressions of sympathy for the fallen Emperor are mingled with loud cries for vengeance upon the chief of the Mexican Republic. A short account of the principal items relating to this matter may not prove uninteresting to some of the readers of the STAR, who have not leisure to make themselves familiarly acquainted with all the events of the day.

For the last fifty years Mexico has been a theatre for the display of the worst passions of perverted human nature. Anarchy, civil war, acts of wholesale pillage, deeds of private vengeance, bloodshed, and the various horrible excesses of maddened partisans, have filled the land with misery, and made the nation a scandal to the civilized world. Napoleon III. taking advantage of the civil war which occupied the full attention of the Northern and Southern States of the Federal Union, attempted the pacification of Mexico by the revival of the Empire, and the elevation of a European Prince to the Imperial throne. Fully expecting that the Southern Confederation would obtain their independence, and calculating that their position, geographically and politically, would be a shield to him from the anger of the North, Napoleon endeavored by the force of French arms to crush the fragments of the broken Mexican Republic, and to build up and consolidate an Empire which, being under his immediate patronage, should extend his glory and power.

Maximilian of Austria, the brother of the Emperor Francis Joseph, whom Louis Napoleon chose as the fittest instrument he could find for his purpose, was the second son of the Archduke Francis Charles—better known as the Archduke Ferdinand—and was born on the 6th July, 1832. He was for some time Governor of the Lombardo-Venetian kingdom, but vacated that position in 1859. He accepted the Crown of Mexico at Miramar on the 10th April, 1864, and on the 12th of the following June he entered his Capital, and assumed the government of his new Empire. His wife, Marie Charlotte, whom he married on the 27th July, 1857, is the daughter of Leopold I. King of the Belgians, and was born on the 7th June, 1840. She accompanied her husband on his ambitious expedition after a throne, and remained with him until when misfortunes were crowding upon him, he sent her on a private mission to the Emperor Napoleon, the failure of which, together with the dangerous and critical position of her husband, so preyed upon her mind as to deprive her of reason.

Maximilian upon assuming the responsibility of his new position, found the Imperial diadem to be a crown of thorns, and his Empire a hot-bed of dissension, violence, and discontent. Instead of a people anxious for his intervention for the settlement of their national disputes, he found a powerful party organized under the leadership of a determined and able chief, who were violently and bitterly opposed to the establishment of a monarchy upon Mexican soil, and with whom he soon had to engage in a sanguinary struggle for place and power. And how did the new-fledged Emperor conduct himself under these unexpected circumstances? Did he pursue a policy of conciliation, and seek to win the good will of his opponents, or did he follow the general example of usurpers, and seek to drown opposition in blood?

On the 3rd October, 1865, Maximilian signed at the City of Mexico, a decree by the first article of which it was notified, that all persons belonging to armed bodies not organized by his government, whatever their number, organization, character, or denomination, would be tried by a court-martial, and if found guilty of belonging to such a band, would be executed within twenty-four hours. Before the month was out, Colonel Ramon Mendez defeated at Santa Anna Amalatan, a Republican force of 1000 men, and took prisoners General Arteaga, whom the French described as

"an honest and sincere man of distinguished humanity," General Salazar, the governor of the department, and four colonels, all of them belonging to the regular army of the Republic, officers of education and profession, who had fought for the independence of their country from the time the French landed in Mexico. Maximilian's unjustifiable decree was carried out to the letter, and these brave men were shot at Uruapan.

The following extract from a Mexican newspaper will represent the view which the Republican party take of his course and policy :—"The United States should be shown that the Mexican government cares nothing for its ill opinions or its good wishes. It did not remonstrate with Ferdinand Maximilian when that tyrant was spilling the blood of our patriots. He had no claims for mercy at our hands. He never showed any mercy to us. At the Capital which he desecrated with his usurpations, and within the sound of the revelry of his palace, thousands of Mexicans have been slain for no other crime than that they were Republicans. Many others bearing names eminent in the annals of the nation, have pined away in the dungeons into which he threw them, without deigning to inform them of the name of their accuser, or the nature of the charge against them. He surrounded himself with blood-thirsty monsters, who were only too willing to carry out his plans for securing peace in Mexico by the simple plan of killing every one who would not bow the knee to him. Leonard Marquez Tacubaya even massacred surgeons and priests while they were attempting to bind up the wounds or comfort the departing souls of their fellow sufferers. Mejia is only second to him in cruelty. It would not only be unjust to permit these men to live, it would be criminal."

When the Southern Confederacy fell prostrate before the victorious army of the North, Napoleon saw that his scheme of Empire-building was destined to share the same fate ; at the demand of the United States he therefore withdrew the French troops —Maximilian's only strength — and left the Mexicans to settle their own affairs. The chief of the Liberal party, Juarez, assured of the sympathy of the United States, now renewed his efforts to displace Maximilian, and tear from his grasp the few threads of power to which he still vainly clung. Juarez was President of the Mexican Republic before Maximilian's short-lived reign was inaugurated. He is said to be of pure Indian blood, the son of poor parents, Zapotek Indians, from a small village in the Sierra de Ojaca.

Maximilian, after several reverses, shut himself up with his principal generals in the city of Queretaro, which finally fell into the hands of the Republicans, and the fallen Emperor and his companions were made prisoners. They were tried by court-martial and sentenced to be shot. The execution took place on the 19th June, Maximilian conducting himself with great firmness and dignity. The news of this execution has created a profound sensation among all nations. It came to Louis Napoleon on the 1st July, as he was about to present himself before the immense multitude who had gathered to witness the distribution of prizes at the Great Exhibition. The various Royal families of Europe to whom Maximilian was directly or indirectly related, manifested the greatest grief and indignation, and of course blame was freely bestowed upon the French Emperor, whom many considered responsible for his fate.

This execution is regarded as an unnecessary and wicked murder by the statesmen and journalists of Europe, who express, in terms of the utmost abhorrence, their detestation of the act, and of Juarez who committed it. Looking at the matter impartially, while we view with horror the shedding of human blood, we can see nothing more really criminal in the execution of a princely filibuster, who sought to build himself an Empire upon the slain bodies of those who opposed him, than the shooting of a brave man like General Arteaga, who was fighting for the freedom of his country. And we question very much whether if Juarez had changed places with Maximilian, there would have been any such outcry about "assassi-

nation," "vindictiveness," and "brutal murder," as now causes such a din throughout the continent of Europe. It is true we look upon Maximilian simply as a man, while those who utter such loud calls for vengeance think of him as an Emperor. We regret that such a promising young man, as Maximilian is said to have been, has met with such an untimely fate; but we regret, equally, that he should have been so foolish as to place himself in such a false position as that of a European monarch upon American soil, and also that when he found himself an object of aversion to the people he wished to govern, he should strive to force himself upon them, to cement his dominion with the blood of patriots, and to crush out the lives of all who would not yield to him.

The downfall of the pretended Mexican Empire was predicted by the Latter-day Saints from its first inauguration. Not from any great political foresight which they professed to enjoy, but in consequence of the word of the Lord contained in the Book of Mormon, page 77—"And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon this land who shall raise up unto the Gentiles; and I will fortify this land against all other nations, and he that fighteth against Zion shall perish, saith God; for he that raiseth up a king against me shall perish." This book the Saints know to be true, and to contain the word of the Lord delivered through the Prophets among the ancient inhabitants of America; therefore, they looked for the fulfilment of this prediction, having already seen the fulfilment of many other prophecies contained in that sacred record.

The history of Louis Napoleon's Mexican scheme adds another testimony to the truth of the Book of Mormon. In 1864, Maximilian enters the city of Mexico proud and triumphant, his beautiful wife rejoicing at the realization of her own ambitious dreams; Napoleon III. from his Imperial throne looks with supreme satisfaction upon the rising kingdom which is to swell his greatness. In 1867 Maximilian lies in a bloody grave on a foreign shore; his wife is a raging maniac at Miramar, and the awful news of the Archduke's fate, comes like a blight upon Louis Napoleon in the hour of his pride, when surrounded by monarchs and princes in the midst of the great pageant which he had set up to attract and dazzle the world. The grand festivities he had arranged in honor of the Sultan had to be set aside, and he and his court went into mourning. The lustre of his star was dimmed at its culmination, by the dark cloud of his great mistake.

As to the political complications which will grow out of this Mexican problem, like the results of all other things, they are in the hands of the Lord, and we do not presume to lift the veil which he has drawn over them; but in watching the progress of events upon the continent of Europe, and the waning glory of the powers that be, we shall not forget the prediction we have quoted from the Book of Mormon.

CHARLES W. PENROSE.

MINUTES OF A CONFERENCE

HELD AT LAIE, ON THE ISLAND OF OAHU, SANDWICH ISLANDS, COMMENCING APRIL 6, 1867.

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Foreign Elders present — George Nebeker, A. L. Smith, B. Cluff, E. Green, E. Bell, and C. World.

Conference convened at 10 a.m. Called to order by Elder A. L. Smith. Singing. Prayer by Elder B. Cluff.

Elder George Nebeker was appointed President of the Conference, Elder J. W. H. Kou, Clerk, and Elder J. H. Napela, assistant Clerk.

President Nebeker expressed himself pleased to see so many present, and that so quiet and peaceable a spirit was manifested, and gave some good and timely instructions.

Elder A. L. Smith then spoke at

considerable length on the rise and progress of the Church. He was followed by Elder Kaohimaunu, who spoke well and bore a faithful testimony.

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3 p.m.

Meeting was called to order by Elder B. Cluff. Prayer by J. W. H. Kou. Elder B. Cluff spoke upon the temporal and spiritual salvation of man, and was followed by Elders Kanahanahupa and J. H. Napela.

A meeting was held in the evening for the native Saints.

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10 a.m., Sunday, 7th.

Called to order by Elder B. Cluff. Singing. Prayer by Elder A. L. Smith. Elder J. Lawson made a few remarks; he felt well, and stated that he, having been released, was going to Utah, and bid the Saints farewell.

The Presidents of the different Islands made their reports. Elder A. L. Smith presented the following Authorities, who were unanimously sustained:—Elder George Nebeker, President of the Sandwich Islands Mission, and Elders A. L. Smith and B. Cluff, his Counsellors. Elder J. W. H. Kou, Clerk. Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, and Heber C. Kimball and Daniel H. Wells, his Counsellors. The Twelve Apostles, together with all the constituted authorities throughout the world.

Elders Kanahunahupa and J. W. Kanawai were continued as Presidents over their respective Islands. Elders Keoeoe, Solomona, and Kaohimauna, were chosen missionaries to travel and preach throughout the group.

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2 p.m.

Prayer by Elder Eli Bell, after which he spoke at some length upon the dealings of God with man. The sacrament was then administered. Elder J. Keoeoe spoke a short time in a very spirited manner. On motion of President Nebeker, Conference adjourned to Oct. 6, 1867. Benediction by Elder Whiniaw.

A good spirit prevailed throughout the entire Conference, good instructions were given by the Elders, and the Saints were much blessed in thus assembling.

A meeting was held in the evening for the foreign brethren and sisters.

GEORGE NEBEKER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 20, 1867.

THE MILLENNIAL STAR.

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IT is the duty of every Latter-day Saint in the British Mission, and especially the heads of families, to assist in sustaining and circulating the MILLENNIAL STAR. As it is the only organ of the Church which is published in England, no family should be without it. It is the medium through which the counsels of the Presidency of the Church and of this Mission are from time to time imparted; it contains the leading items of the news from Zion; and is a weekly record of the most important events which take place in connection with the Church in all parts of the world. In addition to these, which should be subjects of the

greatest interest to every Saint, the STAR contains a selection of other matter, all of which is calculated to inform and benefit the minds of its readers.

The MILLENNIAL STAR furnishes the only means we have, in this country, of representing ourselves and our faith before this generation; and when we consider the extreme and extensive misrepresentation to which we are subject, it ought to be one of the chief objects of every true believer in the Latter-day work, to sustain this publication, and to increase and extend its circulation. We therefore call upon all the Saints in this Mission to take the MILLENNIAL STAR themselves, and to recommend it to their friends, who are inquiring after truth, but have not yet obeyed the everlasting Gospel.

We wish our brethren and sisters not only to take the STAR, but to read it. Do not lay it upon the shelf until covered with dust so thick that "ignoramus" might be inscribed upon it with your finger, but "read, mark, learn, and inwardly digest" the articles which appear in its columns, that you may grow wise unto salvation. How much more conducive to spiritual health it is to feed upon the truth, than upon the foolish trash contained in many of the popular novels! No doubt those who are in the habit of eagerly devouring the light, exciting trifles served up in sensational periodicals, find such works as the STAR very dry and tame. But which will impart the greatest benefit? That which is called the driest reading, frequently contains the most useful intelligence; and, generally speaking, that which attracts the most attention in the literature of the day, by reason of its startling and exciting style, when viewed by the light of common sense, is really ridiculous and worthless. Not that we are in favor of dull or prosy writing—let our contributors bear that in mind—but we prefer that which is useful and true, to that which is profitless and fictitious, even if a little extra mental exertion is nccessary to comprehend it.

It is also the duty of those who are gifted with ability to express their thoughts in writing, not to bury their talents in obscurity, but to let their light shine for the glory of God and the benefit of his people. Neither should they be discouraged, if their literary productions do not meet with the consideration and approval to which they may think them entitled; but continue to persevere, having in view, not the applause of men, but the interests of the kingdom of God. Write, then, and let the thoughts inspired by the Spirit of the Holy One be embodied in words of life and power, that your own minds may increase in fruitfulness, and that others may be brought to rejoice with you in the understanding of the truth.

The Saints should teach their children to read the STAR, and to look with pleasure for its coming; not making it binding upon them as a task, but allowing it to them as a privilege. They should also lend it to their neghbors; especially when it contains such articles as are more especially adapted to the understanding and condition of strangers; with the intimation that it is a publication to which every person may become a subscriber. It frequently happens that a person wlll read a pamphlet which he can peruse unobserved, who would be ashamed to converse with any one personally upon such an unpopular subject as "Mormonism," and thus the STAR may be made a silent yet powerful messenger of truth to many a modern Nicodemus.

The Book Agents also, in the various Conferences and Branches, should

take an interest in not only disposing weekly of their regular number, but in the enlargement of their subscription list by the addition of the names of both members and non-members. By this means, all will have the satisfaction of knowing that they are doing something towards the dissemination of Gospel truth. We do not wish the Agents to act unwisely, and rashly to increase their orders so that stock may accumulate on their hands, creating another odious "book debt;" neither do we desire that they should fall into the other extreme of apathy and carelessness, regardless of whether our little periodical shall stand or fall.

For twenty-seven years the MILLENNIAL STAR has been sending forth its rays in the midst of the darkness of great Babylon. Thousands have been warmed, cheered, and enlightened by its beams, and its weekly rising has brought joy and gladness to the souls of the honest truth-seekers in many lands. We desire that it may continue to shine, for a light to the world, a guide to Israel, and a witness to all nations of the quickly approaching day, when the glory of the Sun of righteousness shall banish darkness forever. Therefore, we say, let all who join with us in our wishes, manifest their interest in the welfare of the STAR by purchasing, reading, and circulating it, and the blessings of the Lord shall increase upon them; and by the faithful practice of the principles advocated therein, they shall secure to themselves and their posterity the rich favors and complete salvation of the New and Everlasting Covenant.

A CRIME, OR NOT A CRIME?

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A few of the most noted opponents of our people and our faith are in the habit of speaking of plural marriage as a crime; and others, who follow in their wake, echo the word without knowing or caring how incorrectly it is applied. The pedantic dogmatism of the one part, and the supercilious flippancy of the other, are equally reprehensible where a serious question involving the social peace and happiness of millions of human beings is concerned; and a subject that circumscribes the entire marital relationship, in which three-fourths of the human family are on one side, and one-fourth on the other; which involves the social and moral elevation or degradation of mankind, their physiological condition, and the future of the human race, should not be pronounced upon by prejudice, but with calm reason, nor be sneered away by flippant demagogues, nor crushed out by mercenary priests and their pliant aids.

A crime may be defined, in its broadest sense, to be an act which violates a law divine or human; correctly speaking, it is that which is condemned. The Bible is the basis of all jurisprudence. Christendom professes to know no higher standard of morals, no superior guide in the duty which man owes to his God, to his country, to his fellowman, and to himself. Hence, every human law which can be accepted by intelligent beings throughout Christendom, must be based upon and agree in spirit with the revelations of Divine equity and justice contained in that book. This is simply assuming the grounds which all Christian nations hold to be correct. The human law, then, which pronounces an act a crime, must be in plain consonance with Divine law, inasmuch as that is claimed to be the "higher law," having paramount claims upon the obedience of the creature, because it is a revelation of the will of the Creator.

The Divine command has been

given, to be subject to the powers that be; yet when those powers have endeavored to exact of the servants of God obedience to requirements which were contrary to the law of God, and where obedience would have been a crime—a violation of Divine law, the men *who made the Bible*—wrote it under the inspiration of Heaven—preferred *death* to obeying a human law which conflicted with a Divine law.

Legislators of Christian nations have not only recognized this principle in a general sense, but they have been chary—too much so—of legislating for certain acts pronounced crimes by the Almighty. Adultery and fornication are in the Bible declared to be crimes, the former a crime of the most heinous nature, and punishable capitally. Yet what legislature in Christendom, or what code of laws in any Christian nation, has viewed them in any other light than as civil offences? And what legislative assembly of any nation throughout the entire Christian world would, to-day, make the crimes of adultery and fornication punishable by fine and imprisonment? On what grounds do they abstain from doing so? Ostensibly because they say the woman who might be supposed to receive injury in the one case, is a party voluntarily engaged in the commission of the act; and, because, in either case it is merely a civil offence—the transgression of a rule of morals. The husband can obtain damages for the desertion of his wife, or for her infidelity; the father or guardian for the loss of his daughter's or ward's services, in dollars and cents; yet so far do legislative enactments fail to meet the popular feeling on this point, in not awarding sufficient punishment for these crimes against Divine law, that where the outraged husband or father levels the accursed seducer in death, it is difficult to find a jury who will convict the slayer of the man who has committed upon him and his so deep and irreparable a wrong.

But nowhere in the Bible is plural marriage declared a crime. Nowhere in that volume is the least intimation given that it is viewed as such by the Almighty. All illegitimate and illicit sexual intercourse meets the heaviest denunciations in the Divine law. Those who are so guilty are branded as criminals in the Old Testament, and declared liable to weighty punishment; while the New Testament plainly shows their degraded status here and hereafter. But no part of the sacred volume can be tortured into sustaining the heathenish enactments against plural marriage which disgrace the statute books of so-called Christian nations, derived not from that assumed and real basis of civilized jurisprudence, but from those "Greek and Roman" ancients whose names are so often in the mouths of would-be orators, and who proved their claims to be accepted as exemplars to all Christian nations, by killing the early Apostles and propagandists of the Christian faith.

If legislators are so tender in enacting laws against adultery and fornication, which are declared crimes by the Bible, and admitted to be such in every civilized nation, by what authority do they legislate upon, and pronounce a crime, that which is not so declared in the Bible, and which has been sanctioned and approved by the divine Lawgiver himself?

In a "Land Bill" recently introduced into Congress, by Stewart of Nevada, that solon(?) of the "bankrupt State," in one of the sections of the bill, would make it obligatory upon every citizen of this Territory who desired to enter land, make a conveyance, or in fact do almost anything other than simply exist, to take oath that they are "not now living, or cohabiting, with more than one woman *in the relation of husband and wife.*" Congress has only to pass the act with that clause, to make themselves monuments of eternal infamy and ridicule to all future generations. We may live in crime, as a majority of the rest of the world do, violate with impunity, so far as human enanctments go, the law of God, and aid in accelerating the downward course of the human race, and it would be satisfactory to this gentleman and others opposed to us; but we must not live with more than one woman "in the relationship of husband and wife," which is not a crime against the law of God, without suffering pains and penalties.

No matter how many women we

live and cohabit with, if there does not exist between us and them "the relationship of husband and wife!" This section might be amended, by introducing a clause conferring a bounty upon every man who did not marry, but ruined a virtuous female, said bounty being increased in proportion to the number of women he was able to debauch and destroy!

Can human law make an act a crime which is not a crime against Divine law? No. As all Christian jurisprudence is based upon the Bible, so no human statute can make an act a crime contrary to the Bible, the source from whence alone the legislators of Christendom derive their knowledge of what is and what is not criminal in the sight of God.

Men may do wrong under certain circumstances, in taking a wife or wives; but as no merely human authority can sanctify marriage in the sight of Heaven, viewing and dealing with it simply as a civil contract, so no human authority can justly pronounce it a crime, nor make it so by any effort or stretch of legislative power.—*Deseret News.*

THE HOUSE OF COMMONS.

When the Houses of Parliament were building, nothing but art was talked of. Beauty, truth, historical propriety, symbolism, were in the mouths of all concerned, and it was agreed that the time had come for proving that we possessed a great national order of architecture. There were 658 members of the House of Commons, and deliberately and solemnly it was decided by the intellectual and artistic magnates of the nineteenth century, that seats should be provided for 400 only, on the ground that a larger number could only on very rare occasions be expected to be present—that if they came, it was impossible they could deliberate to any good purpose, and therefore it was useless to provide for them. Respecting the House of Commons, there can be but one opinion—that it is one of the most ill-proportioned, mean-looking, and utterly hideous rooms that have ever been built for a national purpose in any age. The House is in every part on too small a scale. The Treasury Bench will not hold all who have a right to a place on it, although they may be seen sitting almost in each other's laps. Members have to come to the House long before their presence is required, in order that they may gain a seat for the evening; and it often happens that a member who has failed to do this finds himself seatless, though he has important business to bring on, which will keep him to a late hour. On the night of a Debate the scene is extraordinary. Our Legislators are seen standing or sitting anywhere that they can squeeze themselves, regardless of their dignity. They sit on the steps, they crowd the galleries. In the latter position they have the disadvantage that they cannot address the Speaker from such a place. The House is not only too small, but it is ill-adapted for the purpose of Debate. Even with the change that has been made in the roof, it is difficult to hear what is going on, the acoustic defects being probably increased by the projection of the galleries.

THE ART OF SLEEPING IN THE HOUSE OF COMMONS.—Sleeping in the House of Commons is conducted upon scientific principles. Probably no member spends so many hours in the House at his post as Mr. Cowen, the M.P. for Newcastle—who is beginning to be known as the "Long Sitter"—and who has not yet learnt the parliamentary art of sleeping at his post, which is an indispensable thing in the House. On days of interest a member requires to be in his place at three o'clock, if he is to secure his seat, and as a sitting commonly lasts till two in the morning, it is not within mortal power to sit day by day closely watching weary debates without spending some of the time in sleeping. Wily members prefer stop-

ping away the early part of the sitting, and dropping in when questions are on that they care for. Others only attend on certain days; and all, except the most attentive, go home before the late divisions; but all who attend constantly (if they have any sense) sleep in the House. From the oldest Cabinet Minister down to the newest member, this is done. He is voted a "fool" who attempts to meddle with every question, and if he waits for those he is concerned in, he had better doze till they come to a decision than be absent. No one knows when divisions will come on, and to join in them a member must be on the spot; and to make up his mind to sleep (if necessary) at his post is the only way in which he can discharge his duty. Mr. J. S. Mill, an M.P. not wanting in watchfulness or prudence, sits for hours asleep with his face on his hand, he having had the precaution to choose a seat which enables him to do it. The public who do not understand the thing, think, when a small late house is half asleep, that the members are neglecting their duty, and are subjects of remark. The 630 members who were absent, and probably in bed are, of course, unnoticeable In the house, while the 28 who remain to the last are open to comments if not in the most vivid state of activity. When a member has mastered the merits of a question he has done his duty, and has only to wait till the division bell rings for action. Some members, like Mr. Scholefield, have great talent in dropping in only when they are wanted. Mr. Bright will stay away weeks together. Earl Russell introduced the broad-brimmed hat into the House, for the convenience of sleeping under it. Lord Palmerston followed the example, and was a great dozer. Mr. Gladstone stretches out both his legs and sleeps at full length; the members going up to Mr. Speaker sometimes tumble over him. Lord Halifax, when in the House, holding the office of Indian Minister, used to lay his head back, open his mouth, and snore loud enough to be heard in Bengal. Some members who are lame are obliged to sit on that side of the House which enables them to rest their limbs with their face to the Speaker. Some, like Grantley Berkeley, have to lean against the table to speak because they cannot stand. Feeble members like Mr. Roebuck, and blind members like Mr. Fawcett, sit on the front bench below the gangway, and members with no heads sit all over the House.

CORRESPONDENCE.

SCANDINAVIAN MISSION.

14, Lorentzensgade, Copenhagen,
July 4, 1867.

President F. D. Richards.

Dear Brother,—I felt this morning to pen these lines to you, in order to express my gratitude for all the kindness manifested towards me during my pleasant stay in Liverpool, where I had the privilege of witnessing the departure of our emigrating Saints gathered from these countries. As you are aware, I left for Hull the 24th ult., arrived there in the evening, and immediately took passage on board the steamer *Falcon*, bound for Hamburg. The voyage was rather a rough one, owing to high winds and a heavy rolling sea, which at one time broke some of the bulwarks of the steamer, and came rushing through the skylight down to the cabin, without making more damage than wetting loose luggage, coats, hats, &c., which were floating round in a chaotic state. I was obliged to keep in my berth all the time, as I felt that the horizontal position was the best, suffering horribly from that most unpleasant of all maladies, sea-sickness. You may believe I felt glad when we landed at Hamburg late in the evening of the 26th, and was again permitted to tread on *terra firma*. Feeling somewhat weak and exhausted, and suffering from the heavy cold that had settled

on my chest, I rested a day in Hamburg, then set out for Copenhagen on the 28th, and arrived the next day at 14, Lorentzensgade, finding all well. After a good night's rest, I attended our Sabbath meeting, having the satisfaction to speak to a crowded congregation that was very attentive, the Saints rejoicing to hear that they were so kindly remembered by the Presidency at Liverpool, and that our emigrants had had a prosperous journey so far.

Since my return I have been much encouraged by the good and cheering news received from the laboring Priesthood, who report that the prospects of the work are very favorable in most parts of the Mission, and that there had been baptized of late several good men, who have promised to assist with their means in the operations of next year's emigration. I feel to thank the Lord and praise his holy name, for his kindness and mercy in promoting his cause for the good of his people, seeing his hand in every move that tends to strengthen his kingdom and enable his servants to labor in their several callings.

Permit me here to state, that our beloved Valley brethren, who were released and are now on their way home—namely, Elders N. Wilhelmsen, C. Christiansen, L. P. Edholm, F. C. Sorensen, Andrew Nelson, S. Iversen, Jens Hansen, Hans Hansen, Gustavus Ohlsson, and Svend Larsen, have our best wishes for their faithful labors among us, and may the blessings of the Lord be and abide with them in their future career.

To fill their places, I have made the following changes and appointments:—Elder C. Halvorsen, to preside over Copenhagen Conference; Elder O. A. Thomsen, over Vensyssel Conference; Elder Hans Jensen (from Zion), over Aalborg and Aarhaus Conferences; Elder Andrew Larsen (from Zion), over Fredericia Conference; Elder C. O. Folkmann (from Zion), over Gottenburg Conference; Elder P. T. Nyström, over Scona Conference; Elder A. W. Nilsson, over Norrköping Conference; Elder John Fagerberg (from Zion), over the District of Sweden; Elder C. C. A. Christensen (from Zion), to continue as President over Christiania Conference, Norway; Elder Peter Hansen (from Zion), over the Conference of the Islands; Elder J. B. Hesse, over the Conference of Stockholm; Elder M. Pedersen to continue to labor in the Scandinavian Stjerne office, and Elder John Skjöldebrandh in the place of Elder A. W. Carlsson, who has been appointed by you to labor in the Liverpool office.

All these brethren have proved themselves good and faithful men, whose labors I trust will be beneficial to themselves and the work they are engaged in. My efforts in unity with them shall be, with the assistance of the Lord, to roll on the work for the glorification of His name who has called us, through those who hold the keys, to labor in the vineyard.

The Statistical Report shows that from the beginning of this year up to the 20th of May, there have been baptized 400 persons. The number of Church members, including the laboring Priesthood, is in Denmark, 2570; Sweden, 1570; Norway, 860; total, 5000. The circulation of the *Scandinavian Star* at present is 1770 copies, of which 180 are taken by strangers.

My prayer is that the Lord may continue to prosper his work in these countries, that a rich harvest may be gathered home to the barn. Our fervent prayers are for those who preside over us in the Lord; and as President B. Young, jun., with his family, and brother John W. Young, have now left the shores of Europe, may the Lord give them a safe and prosperous journey, together with all those who have left for our beloved mountain home.

The brethren and Saints here join me in warm love and respects to yourself, as bearing the burden of the European Mission, and to all your coworkers; may the power of your holy calling rest upon you abundantly, and may you feel joy and satisfaction in your labors, and we have the privilege to be included in your prayers, as you are remembered by all of us here.

Sincerely yours in the Gospel,

C. WIDERBORG.

SUMMARY OF NEWS.

The Mexican expedition is said to have cost France the sum of 600,000,000 francs.

On Friday the 11th inst, a fine cotton mill at Wigan, which contained about 18,000 spindles, and gave employment to 300 hands, was completely destroyed by fire. The loss is estimated at £60,000, most of which is covered by various insurances.

The Sultan of Turkey arrived in London on Friday the 12th inst., and was escorted by the Prince of Wales and the Duke of Cambridge to Buckingham Palace.

The new Government of Canada was inaugurated on the 1st inst. Lord Monck took the oath of office as Governor-General.

A lake has been discovered in the State of Iowa occupying a surface of 2,800 acres, which is between two and three feet higher than the surrounding country, and surrounded by a carefully built wall 10 or 15 feet wide. When or by whom the wall, which is very old, was built, none can discover. The stones of the wall vary in weight from 100 lbs. to three tons. There are no stones on the land within ten miles around the lake.

The following letter has been received by the Liverpool Underwriters' Association from the British vice-consulate, Terceira, dated June 6, 1867:—"A sub-marine eruption took place on the 2nd instant, about seven miles to the north-west of point Serreta, and about three miles from the Serreta rocks. It is still in action, hurling immense stones to a great height. The new danger is calculated to be about three miles in extent, and lies east and west by the ripple; on the east part it is presumed to be about flush with the water. This danger deserves every publicity, as no conjecture can be come to as to its future. It may submerge or not."

The Australian Press.—If large, handsome, and well-edited newspapers, crowded with advertisements, are any indication of advanced and liberal civilization and of material prosperity, the colonies of Australia and New Zealand cannot be very far behind the parent country in these respects. Of course, the very first thing which an English or American colony does, after getting fairly settled, is to publish a newspaper, be it on ever so small a pattern. Even the little settlement of New Englanders at Jaffa has a weekly paper, though there are not 50 persons to read it, and its entire contents would scarcely fill a column of *The Times*. But the Australian press is almost metropolitan in importance. The daily papers of Melbourne and Sydney rival those of London and New York in size and appearance, and are not wanting in editorial ability; and though the topics generally discussed in their columns possess local interest only, yet it is the interest of a country that is rapidly increasing in wealth, population, and international importance.—*New York Times*, June 9.

From San Francisco to Japan.—The Colorado completed her second return voyage from Yokohama to San Francisco in 19 days. The route is, to some extent, still undetermined. On the outward voyage the direct northerly route was attempted, but the weather was found stormy, and the course was changed for a more southerly one, and the same thing happened on the return. The distance from San Francisco to Yokohama is 5,233 miles, but the adoption of a southerly course lengthens the route. At present, the journey from New York, *via* Panama, the Isthmus railroad, and so to San Francisco, thence to Yokohama, and then on to Hongkong (1,645 miles further), making in all 12,139 miles, is reduced to six and a half weeks. Fifteen days at least may be deducted from this when the Pacific railroad is finished, and then New York and Hongkong, though more than 8,000 miles apart, will be within 30 days of each other. Add nine days to Liverpool, and see which will be the route from England to the East a year or two hence. Keen men of business are preparing for it.—*New York Times.*

"Well, wasn't that a finished sermon we had this morning?" asked one lady of another as they came out of church. "Finished!" was the reply; "yes, it was finished at last, although I began to think it never would be.

The Rev. Rowland Hill once said, on observing some persons enter his chapel to avoid the rain that was falling, "Many persons are to be blamed for making their religion a cloak; but I do not think those much better who make it an umbrella.

ERRATUM.—In STAR No. 28, page 444, for 1st June read 1st July.

DIED:

COOK.—In Great Salt Lake City, May 24th, Alice Luke, wife of Frederick Cook, late of Merthyr Tydvil, Wales, aged 63 years.

POETRY.

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THE MISSIONARY'S FAREWELL.

"And this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."—JESUS.

Messenger of truth! Elected!
By the priesthood's power directed
We this call obey.
Zion's standard is erected;
Zion's good must be effected,
Though all else should be neglected—
"Tis the Latter Day."

Stand aside! Our heart's affections
Twining round these home connections,
Duty's path is clear;
"For the Gospel of salvation
Must be preached to every nation'
Of this chosen dispensation,
For the end is near.

Stand aside, all worldly troubles,
Worldly gains, and worldly bubbles,
Speculations vain.
What are worldly joys and treasures?
Measured with the priceless pleasures
Of Truth that must remain.

Stand aside, old superstition;
See you not the world's condition?
See you not how vast our mission?
"Harvest fields are white!"
Zion's sons cannot be sleeping,
While the world is ripe for reaping,
Waiting for the Light.

Truly is our mission holy,
To redeem the poor and lowly
From oppressions life.
Doubt and ignorance contrasting
With the Gospel's everlasting
Principles of Life.

Thus we trustingly surrender
Friends and kindred, true and tender,
Unto God, our sure defender,
For all times of need
Parting shall not long oppress us;
Heaven shall countenance and bless us:
Bid us then "God speed."
God, our God, doth truly prize
Every cheerful sacrifice;
God can make the feeble strong,
To assist His work along.

G. S. L. City. EMILY H. WOODMANSEE.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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A FEW WORDS ON TITHING.

Taking the actions of men, as seen through the telescope of truth, as the standard of judgment, we may reasonably conclude that, with few exceptions, all men regard the Lord as a beggar—a pensioner on their generosity. If such were indeed the case, his position would not be unlike that of the man who, while going down from Jerusalem to Jericho, fell among thieves. Blinded as men are by their vain imaginations, benumbed as are their sensibilities by transgression, they fail to recognize this truth so plainly written in the volume of Revelation, that the earth and the fulness thereof are the Lord's. On the contrary, they severally by word and deed emphatically declare,—"These flocks and herds *are mine*, this gold and silver *are mine*, these houses and lands *are mine*, and in the use, possession, or disposition thereof, neither man nor God shall interfere." They seem to have forgotten that they were born into this world without shoes or stockings, that they came here with nothing to cover their nakedness, and that every thing they have received came from the Lord. They not only fail to recognize God's title to the earth and all things therein, but in like manner also deny his right to govern them, and the obligations they are under to obey his laws. But these remarks are more general than our present purpose demands. We wish to speak to the Saints, or more correctly to those who by profession desire to become Saints, for the name of Saint is strictly applicable to those only who have brought themselves into subjection to the perfect law of righteousness. The subject for our present consideration is one which has been repeatedly written on, and presented to the people through the columns of the STAR in almost every conceivable phase. It has also been spoken on by the Elders times almost without number, and yet, strange to say, many professing to be Saints (in these lands, and some also in Zion,) seem to understand little or nothing concerning it. Such regard the law of Tithing as oppressive, and a compliance therewith an intolerable burden. To such it may be said, repent and be baptized for the remission of your sins, that the eyes of your understanding may be opened

to see and comprehend the goodness and wisdom exhibited in the government of God.

That a better understanding of this subject may be gained, let us ask and answer a few plain, simple questions. And 1st, What is Tithing? In its primary and Scriptural sense, the tenth part of anything, or in other words, the INTEREST which the Lord requires for the life use of the property lent by him to man. From this answer it will be observed that Tithing or interest is due to the Lord, not only from the Saints, but from all men, whether Saints or sinners.

2nd. Is the law of Tithing a new one, or peculiar to this the last dispensation? No, it dates from as high antiquity as the Gospel itself; and in every age when the Lord has had a recognized people on the earth, it has been taught to and obeyed by them, and it will continue to be as long as the Gospel power is require to save.

3rd. Is the Lord poor and needy, that he asks for Tithes of all people? No, for the earth and all things therein are his.

4th. Why, then, does he demand Tithing, and require it to be paid? For the same reason that he requires obedience to every other principle of the Gospel—viz., the benefit of the creature, man.

5th. What benefit will result by obedience to this law? The Lord has said, "He that is tithed shall not be burned." (Doc. and Cov., sec. xxi, par. 5.) And again, "And shall observe this law, or they shall not be found worthy to abide among you." (Sec. cvii, par. 2.) Again, the Lord speaking to Israel by the Prophet Malachi, charges them with infidelity, and calls them robbers, even the whole nation, because they paid not their tithes. He afterwards entreated of them to obey this law, and promised if they would comply with its requirements, that he would pour them out a blessing that there should not be room enough to contain it. A further promise, great and precious, he makes to them, "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruits before the time in the field, saith the Lord of hosts." It is also recorded, "Honor the Lord with thy substance, and with the *first fruits of all thine increase*: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Proverbs iii, 9, 10.) Saints! are these blessings desirable? They are attainable.

6th. In what is Tithing to be paid? In kind, or in what the *increase* consists of. "And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the *tithe of all things* brought they in abundantly." (2 Chron. xxxi, 5.) By a compliance with the requirements of this law, the means necessary to build TEMPLES to our God are obtained, wherein, only, many of the ordinances of the Gospel can be performed, and the blessings consequent thereon obtained. Saints! do you wish to be participators in these blessings? Then use the means by which the right is secured. These are some of the resulting benefits. We will mention one more; it is this, it draws the line of demarkation between the honest and the dishonest, for the law leaves it with the subject to say what the amount of his Tithing is. It therefore makes him the judge of his own case. Thus circumstanced, vile indeed is that person who would render an unrighteous judgment, and of such well might it be said, "Ye are cursed with a curse, for ye have robbed me." The whole world are at the present time under the curse, because they are using the Lord's property without rendering to him the Tithing or interest thereon, which it is his right to demand and have.

7th. When is this interest or Tithing to be paid, and for what period? In the times of thine increase, in the times of thine ingathering, year by year throughout all thy generations forever.

8th. What is our increase? All that we have, for remember we came into this world with nothing.

9th. How many times are our possessions Tithed? ONCE ONLY. On becoming citizens of the kingdom of God (if we obeyed this law) we paid

one-tenth of the property we then possessed. After this our Tithing is paid on the interest or increase of the remaining nine-tenths. For example, A, when he entered the Church, was possessed of £100. On this he owed £10, which as an honest man he paid. He had £90 left. By the use of this £90 he gained £20. This £20 is increase on which he owes as Tithing £2, and will pay it unless he become dishonest and a robber before God. This, by some, may be considered rather strong language, but it is such as the Lord used towards Israel when they paid not their Tithes; and if we pay not our Tithes, in this respect we are not unlike what Israel were.

10th. Who are required to pay Tithes? All men. They who pay it *willingly* and *honestly* will secure to themselves the favor of God; his blessings will be poured out on them; in six troubles he will be with them, and in seven he will not forsake them. *They will become the* FRIENDS *of God*, and, with Jesus Christ, heirs to the kingdom of the Father. Those who will not comply with this requirement, will bring on themselves the Lord's displeasure, will secure their banishment from his presence, and will stay the hand that would strew their pathway with every good. The Lord is the adversary of all such; therefore let this exhortation be sounded in their ears, "Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

11th. Where can the revelation on Tithing be found? In the book of Doctrine and Covenants, sec. cvii. Read this revelation all ye professing Saints, and from this time henceforth, for shame, let not the words pass the lips of any, "I did not know that to pay Tithes was a standing law in the Church."

12th. Do all professing Saints pay Tithes? No, they do not. Some pay all the Tithing they honestly owe, and reap the benefits. There are others who pay a small portion of what is their honest Tithe, but who, Ananias and Saphira like, seek to defraud the Lord out of the remaining portion. Henceforth let all deal righteously with their God, and he will bless them with means whereby they may be gathered to the land of Zion. Others still there are who pay no Tithing. These seek to justify themselves, some on the plea of poverty, others of indebtedness to their fellow-men. These should bear in mind this fact, the Lord requires of them nothing but what they can do. Speaking solely from a temporal point of view, the poor of all others should obey the law of Tithing, that they might claim the fulfilment of the promise—I will multiply thy substance on thee exceedingly, I will bless thy bread and thy water, and I will take away sickness from the midst of thee. Those indebted, also, should pay their due to the Lord, so shall they retain the Lord as their friend, who will assist them in their times of need. There is still another class, many of whom do not pay Tithes; of this, are the rich in the things of this world, but extremely poor in spirit. They cannot pay Tithes because the amount thereof is too great; they cannot afford to pay so much. Let such remember that no punishments of heaven are so severe as those for mercies abused; let them also beware lest their riches take to themselves the wings of the morning and fly away. There are to be found some among the Elders who endeavor to palliate the neglect on the part of the people to pay Tithing, on the plea that such are poor. To one and all let it be said—Those who do not pay Tithes are not so poor in purse as they are poor in spirit, and if they do not awake to duty, poverty will be their portion; they will be found unworthy to be numbered among the Saints; they will apostatize. Hear it all ye professing Saints in Zion and throughout the world, They will apostatize, saith the Lord. This is a gathering dispensation, and with but very few exceptions, all professing Saints desire to gather with the Lord's people in the land of Zion. There is also another fact which it will be well to bear in mind, it is this: that while this is a

gathering dispensation, the Lord desires to gather such only as are honest at heart. Those who will be dishonest with the Lord here, will be dishonest with the Lord there, except they repent, for should such go to Zion, they would be sure to take themselves with them.

Some may perhaps infer that we would concentrate all the saving power of the Gospel in, and make the reception of all blessings consequent on, the one act of paying our Tithing. We answer, No. There are many other duties we have to perform; but we will add, that those who will honestly pay their Tithing, will perform every other duty which the Gospel enjoins, for money is the great stumbling block in the way of life, and the love thereof the root of all evil. Again, Tithing may be regarded as the revenue of the kingdom of God. This being the case, it becomes at once the duty of every loyal citizen of that kingdom to aid, in proportion to his means, in its maintenance, and in the faithful administration of its laws and ordinances. It is written, "Where your *treasure* is, there will your *heart* be also." True as this may be, we will reverse the statement, and when reversed it constitutes a rule without an exception. When reversed it will read, "Where your *heart* is, there will your *treasure* be also," for if it is with us at heart, "the kingdom of God or nothing," we will devote not only our Tithing, but ALL THAT WE POSSESS, together with ourselves, to its interest and support.

We have perhaps said enough on this subject, at least for the present. But before we close our remarks, let us exhort the Saints that henceforth they look not on the paying of their Tithes as a duty or requirement only, but as a VERY GREAT PRIVILEGE; for by paying your Tithes and neglecting not the weightier matters of the Gospel, you will make the Father, the Son, and the Holy Spirit your friends, and having so done, when ye shall fail in mortality, They will receive you into everlasting habitations.

A. MINER.

SLIGHTLY T'OTHER WAY.

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Some people, who ought to know better, of course they had, seem to be very fond of charging the inhabitants of this Territory with seeking and inciting to a conflict with the general governmeut. This charge in various styles and colors comes from penny-a-liners who visit Utah, from speculators and other evil disposed persons, with whom the wish is father to the thought, from editors of newspapers and other journals, from makers of books and would-be makers of literary reputations and fortunes, from members of legislatures and members of the judiciary, in short, from all sorts of official, would-be official, and non-official people, who are either careless or malicious in what they say about the "Mormons."

We can boast an extended acquaintance with "Mormonism" and the "Mormons," as to time, space, and personages, and, to be candid, which is natural to us, in fact, to which it is our misfortune to be chronically inclined, we must say that it has always appeared to us that the "Mormon" people have taken especial pains, not only to conduct themselves without deserved reproach, but to pursue an extremely conciliatory course, in order, if possible, to live peaceably, righteously, and godly in this present evil world, and we certainly are not blind, cross-eyed, nor near-sighted, neither do we see double.

We do not know any more peaceable pursuit than agriculture, to which the major portion of our citizens are devoted. That pursuit is far less conducive to brawls, to inciting conflicts with the general government or any other body, than is gold digging, or the pursuit of politics, or gambling, or loafing, or office seeking.

It may be urged that some hard things have been said in Utah of some officials of the government. Very likely, and perhaps those government

officials have deserved to have some hard things said of them, and something done against them too—eh! If none of our citizens have spoken sharply of some public officials, then our citizens are no true Christians, are no true Americans, are no lovers of liberty and all that. For we take it that this is a land of freedom—in fact, we have heard so quite a number of times, and that in these United States public men and public measures are proper subjects for public criticism—that such criticism has a healthy tendency.

Very likely some public men and some public measures have been sharply criticized in Utah; but if there have been said in this Territory, concerning the general government or individual officials, things a tithe as bitter as what are daily spoken and printed all over the Union, then our understanding is at fault. One reason for this condition is, if government or government officials do anything which our citizens consider culpable, they are apt to speak their minds about it, and then go on with their particular business, whereas to find fault with, condemn, and often abuse the government, or a part of it, is the only or chief thing many people in other parts of the Union can find to do. There are politicians and newspapers in the States which will say harder things of the government and of certain government officials in a week, than will be heard in Utah in a generation, else we are greatly mistaken.

But, as "words are but wind," let us come to deeds. Was it seeking a conflict with the government when the "Mormon" people retired from the various States to Ohio, from Ohio to Missouri, from Missouri to Illinois, from Illinois to this barren, arid, inhospitable valley of the Great Salt Lake? Was it seeking a conflict with the government for our people to help conquer for the Union the Territory west of Texas and the Black Hills? Is it seeking a conflict with the government for our people to redeem these parched valleys from the grasp of sterility and grasshoppers, and convert them into flourishing gardens, and orchards, and farms? Was it seeking a conflict with the government for our people to feed thousands of weary emigrants, pilgrims to the land of gold, and to feed the neighboring Territories, to set them on their feet, to give them a fair start in Territorial life? For several of these neighboring Territories would scarcely have been heard of yet, had it not been for the "Mormon" bread and butter with which their people have been supplied. We think it a most indubitable sign of a strong desire to avoid the possibility of any conflict with the general government, for the "Mormons" to come all this long way into the untrodden desert, and pitch their humble tents by the waters of the Salt Lake.

It may be said that our people teach and practise polygamy. What if they do? That is virtuous, honorable, manly. People in all other parts of the Union are given to different practices, of the most damnable and degrading kind, which our people are not. The citizens of Utah set a good and healthy example by marrying their women, preserving them as decent and honorable women, wives and mothers, whereas in other parts of the Union, if the truth were really known, probably one half, certainly a very large portion, of the women are in that degraded condition which humbles a true woman into the dust, which is a crying disgrace to the nation, and which bespeaks anything but true manliness on the part of the men, for we hold that a man who will degrade a woman in her own esteem, or in the estimation of the community, is no man, albeit he may be an M.C., a Governor, a General, or even a learned Judge. Such a fellow shrinks from the responsibilities and abuses the privileges of manhood, and therefore has no right to them, but that which was designed to be a blessing to him should be placed beyond his reach, and given to somebody who is worthy, and let the transgressor go the downward path alone.

Instead of our people seeking a conflict with the government, it is far more apparent that the government seeks a conflict with our people; or rather, if we must speak the unadulterated truth, that certain persons seek to incite the government to a conflict with the people of this Territory.—*Salt Lake Daily Telegraph.*

LOSS OF SHIPS IN THE WHITE SEA.

It will be remembered that a short time since great numbers of vessels became encompassed in icepacks in the White Sea, and that several ships were lost. The subjoined interesting account is from the pen of Captain Thomas Herald, of the barque *Albania*, of Dundee :—

We made the ice on the 12th June, between Nagel and Sweetnose, ten miles off shore. Got up as far as Sweetnose with clear water, and ice lying in patches, and there we were detained with S.E. winds, and ice coming down, until the 15th. The wind veering round, and a passage opening along the Lapland shore, and drift ice coming down upon us from the N.W., were very happy to get out of our difficulty by entering this, which proved to be a sad trap for me. We got along this way as far as Catchcove Point about half way between Orlofka and Gorodetzki; where the ice was blocking the channel up. After lying to for some time, the ice again opened, and the Verona steamer coming up, she entered the drift ice, and we all followed suit—the *Sirocco*, *Avon*, and *Albania* taking the lead. After being well entered it fell calm, and suddenly off from the land came a heavy squall, catching us ; and we had not room to manœuvre the ship for ice. Some were caught aback, making their position very dangerous. The *Albania*, in veering, had either to run into the *Avon* caught aback, or take the ice. We took the least evil, and then tumbled and tossed about, destroying the copper very much, the ice not being packed enough to keep her lying still.

On Tuesday morning, the ice clearing away again off the land, the fleet proceeded onward, coning their way through the drift ice, until reaching Donilow (a small rocky isle), when the headmost vessels commenced shortening sail and heaving to, and others anchoring. The vessels which anchored had to heave up again, being pursued by the drift ice from the N.E., so that there were only two ways to get out of the danger—either to force a passage or take the pack, or be driven ashore. After running down to the S.W. end of the opening, all the ships took the pack, with their bows to the southward, and keeping sail upon them to drive them into the pack for better safety.

Whilst this was going on, it was interesting to see the different manner some of the vessels were handled, especially those the captains of which had never before been amongst ice. Some were sailing into the pack with their sails aback, and shaking in case they should injure their bows. A schooner simply entered and tried to back off again, when I called to him "Give it to her" (*i.e.*, use more sail). He asked, "Is that good? have you known that done before?" My reply was, "Certainly." "Then that is good," he said, and pushed her into the pack with a will. But when he asked, after being for the time in safety, "What time he should get out again," I said I could not tell him, but to put his trust in Providence. Poor fellow, I think his ship went down next day.

About seven in the evening of Tuesday the sight was beautiful—the fleet all lying quiet, with their heads to the southward, nearly in line, as if ranged so under the eye of a strict admiral, ready for a contending foe. All went well with us until next morning (Wednesday) at four a.m., when the tide turned. Then the vessels got all canted in different directions, some falling into tiers, others athwart hawse of one another ; then the smash commenced—masts and yards breaking, jibbooms carried away, &c. We got foul of a Norwegian barque, carrying away foretopgallantmast, and then parted, very thankful that there was nothing worse. The steamer got into a tier with six or seven together. The rest of the fleet fared much the same way, and many too near the land were driven ashore by the tide at low water. I counted at this time 22 on shore, and five sinking ; five on a reef at Pialitsa Creek, with little chance of recovery, their crews getting provisions on shore, and rigging tents there—the

brig *Luna*, Captain Petty, being carried in between two grounded icebergs, where he appeared to lie as snug as if in a tidal harbor, the icebergs being 15 feet higher than his decks. We were with those near to us in Porestia Bay, having only 15 feet under us at low water—the steamer near, but further in, all lying quiet enough. But in the afternoon, when the flood made, we found that tragedy had commenced in earnest. Close by us a Norwegian brig was sinking, the crew saving what they could, and putting it over the ice on board another near by—the other crew assisting; four or five further off doing the same thing; two vessels already sunk, with part of masts above water; the others trying to drive through the deeper water.

Wednesday morning commenced worse than its predecessor. At nine a.m., the vessels being all nipped with the shifting tide, signals of distress were seen in all directions: some of their crews were on the ice, having taken their boats, clothing, and provisions with them—some of their ships giving very little shelter, and were just going down. At one p.m. we came near the *Effort's* crew in a sad predicament, their ship going down half an hour after being squeezed. Seeing they could not get on board without assistance, we went with all hands with planks and poles, and brought them on board. In the afternoon the flood came strong away, carrying us down upon Cross Island, destroying every ship that touched it, being piled with ground ice all around 30 feet or so thick. One brig went on about three p.m., and drove right upon the ice, out of the water, as if upon a slip. The crew waded to the land ice, assisted by the lighthouse keepers and others on the shore. At this time I thought it would be our turn next, but we drifted safely past, not 100 yards from destruction, the edges of the land ice showing the hulls of others vessels buried in their sides, as if of fossils of a former age newly brought to light by digging. We drifted this tide six miles past Cross Island, where we all received a very severe nip, many losing their rudders, the ice being driven by the current in many different directions. We had ours well secured with preventives, which I believe was the means of saving it.

Early on Thursday morning the ice slackened up, and we got into clear water, and at six a.m. got under southwest side of Polonga, where, falling away calm, we had to bring up to keep her from driving down on the reef; but scarcely had we done so when the Prussian barque *Britannia*, also at anchor, drove athwart, carrying away our jibboom. I had to slip the anchor and 45 fathoms chain to get clear. The tide shortly turning, dropped down five miles to the S.W., when we found the *Melbourne*, of Dundee, fast to a grounded iceberg, and swinging round it in 3½ fathoms water, her rudder and forefoot gone. The breeze freshening up again, and ice closing down upon the land, we put the ship in the pack to keep her safe. After getting in, we came near the Swedish brig *De Capo*, with only the mate on board, the master and crew having abandoned her at Cross Island. The mate and four others got back over the ice to their vessel in like predicament. We offered him assistance, but he refused, expecting his own crew to return. As they did not appear before evening, and as the vessel was likely to drive on Polonga Reef if not assisted, he came and asked our help. I gave him my gig and the *Effort's* people. The ice being open in different places, required a boat that was light, and that could be pulled on and over the ice. As we drove along with the flood and back with the ebb, it needed all our skill to back her off the reef, it being covered with grounded ice—two or three others making fast to icebergs aground. The *Trident*, of Dundee, was not so successful, having grounded, and the crew were making ready to leave. Next tide flowing over her, her crew took to the boats, and landed or were taken down to the *Melbourne*. There are still (Friday) four ships near to us gradually sinking, some of which will succumb before night—four or five others, apparently abandoned, driving in the pack.

Monday.—Lying quiet in the ice, six miles off the land; a clear patch of water to the N.E., with many ships in it. There is also clear water to the

S.W., but we cannot get on, being surrounded with very heavy ice and closely packed.

Tuesday morning, the ice opened and got out for good into clear water two miles off Nikodomskoi. We made all sail, and commenced a search for the brig and barque, to render the latter more help. We crossed over to Bluenose. Not seeing them there, we came back to the pack, and found only 14 vessels left in it—three abandoned and sinking, the remainder working their way out. The others were away out of sight. I hove to and had a good look, and seeing no appearance of the vessels I wanted, just as we were going to fill our yards, we discovered a boat, which had a man and boy (Russian peasants) starving, having been carried outside of the ice while duck shooting, and they could not get back. We took them on board and brought them here: it was a special mark of Providence in sending us to their aid. We then proceeded on to Archangel, and arrived next morning and found both vessels I wanted there before me, they having got out on the other side of the pack. This is as sad a calamity as ever was known for ships in this sea, there being supposed to be about 70 lost; I counted 150 all fast first day. Many of their crews went on shore with very little provisions with them, and must now be starving. We have been trying to get a steamer to go for them, but the only Government vessel that is here is under repair, and will not be ready until next week at soonest. Another steamer has come up to-night (Friday), and brought about 30 men with her which she had picked up, bringing also news of Captain Smith and his crew, who are finding their way up in their own boats. Some men came up belonging to a Montrose brig: they had been nine days on the ice. There has been a petition presented to the British consul by us shipmasters, urging him to use some means to get provisions and assistance to those on the Lapland shore, and he has sent Captain Luty to Solovetski Monastery to get permission from the abbot to give one of their steamers to do so. If granted, in three or four days they will be all here.

Captain Herald, in his letter, states that he had assisted two large and valuable vessels into Archangel, for which he would have good claims for salvage.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 27, 1867.

ARRIVALS.

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We had the pleasure on the 19th inst., to welcome the following-named Elders from Zion, who have come to labor in these European Missions, to wit:—Elders Robert Dye, Henry Woodmansee, Zebulon Jacobs, Henry C. Jacobs, Erastus R. Egan, Alonzo Hyde, John F. Hardie, Edward L. Butterfield, Abiah W. Brown, Platte Lyman, Henry J. McCullough, Orson C. Holbrook, Nathan B. Baldwin, Joseph H. Lee, John W. Lee, Samuel Gudmunson, Lauritz Larsen, Henry J. Moore, and John Mace, who left New York, per steamship *Denmark*, on the 6th inst.

These brethren speak gratefully of the Providence that has brought them safely through their long and perilous journey, for they saw the smoking stations along the Plains before and behind them, but experienced no harm from either the red men, or the gales which have prevailed about these coasts during the past week. All are in good health and spirits, and will doubtless impart freshness and vigor to all parts of these Missions, by their excellent instructions and their most powerful examples.

Elders Gudmunson and Larsen are destined for Scandinavia.

NOTICE.—The Conference Presidents are requested to furnish us with the Statistical Reports of the different Conferences as soon as possible.

CORRESPONDENCE.

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AMERICA.

New York, July 10, 1867.

President F. D. Richards.

Dear Brother,—I was requested by brother Anderson to forward you the enclosed. The Saints arrived, as you will see by his letter, on the "glorious" 4th of July. We landed them as early as possible on the morning of the 5th, and registered passengers, weighed luggage, and got them off on the magnificent steamer *Saint John* for Albany, at 6 p.m., *en route* for Omaha. Quick work; but we had the plans laid for a speedy disembarkation, and with a deal of labor we accomplished it.

We only had 51,325 lbs. of luggage, including brother B. Y.'s and J. W.'s goods, which I had arranged for previous to their arrival, so that nothing was opened, not even a box or a trunk. Brother Brigham, jun., and family, John W., and brother Spencer, arrived safely yesterday at the Saint Nicholas Hotel. Hot weather, and shirt collars "falling rapidly." I heard from the company at Suspension Bridge, Niagara—all well, and going on finely. The railway agents favored our emigration very much, and thus far have carried out every agreement that I made with them. The Lord has wonderfully and signally blessed me in the work I so much dreaded to undertake—this matter of emigration.

Be pleased to give my kind love to brother Penrose, and say to brother Preston that I shall feel "hugely" —obliged to him if once in a while he will send me 3 or 4 or 5 STARS to Parowan. I miss the STAR very much.

Brothers Pratt, Watt, and Felt, are with us, and wish to be remembered; also brother Nephi Pratt, a missionary to England, who sails in the *Manhattan* next Saturday, with several others, and a son-in-law of mine, desires to be remembered. Be kind to him, and give him good advice, he is Parley's son. Little Johnny Robinson was well a few days since; he is at Omaha with Oscar and Bishop Smith. The brethren one and all are well, and sister Young and the children look finely. News from the Valley quite meagre. Indians better and more peaceable.

Yours with great respect,

W. S. WARREN.

Steamship *Manhattan*,

New York Harbor, July 4, 1867.

President F. D. Richards.

Dear Brother,—We have great pleasure in stating that after a prosperous voyage of nearly 13 days, we have arrived at this point, and anticipate leaving to-morrow evening for Albany, *en route* for Omaha.

During our voyage we had a most excellent time, with the exception of a little sea sickness, the effects of a violent gale that occurred on the 27th ult. The Saints universally feel well satisfied with the vessel, and the accommodation thereon. The captain

and officers have contributed to our comfort all that we could reasonably expect, and more, giving unusual privileges to our people.

We have enjoyed ourselves very much in our meetings together, which have been held nearly every evening, the Spirit of the Lord being with us to comfort and cheer our hearts. In fact, all the Saints feel the best kind.

On the 1st inst., we had a grand instrumental and vocal concert, which was quite a success, the captain, officers, and saloon passengers being present, and expressed much satisfaction with the performance.

We have to record five marriages, and the death of two children—viz., Joseph, son of Henry Raddon, aged 1 year, and Mary Ann, daughter of Edward Vaughan, aged 1 year and 10 months—both sickly previous to leaving.

To-day Elders Orson Pratt, G. D. Watt, and W. S. Warren, visited us on board, they were looking and feeling well. A number of the missionaries from the Valley have just arrived.

You must please excuse brevity, as we are very busy making the necessary preparations for the forwarding of the Saints to the Frontiers.

Ever praying for your welfare and success in your labors, we remain, as ever, your brethren in the Gospel,

A. N. Hill, President,
Niels Wilhelmsen, }
James Ure, } Counsellors.
Francis Platt, }
R. R. Anderson, Clerk.

ENGLAND.

London, July 16, 1867.

Dear brother Penrose, — Believing that an occasional line from our noted little village would prove acceptable, I presume to trouble you with this. I shall not attempt either description or commentary on passing events here at present, further than to say it is a most wonderful time. We have the Sultan of Turkey, the Viceroy of Egypt, and 2,300 Belgian volunteers, all enjoying our hospitality at once, and Protestant John Bull is outdoing himself in lavishing his substantial liberality on Mohammedan and Catholic alike. Well, it is all mighty pleasant if it would last, as Paddy said when falling from the steeple; but there's the rub. However, let us enjoy it while it does last, and thank Heaven that even war can make men fraternize at times.

You are aware that I am now presiding over the Whitechapel Branch. I was appointed the first Saturday night after you left, when several other changes were made in the Conference that had been planned by Elders Felt, Roberts, and yourself. Elder N. H. told all of us on receiving our new appointments, that if we lived our religion we would be more blessed than we had ever been before, and I can say with truth the promise has thus far been verified in my case. It does happen however sometimes, that dark days follow on the heels of a bright prophecy, as if the adversary wished to discourage or frighten us out of the promised blessing. I went to my new Branch, got a firstrate reception from the council, and a warm and hearty reception from the Saints. There was a fine spirit and feeling in our meetings, and our whole east-end horizon gave tokens of unbroken prosperity and success. But a storm was brewing. A party you know well went and took our hall over our heads, and sent us word we must in future pay the rent to him, and that by and bye he would require the place himself. President Felt concluded it was better to let the old man know we could do without him and the hall to, so at ten days notice we cleared out of a place the Branch had occupied for as many years, and then our Branch had no home. I make a mistake, we had several — two brethren opened house for us at Poplar, another at Bow. One sister gave us a room at Shadwell, and another gave us one at the Old Mile-end Gate, so I told brother Roberts I was no longer President of the Whitechapel Branch, but of the Whitechapel Conference. These private meetings were well attended, and brought us closer together than ever we were in the hall.

The Saints, both male and female, now turned to in good earnest to seek out another hall, and found some very nice ones, but the proprietors declined to treat with Latter-day Saints. I

may just give you a specimen :—"I understand, sir, you have a hall you would let for religious worship on Sundays." "I have, sir, walk in gentlemen." The gentlemen walk in. "Eh, the hall is in use at present, but if you don't mind, I will show you in." "We shall be most happy, sir." Landlord leads the gentlemen into a hall some 40 feet long by 16 or 18 wide. One part is being used as a skittle alley, and the other is thronged with billiard tables, and players who stare at the gentlemen as if they had just dropped from the moon. The landlord quietly apologizes, and informs the gentleman that all this gambling set out is removed on a Sunday, and the place swept and filled with seats. Preliminaries are disposed of, terms are agreed to, and an agreement is just about to be drawn up, when the landlord, quite incidentally, supposes the gentlemen to be Wesleyans, or something of that sort. One of the gentlemen informs the landlord that they are Latter-day Saints. Now, did you ever see a man making desperate efforts to look calm under a severe attack of the gripes? If you have, then you may form some idea of our landlord's appearance when he heard this statement. Skittle sharps, billiard sharps, drunkards, or any other men, were all well enough, but Latter-day Saints! Good gracious! What would people think if he should let his hall to them! He requested a few moments to consult with his wife, returned, begged a day or two to consider, and finally declined altogether. One thing was very evident, the Lord would not have us get into such a den. To make a long story short, we have got a capital little hall in Commercial Road, which was opened last Sunday and dedicated by President Roberts, and it was a house-warming we shall long remember with gratitude to our heavenly Father.

Please remember me to President Richards, and believe me to remain your brother in the Gospel,

G. C. Ferguson.

Glasgow, July 17, 1867.

President F. D. Richards.

Dear Brother,—It being the Glasgow "fair time," and the Saints all idle, they concluded to have a little party; accordingly they appointed a committee to regulate and have everything move along in order and harmony. The Saints felt as though they would like a place as congenial to their feelings as was possible to get in this locality, that a separation might be effected at least for a short time, so on the 15th of July they met for a picnic party, about three miles above this city, on the banks of the Clyde.

We met at 12 o'clock noon, and sang "O Saints have you seen," &c. Brother McMaster offered up a short prayer, after which I delivered an address. As soon as I was through, a gentlemen who had accidently met with us, and who I afterwards learned was an infidel, arose and began to speak, saying, "My friends, I hope you will excuse me for taking this liberty, but I shall not feel satisfied to go away without making a few remarks. I have listened with great interest to the address of your leader, though there are some things which he has advocated that I cannot say I fully believe in, yet I cannot say that they are not true, neither have I any right to object to them, but will say let all have the liberty of believing as they choose. I believe if you will carry out the counsel given by your leader, it will be for your good. I have made myself somewhat acquainted with the Saints in Utah, by reading their works and the writings of others, and I think if there is a people upon the earth who have a true religion, it is you. When you go to Salt Lake, to a land flowing with milk and honey, continue to be firm and zealous in your religion, and you will be benefitted. I will not stay and infringe upon your rights, for I should only be a mark among you; but I wish you may have a good time in your recreation, which I know you will, if you give heed to what has been told you."

During the day two persons were baptized and confirmed, who had been attending our meetings; so you see we not only enjoyed the day in amusements, but returned home with an addition of two to our number.

The Saints all enjoyed a good feeling during the day, and the little boys

and girls had an opportunity of winning prizes on the foot race-course, and those who did carry off the prizes returned home as proud as a general on a triumphant battle-field; but the juveniles were not the only ones who felt happy at winning prizes, for many of the old folks contested for the honors of the day, the successful ones bearing off their trophies of victory with great satisfaction and gaining much applause. We all returned full of joy and thankfulness to our heavenly Father for the blessings and recreation of the day.

One thing, among many others, which gives me much joy in laboring among the Saints in this Conference, is, I see that my labors are not all in vain. There is almost an enthusiastic feeling among the Saints here to emigrate the coming year, and many are making their works magnify their faith. We will do our best to increase and enlarge the next emigration.

Brothers McMaster, Spencer, and myself, join in love and good wishes to yourself and the brethren in the office. I remain, respectfully, your obedient servant,

H. H. Cluff.

MARRIED MEN *VERSUS* BACHELORS.

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The tenth "detailed annual report" of the Registrar-General of births, deaths, and marriages in Scotland, just issued, directs attention to the striking difference between the death rates of the married and unmarried men at each quinquennial period of life. Taking the mean of the years 1863 and 1864, it seems that at every quinquennial period of life from 20 years of age up to 85, married men died in Scotland at a much lower rate than the unmarried. Thus, from 20 to 25 years of age, in every thousand married men only 6.26 died annually, but in every thousand unmarried men at the same ages 15.01 died. From 25 to 30 years of age, only 8.23 died annually in every thousand married men, but 14.94 in every thousand unmarried. From 30 to 35 years of age, only 8.65 died in every thousand married men, but 15.94 in every thousand unmarried. From 45 to 50 years of age, in every thousand of each class, only 17.04 married, but 21.18 unmarried died annually. In every thousand of each class from 50 to 55 years of age, 19.54 married men died annually, but 26.34 unmarried. In every thousand of each class from 60 to 65 years of age, 35.63 married men died annually, but 44.54 unmarried men. In every thousand of each class from 70 to 75 years of age, 81.56 married men died annually, but 102.17 unmarried men. Even at the extreme age of 80 to 85 years, in every thousand of each class, there died annually only 173.88 married men, but 195.40 unmarried. Above this age the numbers of both classes were too small to yield trustworthy or steady results; and so few attain these extreme ages, that no discrepancies in the results, at such ages, could affect the conclusions deduced from the mortality at the other ages. Small, however, as are the numbers who attain such extreme ages, the difference on the whole preponderates in favor of the married men.

"These carefully ascertained facts," says the registrar, "applicable to the whole male population of Scotland who are above 20 years of age, and for a period of two years, seem to prove that the married state is the condition of life best fitted for mankind, and that at every succcssive stage of life married men die at a much lower rate than unmarried men of the same ages. It seems impossible, therefore, to avoid drawing the conclusion that it is to marriage, and the more regular domestic habits which attend that state, that this result is attributable. Were this conclusion based on small numbers, or on the statistics of a particular class, or on the comparison of the mortality of married and unmarried men during the earlier years of life

(as below 40 years of age), doubts might rest on the conclusions deduced. But whether the explanation attempted to be given be satisfactory or the reverse, the fact itself must remain unchallenged, that at every successive stage of life, up even to extreme old age, married men die in a much lower ratio than those who are unmarried. It is a known fact that at the earlier ages, say from 18 to 40 years, among the unmarried are a considerable number of men who, from natural infirmity, delicacy of constitution, the existence of chronic disease, bad health, or from being addicted to dissipated and licentious habits, or by want of success in life, do not marry. The annual mortality among such men is annually greater than among the strong and vigorous bachelors; and this greater mortality among such unmarried men to some extent swells the proportional deaths of the unmarried at these early ages, as compared with those of the same age who are married. But almost all such die out, by the course of nature, before they have attained their fortieth year—none survive their fiftieth year. But the tables for the two years proved that at every successive year of life, from 50 to extreme old age, the married men continued to die at a much lower ratio than the unmarried who were of the corresponding ages. Thus, even at the great age of 70 to 75 years, in every thousand married men only 81 died, but in every thousand unmarried men at the same ages, 102 died annually. No arguments can explain away this ascertained fact. And as the sole difference in the two parties at every age above 50 years of age, is that the one is married and that the other is unmarried, it seems impossible to resist the conclusion that it is marriage, and the habits connected with marriage, which is the cause of the difference. Strange it is that it is only now, after the lapse of several thousands of years, that statistics have proved the truth of one of the first natural laws revealed to man—'It is not good that man should live alone.' The above conclusion relative to the much smaller death rate of the married men, is strikingly confirmed by calculating the mean age at death of the married and unmarried men above 20 years of age. From the facts published in table 18 of the ninth detailed annual report, it was ascertained that the mean age at death of the married men was 59.7 years, whereas the mean age at death of the unmarried men above 20 years of age was only 40 years, giving a difference of 19½ years in favor of the married men. Calculating the mean age at death in the same manner for the year 1864, it appears, from the facts stated in table 30, that the mean age at death of the married men was 59.1 years, whereas that of the unmarried men who were above 20 years of age was 40.2 years, showing a difference of 19 years of life in favor of married men."

THROWING OIL ON TROUBLED WATERS.

The following strange statement is made in the *Journal du Havre*:—"A merchant captain who has been at sea 20 years, ten of them in command of ships, writes that twice in the course of that time he saved his vessel by oiling the sea. 'When the master of a ship,' says he, 'cannot escape from a tempest—that is, when his vessel is disabled, and he has to support all the force of the wind—let him spread two or three gallons of oil, if he has them, drop by drop, by the side of the vessel. He will then have a calm sea to the windward, for the sea breaks the moment it comes in contact with the oil, and the vessel will remain in tranquil water so long as the oil may flow. In 1864, in the most violent gale I ever had, I lost my sails and my rudder, and my ship could not have resisted the sea for an hour if I had not had oil on board. Five gallons of oil lasted me 56 hours, and saved the ship, the cargo, and the lives of my men. Let vessels of large tonnage

have two reservoirs of 40 gallons each, placed one on one side, the other on the other, with a cock to let the oil flow the moment it is needed. Let small vessels have reservoirs of ten gallons, the boats of vessels reservoirs of five gallons—all well filled; and, in case of wreek or fire, the boats and vessels can make themselves a calm sea in the event of there being a gale. This very simple system will save numerous vessels, many lives, and thousands in money.'" It is a pity that the discoverer of this system does not give his name, and that of the ships he has commanded, also the dates on which, the precise spots where, and the circumstances under which, he used the oil.

SUMMARY OF NEWS.

A reduction is about to be made in the rates of postage to America, Denmark, Holland, and other countries.

We learn by telegram from Point de Galle, dated June 30th, that a terrible earthquake has occurred at Bjokja, Java. Numerous lives were lost.

An island has most opportunely been discovered on the route between San Francisco and China, which will serve as a coaling station, and thus remove the great obstacle to this new steamship route.

Intelligence from Mexico announces that Vera Cruz capitulated on the 25th ult. Large numbers of Mexican refugees were arriving at Texas. General Santa Anna was shot at Sisal on the 25th ult. Juarez had decided that all who had served in the Imperial army should be deprived of the right of Mexican citizenship, until rehabilitated by the general government. Officers are to be imprisoned for terms of from two to six years; all foreign privates are to be banished, and Imperial generals and prominent civil officers are to be tried for high treason.

A society has been formed at Munich for the collection of cigar ends. An appeal is to be addressed to all smokers in Bavaria to give their cigar ends to the society instead of throwing them away, it being intended to apply the proceeds arising from their sale to the clothing of poor children. It is calculated that upwards of £500,000 a year may be obtained by this means.

Hydrophobia.—To the Editors of the *Liverpool Mercury*.—Gentlemen,—This being the season when the bite of a dog may lead to fatal consequences, a simple remedy ought to be generally known. Apply to the bite common lime paste, such as plasterers mix up before putting in the sand and hair for plastering, and it will be found to extract the whole of the poison in a very short time. When in India I was stung in the thumb by a scorpion, and one of the natives applied lime, which immediately extracted the poison, although the thumb was considerably swollen in a few minutes. What will destroy the poison in the one case will do so in the other.—Yours, &c., J. J.—*Liverpool Mercury*, July 1.

An important increase is being made in the military power of France; two companies are to be added to every regiment of infantry, and 23 batteries are to be added to the artillery. The *Globe* says—"We recognize the significance of these changes, and we entirely approve their wisdom. We firmly believe that we shall soon see a great war in Europe, in which France and her allies will be opposed to the colossal power of Russia and Prussia. In such a contest we do not think it doubtful which way the sympathies of this country will incline." The standing army of France is now raised to 800,000 men. The standing army of Prussia is 775,000. This is called a "peace footing." It appears that European monarchs are determined to have peace even if they are compelled to fight for it.

Letters from the West Coast of Africa bring intelligence of a fearful tragedy

enacted at Benin on the 25th of May. King Jerry, whose authority is recognized by this country, suspected one of his sons of undue familiarity with one of the women of his harem, and, having made them both prisoners, had them publicly murdered by beating out their brains with bludgeons. Not content with this vengeance, he sent for the young man's mother, and ordered a stake to be driven through her, and her body to be thrown into the Benin river, which was done.

TIME REQUSITE TO SEE THE PARIS EXHIBITION.—To view the Paris Exhibition it is necessary to devote on an average five minutes to the glass case of each exhibitor. These number, it is stated, 45,000 ; it would, therefore, take 225,000 minutes, making 3750 hours, or 156 days six hours ; that is, five months, six days, and six hours, reckoning 24 hours for each day. But as the interior of the place can only be visited from ten o'clock in the morning till six in the evening, there are only eight hours at the visitor's disposal instead of 24. One would, therefore, be occupied in the inspection 15 months, 20 days, two hours, supposing that he entered the building every day at ten o'clock and did not leave it until six. From this calculation it will be obvious that it is by no means possible to examine the whole of the Exhibition during the period of its duration.

CHOLERA IN SICILY.—The official accounts of the cholera in Sicily, dated Palermo, the 29th of June and the 4th of July, report as follows :—In the province of Girgenti, from the 18th to the 27th of June, 2,573 attacks, and 1,371 deaths ; Caltanisetta, from the 17th to the 27th, 1,305 attacks, and 762 deaths; Trapani, from the 19th to the 27th, 17 attacks, and 13 deaths ; Catania, from the 23rd to the 28th, 107 attacks, and 55 deaths. For the week ending July 4th, for the provinces of Catania, Caltanisetta, Girgenti, and Trapani, the attacks were 2,383, and the deaths 1,421. Palermo and Messina enjoy perfect health, and both have established cordons against infected districts.

MEXICO AND AMERICA.—The *Globe* says—"A serious quarrel seems to be impending between Mexico and the United States. General Santa Anna, who has since been shot, was forcibly seized by the Juarists on board an American vessel, and when protected by the American flag. What is more, the general was actually an enforced passenger on board that ship, having been put on board by Commander Rowe—so that he was prevented making provision for his own safety such as he might otherwise have done. Hence the Cabinet of Washington is doubly bound to avenge this seizure ; firstly, on account of the flagrant violation of the American flag ; and secondly, because through the action of one of its officers it became responsible for the safety of the now murdered general. The Americans are not in a temper to submit to this outrage. The *New York Herald* says—'If our standard has ceased to be a protection in Mexican waters, it is time the country knew it ; and, as we have evidently got to come in collision with these very liberal Mexican authorities, the sooner the better.'"

RESIGNED ABOUT HIS SHEEP.—We are often told to "make the best of a bad business," but we have rarely met with a better example of doing so than this, which we find in the "Drawer" of a recent *Harper's Monthly* :—The late Captain G——, of Vermont, was always satisfied. He was one of the early and most successful breeders of Merino sheep in this part of the State. He had a large native cosset that he valued highly. His son came in one morning and told him that the old cosset had twins. Captain G—— said 'he was glad ; she could bring up two as well as one.' Soon after his son reported one of the twins dead. Upon this he said 'the one left would be worth more in the fall than both.' In the afternoon the boy told his father that the other lamb was dead. 'I am glad,' said he ; 'I can now fat the old sheep.' The next morning the son reported the old cosset dead. 'That is just what I wanted ; now I have got rid of the breed!'"

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES FOR THE QUARTER ENDING JUNE 30, 1867.
(THIS ACCOUNT IS MADE UP TO NO. 26 INCLUSIVE, VOL. 29.)

CONFERENCE.	AGENT.	AMOUNT. £	s.	d.	CONFERENCE.	AGENT.	AMOUNT. £	s.	d.
						Brot. fwd.	202	18	3
Bristol ...	F. C. Anderson ...	26	3	7½	Liverpool ...	Jonathan Steggell	0	2	4½
Bedfordshire ...	John E. Pace ...	6	2	3	Leicestershire	Isaac Kimball ...	0	4	6½
Belfast	John Reid ...	74	18	8½	Lincolnshire ...	A. Simmonds ...	19	13	7
Cheltenham ...	Edward Petty ...	2	17	5	Lands End ...	W. G. Burton ...	1	19	1
Channel Isles	Charles Horman	4	0	6½	Manchester ...	A. Miner ...	0	11	4½
Durham and Newcastle ...	James Smith ...	1	12	7½	Monmouthshire	Barry Wride ...	6	6	0½
Dundee ...	A. N. Macfarlane	19	18	2	Nottingham ...	James McGaw ...	0	9	6
Derbyshire ...	John Lomax ...	5	4	5	Norwich ...	S. Southwick ...	2	4	2½
Dorsetshire ...	Ezra J. Clarke ...	1	1	9½	North Wales ...	Thomas P. Green	4	16	9½
Dublin ...	Robert Brown ...	37	8	4	Pembrokeshire	William White ...	0	11	0
Edinburgh ...	W. A. McMaster	11	0	9½	Southampton	Marius Ensign ...	0	0	11½
Essex ...	C. P. Liston ...	2	13	10½	Swansea ...	J. D. Rees ...	4	1	7½
Glamorgan ...	James Boden ...	5	4	11	Staffordshire ...	Isaac Aldredge ...	14	17	11
Herefordshire	Joseph Lawson ...	1	12	9	Warwickshire	George Hunter ...	0	5	6
London ...	Griffith Roberts ...	2	18	0½	Worcestershire	Joseph Lawson ...	0	11	0
					New York ...	W. H. Miles ...	41	3	7½
Carried forward ...	...£202 18 3				Total	.. £300	17		4½

CREDITS.

CONFERENCE.	AGENT.	AMOUNT. £	s.	d.
Birmingham	Moses Thatcher	1	17	1½
Carmarthen	Richard J. Davies	0	1	0
Glasgow (new account)	Harvey H. Cluff	2	10	2½
Hull	Robert Williams	0	0	2½
Kent	Ezra J. Clark	0	1	5½
Leeds	John Barker	0	0	7½
Preston	Richard Benson	0	0	0
Reading	Henry Barlow	0	0	1
Sheffield	Edwin Walker	0	9	8½

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 31. Vol. XXIX. Saturday, August 3, 1867. Price One Penny.

MAN'S COMMUNION WITH HIS MAKER.

A NEW VIEW OF MIRACLES.—We find in the Bible there is a close connection between the active development of the spiritual and the subjugation of the corporeal life, and the working of miracles. All the prophets led that life, they were given to prayer, fasting, and solitude. It was the peculiar life of Jesus; he retired to the mountains, the deserts, and bye places for prayer, and he attributed the miraculous power to the results of this life. Is it then possible for a man by strong faith, accompanied by fasting and prayer, in these later days, to regain that close, mysterious communion with his Maker which should give him a supernatural power? We reply that we have not the means of answering the question, for the simple reason that we never have an opportunity of seeing it tried. Without wishing to insinuate anything invidious, have we any record in ecclesiastical or other history, of bishops, priests, or men of any class, during the last 400 years, spending whole nights in prayer, or consecutive days in fasting, such as we read, upon indisputable authority, was the practice in the olden times of the prophets, and the later times of men who devoted their lives to the imitation of Christ. There are plenty of hints scattered throughout the Bible and Testament that there is a mysterious connection yet to be recovered between man and God, if men will only fulfil the required condition, and we repeat that it is not in our power to estimate the results of such a life as we have mentioned—a life of spiritual discipline, of development of the soul, and subjugation of the body—because we have no examples around us; but we ask, if such life were pursued, what is there to prevent our believing that to some extent the words of our Divine Master, who led that life himself, would yet be verified, and "this sort" would still "go out through fasting and prayer."—*Dublin University Magazine.*

The writer of the above has touched a string which, if he will grasp and follow up, will lead him to that communion with his Maker that all sincere, God-believing truth-seekers so earnestly desire. The "mysterious connection between man and God" to which he alludes, is a subject of greater importance to mankind, and more worthy of their earnest consideration, than the most subtle problem, social or philosophical, that engages the attention of the profoundest thinkers of the age. A communication once established between man and the Deity, will open for his reflection a sphere of thought higher than the loftiest flight of the poet's imagination, broad and deep as eternity; awakening the dormant powers of his spiritual being, and rousing into active life those refined and holy attributes which have

descended to him from the great Father of all.

To the question "is it possible for a man in these later days to regain that close, mysterious communion with his Maker" which the Prophets of old enjoyed, we answer most emphatically yes, it is possible. And when a man is brought into such a condition, he is placed in the most natural position possible; for then the deepest yearnings of his soul can be satisfied, and the most glorious aspirations of his inner life—too sublime for mortal utterance, reach upward to their source and the prospects of their full realization are made plain and sure. The blessings enjoyed by the ancient Prophets and Saints of God are now called supernatural; but if men had not for many generations departed from God and from his ways, it would be the most natural thing in the world for man to commune with his Maker.

Man is so constituted that this spiritual communication is an absolute necessity to the full development of his powers and his perfect happiness. Supply all the wants of his body, place within his reach the means to gratify his intellectual desires, and still his soul lacks something to which he cannot give a name; his spiritual nature craves for something with which the things he can see and taste and handle seem to have no affinity. This great lack is felt more or less by all people in all countries, and efforts to supply it have resulted in the various religious systems which men have established, but which utterly fail to accomplish the desired object, because they are nothing more than human inventions. Their failure to fill the "aching void" in the human soul has caused the minds of many to wander off in strange paths, and to seek for what they need in spiritualism and other excitements of a kindred nature, all of which, though affording to some a shadowy gratification, are unsatisfactory, delusive, and bewildering.

The great business of the ancient Prophets was to show mankind how this want could be supplied. Their interviews with beings of a higher order were granted for the purpose of making them fully acquainted with principles to make known to their fellow creatures, that they also might learn how to obtain this glorious communion. The laws and commandments which they delivered to the people, were all necessary to the preparation of man for the enjoyment of a higher life, and that intercourse with his Maker which his soul desired. But the question may be asked, why was not this communion of man with his God more frequent and general? The answer is, because man disliked the means by which the blessing was to be obtained, the proof of which lies in the fact that the Prophets who taught these things were rejected by those to whom they were sent, and were, in many instances, put to death. When Jesus of Nazareth, the son of the Highest, came to make plain these principles of life and truth, he also was slain by the very people whom he endeavored to enlighten. He sought to bring man into communion with his Maker, and promised "if any man believe in me he will keep my sayings, and I and my Father will love him, and *I will manifest myself unto him.*"

The writer of the above article speaks of hints scattered through the Bible that this "mysterious connection" is yet to be recovered, "if men will only fulfil the required condition." This shows that his mind is open to impressions of a truth which is most unpopular; and he is taking a great stride in the direction of a doctrine which is considered most heterodox by professing Christians. This Bible-doctrine the Church of Jesus Christ of Latter-day Saints has proclaimed to the world ever since its organization in the year 1830. It was for this that the Church met with the great opposition which assailed it, and in consequence of this that the clergy have been so vehement and bitter in their attacks upon what they call "Mormonism." It was for the maintenance of this great truth that Joseph and Hyrum Smith lost their earthly lives, and that the Saints were driven by Christian mobs from their peaceable homes in a land boasting of its great and universal religious freedom. This, to man now, mysterious connection, is promised in the Bible to the people of the latter days, but, as the writer referred to observes, only "if they

fulfil the required condition." There is the great point. It is because they will not fulfil the conditions required that their hearts are filled with bitterness against those who proclaim these conditions, even to the shedding of their innocent blood. It is the old story retold, another outburst of the same fire that burned in the breasts of the ancient slayers of the Prophets.

Joseph Smith, in the days of his youth, sought for this communion with his God, and by strong faith and earnest prayer, obtained the wished-for blessing. Not in the darkness of night, nor under the influence of religious excitement, but under the bright splendor of the May sun, as he knelt in the quiet grove and calmly and earnestly asked his God for light and guidance. What a rich mantle of joy enwrapped his whole soul when the glory, descending from the heavens and putting the sunbeams to shame, covered him with its sacred light! What music could equal the sound that saluted his ears, as he gazed upon the white-robed beings who looked down upon him in their majesty, "This is my beloved Son, hear him." Then was the long lost link in the chain of heavenly communication restored; and, hear it all ye ends of the earth! never again to be broken nor taken away.

By continued communications from the eternal world, the ancient laws and commandments comprehended in the everlasting Gospel were restored through Joseph the Seer. These form the required conditions by which alone man can be brought into communion with his Maker. He must first be cleansed from all sin, through faith, repentance, and baptism; being thus made clean, he must receive the gift of the Holy Ghost through the laying on of hands—the ordinances of baptism and confirmation, as well as all others, being administered by a divinely authorized minister of God. The Holy Spirit is then made to him a medium of spiritual communication, by which light and truth will enter his mind, chasing away the effects of error and tradition, opening his soul to the comprehension of sublime truths pertaining to his origin and destiny, and preparing him for communication with heavenly beings, until he is able to abide the presence and the glory of God.

His progress will depend upon his faithfulness. Through the inspired Priesthood of God, and by the light of the Holy Ghost, he will learn principles to embody in practical life which will elevate him in the scale of being, and all tend to purify his whole nature to the "development of the spiritual and the subjugation of the corporeal life." Fasting and prayer with sincerity and obedience bring forth the same blessings as in times of old. All the gifts of the Holy Ghost enjoyed by the ancient Saints, are manifested among the Latter-day Saints. The sick are healed, devils are cast out—even that kind that "cometh not out but by fasting and prayer," visions are seen, angels minister, and that "connection" between man and his God which the Gospel promises is enjoyed, causing such joy as earthly pleasures cannot afford, and an unshaken confidence that mobs, bullets, abuse, and expatriation cannot weaken and never can remove.

If the writer in the *Dublin University Magazine* has never had an opportunity of seeing tried the virtue of fasting and prayer, we would respectfully suggest that he try it himself. It has been tried frequently by the Latter-day Saints; it is a part of our faith and practice, and we can bear testimony that it produces the promised results. No doubt he, and many others, will be surprised to learn that the leaders of this Church, who have been maligned as sensual men, living for the gratification of their animal passions, are men who by obedience, fasting, and prayer, strive for the complete subjection of the body, the development and predominance of the spirit, and for that continued and increased communion with the higher powers that is so necessary for human happiness and progress.

Well may the writer we have quoted from ask if we have "any record in ecclesiastical or other history, of bishops, priests, &c., during the last 400 years, spending whole nights in prayer or consecutive days in fasting." Their prayers have been lip-service, uttered for pay, and their pretended

fasts have been feasts which many of the poor who touch their hats to them cringingly as they pass by in their pride, would consider a luxury and a God-send. And because they have drawn nigh unto God with their mouth, and have honored him with their lips, while their hearts are far from him, therefore the Lord has commenced his marvellous work and a wonder among the children of men, (see Isaiah 29, 13 & 14 v.) causing the wisdom of the wise to perish, and the understanding of the prudent to be hid.

And this "marvellous work" is what men call "Mormonism." It is the great, everlasting, unchangeable plan of salvation sent down from heaven to lift up fallen man to his natural position as a son of God, and bring him into communion with his eternal Father; that he may learn of His ways and walk in His paths; that he may be ultimately prepared to behold the face of the Holy One in His glory, fill the measure of his creation, and in the perfection of his whole being, spiritual and corporeal, may share in the power, glory, increase and dominion of the Gods in the everlasting cycles of progressive existence.

CHARLES W. PENROSE.

THAT'S THE IDEA.

Mr. Hepworth Dixon, in his *New America*, hits one nail plumply on the head in the following passage concerning our citizens:—

"It is thought that many persons in the United States would be able to endure them a little better if they would only behave themselves a good deal worse."

That's just it. That is what puzzles the "Mormon"-eaters. Some people do not like our people, though for no intelligent and substantial reason. The best reason given is comprehended in the following trite lines:—

"I do not like thee, Dr. Fell;
The reason why, I cannot tell.
But this I know, and know full well,
I do not like thee, Dr. Fell."

Yes, those "many people in the United States" do not like our people, but wish them evil, and hence the great perplexity about this "Mormon" question—something must be done with the "Mormons," but what? For concerning them, candid and honorable persons say as was said of the greatest personage who has appeared in the flesh—"We find no fault in them."

Let us see what those "many people in the States" dislike and wish to abolish, when they dislike and wish to abolish the "Mormon" people. As admitted by all honorable travellers and visitors to this city, our citizens manifest a very large and admirable list of virtues—industry, enterprise, thrift, cleanliness, peaceableness, frugality, economy, hospitality, sobriety, social morality. The drunkard, the adulterer, the harlot, the thief, and the murderer, if not entirely unknown here, are far more exceptional than in any other part of the country. Yet for all this, "those many people" are very desirous to inflict some sort of punishment on our people, if there could only be some plan suggested whereby the infliction of said punishment would appear to be justifiable. To this end, wireworking busybodies are eternally at work to devise some means of provocation, so as to give them a chance to strike that big blow which they are itching to inflict. "Knock this chip off my shoulder," exclaims those "many persons," "and then, darn you, it will give us a chance to strike. If you won't knock it off, why we will make some sort of a law which your consciences will not permit you to obey, and then we shall have you in a tight place, and woe be to you." Consequently we hear every once in a while of the most foolish, outrageous, unconstitutional, despotic measures being introduced into Congress, for the special benefit of the "Mormons," in the hope that said measures will so tie up our citizens as to make them legal offenders, subject to excessive penalties, in spite of any-

thing which they can consistently do.

Now why don't our citizens be a little accommodating to those "many people in the States," who take such a deep interest in their welfare? Why do not our people "behave themselves a good deal worse," that they may be "endured a little better?" For instance, why will not our people do as the people do elsewhere—be lazy, be unthrifty, be filthy, be slovenly, be quarrelsome, fight duels, shoot and stab on every trifling provocation, encourage taverns and melodeons and harlotry and Black Crookery, "smile" at every street corner and several times between, get drunk, swear, profane the name of the Deity every other word, keep plenty of mistresses but few wives, and raise few children and only own a tenth of them? Why do not our citizens do all these things and worse, and be hail fellows well met with those "many people in the States," who are so anxious to settle the "Mormon" question, only for the life of them they don't know how?

Why, the "Mormons" would be jolly bricks, the best fellows in the world, if they would only become as corrupt as the world is in general. The world loves its own, you know, and hates those who renounce its wicked ways.

It is asking a great deal, mind you, to request the "Mormons" to assimilate their society to the corrupt social state of things which exists throughout Christendom, and we are by no means certain that the request will be granted, whatever may be the consequences. It is an old saying, that it is better to obey God than man, and our people believe it, and are apt to practice considerably on that principle. We think those "many people in the States" ask too much, and ought to be satisfied with a more moderate request. We do now concede considerable. Partly from the wantonness and lack of wisdom common to human nature, and partly from charity, not wishing even our enemies to bring on themselves unmitigated condemnation, we do occasionally say a foolish word or commit a foolish deed, that our enemies may take as a bait, or that may serve them as a sort of semi-provocation, or may be urged as a sort of semi-justification for their outrageous course. Now those concessions are as much as we can be expected to make, and ought to be satisfactory. Nothing more ought to be asked by the most eager of those "many people" who wish to return us evil for good, full measure, running over, with compound interest added, and even more than that. It is just as reasonable for us to ask our enemies to behave themselves, as it is for them to ask us to misbehave ourselves. If they won't do what they are asked, neither shall we. Our people have set themselves to act honorably and travel the upward path, and if those "many people" do not like it, it is bad for them.—*Salt Lake Telegraph.*

POLYGAMY AS PRACTISED BY THE JEWS IN ALGERIA, AND RECOGNISED BY THE FRENCH GOVERNMENT.

—o—

Editor *Daily Telegraph.*

The Jewish population of Algeria, according to the *Vive Roi d'Algerie* for the year 1862, is as follows:—

Algiers Province	48,000
Constantine Province ...	18,000
Oran Province	12,000
Total.....	78,000 souls.

I was a resident of Algeria in the years 1849 and 1850, and visited the most important cities of that country.

The predominant population is the Arabs, the literal descendants of Ishmael, the son of Hagar, the wife of Abraham. They are faithful followers of Mahomet, and are practical polygamists.

All the mercantile business is in the hands of the Jews, and the natural consequence is they are wealthy.

The Algerian Jews are strict observers of the law of Moses, and follow all its ordinances and precepts, and in

my estimation are far ahead of some of the Hebrew race that live between Salt Creek and the North Pole. They believe polygamy to be a right and virtuous institution, and so far as I have been acquainted with them, the majority are polygamists.

There are also polygamist Jews to be found in the Morocco Empire, in Tunis and in Trepolis, and in fact in all Western, Northern, and Eastern Africa.

Polygamy was tolerated by the French Government in the Algerian provinces till the year 1858. In 1846 or '47, the celebrated Calif (Prince) Abd-el-kader was taken prisoner by the French and brought over to Paris, where he was duly presented to the king, with all his wives and numerous children. The city of Tours was appointed for his residence, and the splendid *Chateau du Duc de Touraine* became for the first time the residence of a polygamist prince under French pay.

In 1858, I believe. *La Chambre des Paris et La Chambre des Deputes*, enacted a law and also an imperial decree which annexed Algeria to the French Empire, and by which every one born in Algeria was declared a French citizen, and every male then 20 years of age was subjected to conscription. The law and decree granted also to every French subject, whether Christian, Mahommedan, or Jew, religious freedom, and ordered the civil and military authorities to protect the worshippers in their mosques, synagogues, and churches, to have all marriages, births, and deaths registered by the civil authorities, and also recognizing as lawful all marriages which had been and would be performed by the Priests or Rabbis of the different religions.

For the edification of our Hebrew friends, who seem to be entirely ignorant concerning the Jewish population of Algeria and the surrounding countries, I have taken a few notes from my journal, and if you think it proper to publish them in your very popular newspaper, you can do so.

Flemcem, April 30th, 1850.—Stood guard at General McMahon's house. In the evening witnessed a Jewish marriage ceremony, which was very imposing and grand. The bride's house was opposite McMahon's house, a large stone building, or store, dealing in raw silk, considerable silk worms being raised in the vicinity of Flemcem, in wool and camel's hair, also in dried figs, dates, &c., the indispensable moka, an infinite variety in sizes and shapes of Chibook, (smoking pipes with a very long stem,) along side of which were piled up the cigaretta of the Spanish muleteer, and everything required by the Arab, the French, the Spaniard, and the Turk.

Near about ten o'clock I saw a large crowd of people coming up the street, some with torches and Chinese lanterns of different colors, others with olive, fig, and palm tree branches. No women were among them. I soon understood them to be a marriage procession, going to fetch the bride. Leading them were two young men on horseback, splendidly dressed, and shouting every now and then, Behold, the bridegroom cometh ! Be ready.

Next to them came a band of musicians, playing on the guitar, the flute, and the tambourine. The friends and guests of the bridegroom were walking in two ranks, one on each side of the street. In the middle of the street four young men, richly dressed, carried a table, upon which lay the gifts and presents to the bride, from the bridegroom and his friends. Behind these four young men came the bridegroom, surrounded by his nearest relations, all beautifully dressed.

They came in front of the bride's house, where the band played several tunes, which I enjoyed very much. By this time some drunken Spaniards got up a row. Knives were drawn ; the guard being called upon, we were ordered to knock the most turbulent on the head, which duty we performed in less time than it takes to write it down. After establishing order, we were ordered to follow the procession to protect it from further insult.

Soon after the band had ceased playing, the two young men on horseback went to the door of the bride's house, knocking three times loudly, and shouting—The bridegroom is come, open the door, for he is waiting. Immediately the door was thrown open, and the father of the bride came, sur-

rounded by his friends, and said, Welcome is the bridegroom and his guests. Behold! here is the bride, with her handmaids ; she is ready.

The bridegroom then advanced with the four young men, carrying the presents, and claimed his bride, being ready to fulfil all that had been agreed upon in the marriage contract on the day they had been made husband and wife. (As a general rule, the marriage ceremonies take place when the bride is about twelve years of age ; but she is left under her parent's care until she is old enough to become in reality a wife. Then, as in this case, does the bridegroom come and take her to his home.)

After both parties had satisfied themselves that everything was according to contract, (for it is decided between the two families how many yards of silk and of velvet, how many pairs of bracelets, ear-rings, &c., the bridegroom shall provide for his bride, and how many doubloons the father shall give his daughter,) the bride advanced, surrounded by twelve young women beautifully dressed, the bride walking in the middle of them, and followed by her family and friends. Then they all started back for the bridegroom's house as in the previous order, the bride and friends following the bridegroom.

The sight was splendid and most imposing, and one not easily to be forgotten. The dress of the Algerian Jew is very picturesque. He wears the turban of different colors, with the Greek cap and long tassel, the Turkish vest made of silk, generally blue, yellow, or green ; the Turkish wide pantaloons, brown, blue, or red cloth, coming no lower than the knee, white silk stockings, calf skin shoes, red, yellow, or black, with silver or gold buckle, and over his shoulder is thrown carelessly the white Arab *burnous*. He is altogether *un dandy*. He never shaves, wears his hair very short, and spends a great deal *sur sa toilette*.

The ladies also dress very elegantly, their costumes are a mixture of the Greek, the Turkish, and the Arabian.

Seen at night, with torches lighted, it was a beautiful sight, and is still fresh in my memory. At one corner of the street you see a group of Spaniards, with dark sombreros and dark mantles. What a contrast with the marriage procession ! Here you see camping a company of Arabs *veritables enfants du Desert*, just arrived from a long journey through the burning sand of the great Sahara. See their camels chewing their cud, and lying along side of their heavy burden. This way you see *un Cafe*, full of French officers, with their brilliant uniform, dazzling with silver and gold epauletts. Yonder is the seraglio of an Arab chief. Through the latticed window you can see those white veiled figures, his wives. Their religion forbids them to show their faces to any man but their husband. Look at that strong oak door and on the step, sitting tailor fashion, that dark eunuch. He is watching while his master is asleep.

But we approach the bridegroom's house. It is illuminated. On the trees and the walls of the house hang lanterns of different colors and shapes. The bridegroom stops on the threshold of his house, while his bride and her friends approach. He welcomes her to his home, and invites her and her guests to some refreshments. The father of the bride exhorts the bridegroom to love and cherish his daughter, which the bridegroom promises to do. Then they all enter the house to partake of a splendid repast. While the feast is going on, the bride is conducted to the nuptial chamber, where the bridegroom also retires, leaving his friends to enjoy themselves. But he is always expected to return before his guests leave the house, when he proclaims before all that the bride he has taken was a virgin. Those who have read the Old Testament understand this ceremony. If not a virgin when brought under his roof, she is returned to her father.

I learn through some of the guests that the bridegroom was already the husband of five wives. The father of the bride was the husband of three wives, and the bride was the daughter of the second wife. All of them were in full fellowship with the Jewish church. Several of their Rabbi's were present at the wedding, and gave their blessing to the newly married couple.

The Jews in Algeria follow the law of Moses very strictly. They observe

all the ordinances of the law that can be observed since the temple of Jerusalem was destroyed. They eat of no meat or flesh called impure by Moses. They have their own market for meat, where oxen and sheep are killed by a man appointed for that very purpose, to see that they are well bled, &c. They keep the Sabbath holy, and attend to their synagogues regularly. Their own Rabbis practise polygamy, and so far as I have been acquainted with the Jews in Algeria and their religion, I have never found out where they had changed or left aside any of the commandments of Moses. They are a civilized and a polished people, and many of their Rabbis are very learned. They all speak the Hebrew language, and their religious ceremonies are all performed in that language.

Prostitution was unknown in Algeria before the French took possession of the country, or when found out was punished by immediate death.

In building his church and his temple, the polite and Christian Frenchman has also, under its very shadow, and next to the dwelling-house of his most venerated priest, built up a house of ill fame, where the Arab, the Jewess, and the Christian woman can be found to suit his taste and caprice.

Regeneration is going on there.

A great deal more might be said, Mr. Editor, but I am unwilling to weary you and your numerous readers.

H. Henriod.

—*Salt Lake Telegraph.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 3, 1867.

THE LOVE OF THE TRUTH.

—o—

Earthly parents who are dutiful and affectionate, watch with growing interest the progress of their children in all that is excellent and praise-worthy, selecting for them such vocations as, being adapted to their capacities, will admit of their fullest development, and their attainment to positions of honor and distinction in society; and in conformity with such choice of vocation and position, employ that course of training and education which are best adapted to qualify the rising youth for the manly position for which he is striving.

If earthly parents can entertain so good and noble designs concerning their offspring, how much more grand and glorious are the designs of Him whose ways are as much above ours, as the heavens are above the earth, concerning his believing and obedient children. Having determined to raise up a nation of Kings and Priests, who shall both know and do His holy will, and reign on the earth at least a thousand years, He is now educating and training, with the fondest delight and with most glorious anticipations, those who abide in his goodness, for positions of honor and trust as rulers in his kingdom over cities, nations and worlds. They who would graduate with honors, must conform to the rules of the school and of the class; they must, indeed, conform to every word that proceeds from the mouth of the Preceptor. To prepare

and qualify any persons, few or many, for such administration of government, requires tuition in temporal as well as in spiritual things—in things physical as well as mental, inasmuch as the whole earth has to be restored to the government of God, its rightful owner.

How, then, is this to be done? By any device or wisdom of man? He has had it his own way for centuries, during which time neither the Father, the Son, nor even the angels have fraternized with him, although he was near of kin and occupied the earth by permission. No device of man can accomplish it, the wisdom and power of the great Proprietor alone can effect the earth's restoration from the hands of its mighty usurper—the enemy of all righteousness; and the great Owner is imparting and will impart the knowledge necessary for his servants to accomplish this great restitution in *his way*, which is not as man's way; and it is concerning *this way* that many, even Saints, err, not discerning the power of God.

For instance, unless a man has much of the Spirit of the Gospel, he cannot see how, being worth five hundred pounds sterling, it could possibly enrich him to put his hand into his pocket, and hand over fifty pounds to the Church. It would look just like throwing it away, to all worldly appearance, and he would conclude that he could not spare so great an amount. This is just a case in point, where God's ways and man's ways appear directly opposite, as truly they are. The natural mind would say, "I cannot spare so much, I might give a pound or two, or perhaps five pounds; but so much as fifty pounds is a great waste." As well might the farmer say, "How can I scatter so many bushels of grain over these broad acres of land? it looks like so much waste;" but he sows in hope, and he reaps realizing the fruition of his hope. Just so it is with the Saints who pay their Tithes: they return to the Lord that which he requires, and he multiplies the remaining nine-tenths beyond all human calculations, as the Saints in Zion have most abundantly proved, not only to themselves, but the fame of the blessing of God upon their nine-tenths, even to the reclaiming and fertilizing the desert wilds, has become an astonishment to the world. This unprecedented prosperity is attributable to the fact that they have taken possession and occupied the land in the name of the Lord, in *his way*, having paid to him the Tithing as he has required.

The Lord has commenced to give the earth into the hands of his people, by giving them first a desert portion, which none else desired, and which all deemed useless except the Saints; they have in the Lord's way occupied it and become wealthy. Although poor, distressed, peeled, and driven out from among men when they took possession, they have for several years sent from 300 to 500 teams a thousand miles away to the Missouri river, at a cost of from a quarter of a million to half a million dollars yearly, to help gather their poor brethren from these European countries, and it has not impoverished them, but they have increased in earthly substance continually, having no dependent poor among them, till it has become a maxim that they who do the most increase the fastest, in all that makes life desirable and happy. Neither the Saints nor any other people could have fertilized the great American desert, and made it a vast "Mountain Home," in any other way than by doing it in the Lord's appointed way, and rendering to him the Tithes and offerings as he requires.

European Saints and all the world may derive instruction from this great practical lesson of Tithe-paying; and as they expect to obtain a home in Zion, by the gift and blessing of God, should learn the tenure by which such blessings are rightfully held, so as to rejoice both in the gift and the Giver. The Lord of the vineyard is about to cast out those wicked stewards who have withheld their usury or Tithes, and is about to let it out to other husbandmen, who will render unto him that which is his, for the law of Tithing is a standing law unto the Priesthood forever, and is just as necessary to be obeyed as baptism, confirmation. ordination, or any other law of the Gospel.

Our father Abraham paid Tithes. When the Lord called Israel aside and blessed him, promising to give him and his innumerable posterity the earth for an everlasting inheritance, he exclaimed in the fulness of his soul, "Of all that thou shalt give me I will surely give the tenth unto thee." (Gen. xxviii, 22.) The Prophet Joseph Smith, comprehending the magnitude of this great truth also, as he was permitted to reveal it anew to this generation, covenanted to pay Tithing of all his possessions. The Prophet Brigham, his Counsellors, the Twelve Apostles, and all the Authorities of the Church, honor this law, this ordinance, this institution, as truly as any other in the Church, and why should not the Saints in these lands? Great blessings result from an honest, conscientious observance of this rite, whether by the rich or the poor; not that the withholding impoverishes the Lord, or the paying enriches him—it is all in the world, and man can take nothing out—but it serves as a material witness between God and his people of their purposes to do his will as required, while it also gives each one an opportunity to prove to himself, to his neighbors, and to his God, whether he is really honest in his profession and performance or not.

But some will say, am I really obliged to pay Tithing? No. You were not obliged to be baptized, were you? Still there were certain blessings—to wit., the remission of your sins, and the confirmation of the Holy Ghost, which you could not receive without being first baptized; so, also, there are blessings which you can only receive by first paying your Tithing; but you are not obliged to receive those blessings, and most assuredly will not, unless you choose to Tithe yourself. Again, a poor brother will say, "Surely you don't expect me to pay Tithing." Perhaps not; but it is nevertheless your privilege to prove the Lord on this point, and it may be much easier for you than for the rich to do so; besides, there are few, if any, in these Missions, who are poorer than many of our brethren in Zion were, while toiling to lay a foundation for you to build upon. Anciently the Lord invited his people to put him to the proof, by bringing their Tithes and offerings, and see if he would not bless them till there should not be room enough to receive it. There are none so poor who, if they have faith to pay the Tithe of however little they may possess, but will live better and happier on the nine-tenths; than they can if they also retain the tenth, which belongs unto the Lord. This is invariably the experience of God's people who live by every word that proceeds from his mouth; besides, it is the poor of the earth to whom the Gospel is sent, and whom he intends, in *his way*, to make rich, even to inherit the earth.

There is another feature in the experience of the Saints, to which we invite especial attention—that while most of the principles of the Gospel may seem consistent, agreeable and easy of adoption, when we come across one that is

difficult of acceptance, no matter what, whether Tithing, Polygamy, or any other doctrine which may be contrary to our preconceived notions of truth, righteousness, or propriety, there is the outstanding proof that His ways are not as our ways, nor His thoughts as our thoughts. There and then is the time for us to institute inquisition with ourselves, and find out the grounds of our opposition to his holy word and will, and never cease our endeavors until we obtain that measure of the Holy Spirit that shall enable us to see the object of our opposition, in the high, the truthful, and glorious point of light in which He has ordained all the doctrines and principles of the Gospel for the exaltation and glory of his children. When we can thus see all his gifts as he has intended them, all will be happifying, delightful, and glorious to us; then we can rejoice in the gift and in the Giver of the gift; we shall then have embraced the truth in the love of it; we shall then so far have overcome the world, the flesh, and the devil, as to bring ourselves into a happy conformity to His will. His ways will then be our ways, and his thoughts our thoughts. This, with the keeping of the commandments and our covenants, is some of the training and education which is necessary to qualify us that the mind of Christ may dwell in us, and that we may be accounted worthy to help bring in everlasting righteousness, help establish the kingdom of God upon the earth, and inherit dominion and glory therein forever.

We invite the attention of the Saints, and especially the Elders, to a careful consideration of the subject of Tithing, as one that is fruitful of interest and importance, and one which should be well understood by all. It will bear to be talked about, written about, preached and testified about, and if not understood, to be inquired about; therefore let all Saints inform themselves of it, until they can rejoice in all the blessings which it confers upon man.

NOTICE.—Conference Presidents are requested to send in immediately their lists of Tithe payers for the year ending June 30th, 1867.

ARRIVALS.—We have great pleasure in being able to announce the arrival of Elder William Burridge, per steamship *City of London*, on the 25th July, and on the 26th, per steamship *Manhattan*, of Elders Karl G. Maeser, Heber Young, Marcus Holling, Willard B. Richards, Octave Ursenbach, Frank H. Hyde, Nephi Pratt, Levi W. Richards, James Sharp, John R. Clawson, Joel Grover, John S. Lewis, Almon Robinson, William Homer, Lewis W. Shurtleff, Josiah F. Gibbs, James Jensen, Christian D. Fjelsted, James H. Johnson, Samuel Pedersen, George Reese, Morten Mortenson, Ole C. Olsen, and Arne Christianson, who left New York on the 13th ult.

These brethren have been mercifully preserved from all the danger and harm by which their journey has been beset, are in excellent health and spirits, and feel ambitious for the work to which they are called. We commend them to the kindliest considerations of the Saints wherever they may labor, and hope they may be instrumental not only of strengthening the Church, but greatly extending the Gospel to the world.

POLYGAMY AND THE VISIT OF THE SULTAN.

"O, there would be no objection to your doctrines if it were not for polygamy." The above is a remark frequently repeated in conversations upon "Mormonism." The invariable reply is, that "Mormonism" was just as much opposed before the doctrine of polygamy was revealed, as it has been since, and in proof of this we only have to point to the awful scenes enacted in the State of Missouri, when the unoffending Saints were driven from their homes, and robbed of all the comforts which they had gathered by honest and untiring industry. The spectacle of 15,000 law-abiding people fleeing before the inhuman violence of religious bigots, years before polygamy was first introduced among them, is a startling and decisive answer to the statement that polygamy is the cause of the persecutions that the Saints have suffered.

The glorification of all England over the recent visit of the Sultan, is another proof of a different kind that it is a mistaken idea altogether to suppose that the world hates the "Mormons" on account of polygamy. Abd-ul-Assiz Khan, Sultan of Turkey, Commander of the Faithful, himself a practical polygamist, the chief of a polygamic nation, has for ten days been the idol of the metropolis of Christendom. Her Majesty the Queen, and the noblest lords and ladies of the land, have delighted to do him honor. The most brilliant and gorgeous festivities ever known in London, have been arranged for his especial pleasure. The Royal fleet, the pride and boast of Britain, have sailed out in their strength, and thundered forth their loudest greeting, while the highest lady in the Empire decorated him with the insignia of its most noble order of knighthood. As he has passed from place to place to receive fresh honors and dignities, multitudes innumerable have swarmed out to catch a sight of him, and cheered him until they were hoarse. And these same shouting, admiring thousands, would heap all kinds of abuse upon a Latter-day Saint, and if you were to ask them the reason, they would say, "Oh, he believes in having more wives than one." Those delicate ladies who would have considered it a high distinction if the polygamic Sultan had condescended to speak to them, would pretend to be dreadfully horrified if the polygamy of the "Mormons" should be discussed in their hearing.

If polygamy has brought upon the Prophet and leader of this Church the scorn, hatred, and abuse of the world, was it polygamy also that brought to the Sultan of Turkey the chief honors and dignities of England and France? And if so, does not this reasoning explode the established ideas in regard to the relation between cause aud effect? As polygamy was not the cause of the enthusiastic welcome offered to the Grand Turk, so polygamy is not the real cause of the opprobrium bestowed upon President Young and the Latter-day Saints. The Sultan is one of the world's own, therefore the world honors him. President Young and the Saints are not of the world, and therfore the world hates them, fulfilling the prediction of the Savior, and manifesting, for the thousandth time, the complete incompatibility of the two ruling influences that have swayed mankind from the beginning.

But an apology is due to the Saints for mentioning President Young and the polygamy of the Saints, in the same sentence with Abd-ul-Assiz and the polygamy of the Turks. Polygamy in Utah is a divinely revealed system of marriage, contracted for the holiest of purposes, and practised under the most stringent restrictions that pure and sacred principles can make; polygamy in Turkey is an institution of men, and is used in its worse form and with unbridled license. Polygamy in Utah tends to the elevation, purification, and social improvement of its votaries; polygamy in Turkey debases woman, enfeebles man, and tends to bondage and degradation. President Young is the leader of a growing, thriving, fast increasing people, whose offspring are richly endowed with the qualities to make a nation great; bright in intellect, buoyant with free-

dom as the mountain deer, and with physical developments suggestive of the time to come, when it can be said again, "there were giants in those days;" while Sultan Abd-ul-Assiz Khan rules over a nation that is dying out physically and intellectually; a nation known through the world as "the sick man," its institutions far behind the times, its people effeminate,—each generation becoming more emasculate, and depending for its political existence upon the sufferance and support of nations that have some strength and influence still left.

A day is coming, and that quickly, when popular feeling in regard to the "Mormons" will undergo a mighty change, not that we anticipate a wholesale conversion of nations and peoples to "Mormonism," neither do we desire it, for the majority of the people have become so corrupt and depraved, that their addition would be no credit and no benefit to "Mormonism;" but we expect—as surely as we expect to see to-morrow's sun—to behold the day when the kingdom of God, now known by the name of "Mormonism," will by its position and power, opposed to the weakness and decay of surrounding nations, command the respect and admiration of the world. The masses do not think, they blindly follow the spirit of the times, and the men who think for them; and the time will soon come when thinking men who have enough virtue left to embrace truth when it comes forcibly and palpably before them, will see in "Mormonism" the great governing power of the age, and will throw themselves into its political interests, while the masses will follow in their wake, and applaud that which they once derided and abused.

Oh, there will come wonderful changes in the closing years of this most remarkable century, and "this generation will not all pass away" before "Mormon" polygamists, sent forth among shattered nations as rulers and ambassadors from the great kingdom of the West, will receive as much adulation, world-wide applause, and national respect, (taking it at what it is worth,) as the Grandest Sultan, the Holiest Pope, or the most powerful Emperor could desire. For the time is to come when the power of the spirit of this world will be broken, and the children of the kingdom will move up into their true position, preparatory to the day when "many shall come from the east and the west, and the north and the south, and sit down with Abraham, Isaac, and Jacob, in the kingdom of God," and when He whose right it is to reign will be King of kings and Lord of the whole earth.

C. W. PENROSE.

THE DARK AGES.

The period of time following the fall of the Roman Empire, and until subsequent to the Reformation, is usually denominated in history as the "Dark Ages." But that period is not what we would refer to at present. In our own history the period we are now passing through may be regarded, politically, as the darkest ever experienced, and bears many points of comparison with that of the past. It is true that at present arts and sciences are flourishing, education is common, and religion of all pretensions is unrestrained, and, too, the sun shines brightly, and the earth produces as bountifully as ever, yet from plebeian to sovereign, from low society to high society, private citizens and officials, through church and state, there is a degree of rottenness and corruption, either countenanced or dealt in, that appalls in the contemplation. Those against whom no charges of gross evil can be made, yet associate with, countenance and encourage the most loathsome, perfidious, and vile, and even those who are specially chosen as the instruments to repress and punish wrongdoing, exhibit no rigidity of principles or firmness in the exercise of their duties, and thus the bad are

given the opportunity to place themselves above others, and secure their successes in all things. Although this rottenness is a most prominent feature, there is yet an element of society able to regenerate and redeem the whole. Society and government have been degenerating for a number of years, and its dangers now manifest will force a reaction and reform. Having reached the present depth, a return should be made before the desperate measures adopted by the French revolutionists become necessary to overturn the government and re-establish society. To a state of society indifferent to good morals and strict honor, are we indebted for the deplorable condition of affairs which have afflicted our nation for a number of years past. Since the days of Van Buren as President, the spirit of honor on the part of our politicians has been on the decline, until now nothing but corrupt practices are supposed capable of securing one any position, and little else than venality is expected from one who has gained position. In our government now, selfishness, personal gain, and personal advantage, are the governing principles, rather than the performance of public duties for the general good. Great questions have no chance for notice or favor, from President or other, unless some gain is sure to accrue to the one favoring them. In order to keep the ascendancy, or to pass measures, the most corrupt means are used. Buying and selling are the order, and are unblushingly transacted. The corruptions of our government stand out most conspicuously, and demand most unmerciful exposure and hasty reform. We are now almost entirely without a government, those in power making only the pretensions of doing something for the public, but really doing nothing but adding to their own purse or power. An election is not immediately at hand, but a year from now the great campaign will be entered upon, and in that time let the people reflect upon the dangers threatening, and determine upon the re-establishment of the Republic upon a basis of integrity and political honor.—*R. R. Reveille.*

CORRESPONDENCE.

AMERICA.

[The following letter from Elder N. H. Felt to Elder Griffith Roberts, has been forwarded for our perusal, and we publish it feeling assured that its contents will be interesting to the Saints, and especially to those who had relatives or intimate friends on board the *Manhattan*.—Ed.]

On board steamship *Manhattan*,
July 3, 1867.

Dear brother Roberts,—Here we are all well under a brilliant sun, and sailing on as quiet a sea as could be possibly got up—everybody enjoying themselves. We expect to get into New York somewhere about 8 o'clock, tomorrow morning. We have had as fine a passage thus far, as could be wished for, excepting on Wednesday. Wednesday night and part of Thursday, especially the night, it blew a hurricane for a while, and tins, boxes, bundles, and everything moveable, thrashed about the decks in a most fearful manner, but not a murmur nor an expression of fear was heard among the Saints; but among the other emigrants, in the forward part of the ship, there were screams, sobbing, and oaths that were said to be appalling. There were five of the ship's largest sails split in pieces, and a yard unshipped before they could be got in.

There are about 450 of our people, and 700 other emigrants on board, making a total of 1,150 souls, besides some 16 cabin passengers, and about 100 ship hands. We have been allowed every privilege on board that the Saints could desire, so much so, that the other emigrants feel very sore about it. The captain, officers, and crew, to the last man, have treated us with the utmost respect, (brother Hill and myself being in the saloon, have every opportunity of observ-

ing,) and every expression made by the cabin passengers has shown that whatever prejudices they may have had before, they now, at least, respect this company of Saints.

On Monday eve we had a grand concert on the upper deck; the captain not only supplied seats and lights, but requested the privilege for himself and cabin passengers to come and listen, and several of the passengers contributed by singing and dancing, &c., the captain sending out refreshments for the singers and musicians. It passed off much to the gratification of the Saints, and highly so to the cabin passengers. There has been strict discipline regarding the forward passengers mixing up with ours; they have not been permitted, as an usual thing, to come aft of the steam pipe, or midships. This has prevented any difficulties arising between us, though they grumble a great deal about favoritism, &c.

Last eve, after the pilot came on board, the captain got up a convivial party in the saloon, and requested brother Hill and myself to invite sister Nunn to favor them with some of her sweet songs. We did so, and the utmost deference was paid to her by the lady passengers and all, and they were very much pleased. Sisters Nunn and Williams are sweet singers, and would do honor in that respect to some of the finest operas of the world. I hope to hear them sing upon the stage at Salt Lake.

There has been a large share of sea sickness among the passengers, and two infants have died—one was brother Raddon's, and the other a brother Vaughan's, of North Wales. All are now quite well and cheerful. Brother Hill and myself have had no sickness whatever, and were enabled to eat our rations every day.

We have held meeting every evening below, excepting the evening of the storm and on the concert eve. We meet together (English and Danes), sing, pray, and speak in both languages alternately each eve, closing with prayer in Danish and English, and before separating for the night, the evening prayer is offered up in English and then in Danish. This mode gives satisfaction to both parties, and leaves no cause for jealousies or hard feelings of any kind; thus, up to this time, all has passed off in perfect harmony and mutual good feelings.

July 4th.—Very hot weather. I went on the tug to New York, and found brother Watt at the office; afterwards brothers Pratt and Warren came in; got a letter from home, all well; learned that a part of the missionaries from the Valley had arrived this morning. Brothers Pratt, Warren, Watt, and myself, took a row boat and went on board the *Manhattan*. We will have to remain on board until to-morrow morning. Brother Warren thinks it best to start off the passengers by the way of the Hudson river to Albany, and thence to the Missouri by the 6 o'clock p.m. train to-morrow. The brethren returned to New York, and I stayed on board. The captain wished the singers to meet on the quarter deck under the awning, and hold a concert. The view of New York, with the fire-works to celebrate the 4th, was magnificent; heavy thunder-clouds in the distance adding much to the effect, and the lightning far eclipsing the display below.

July 5th.—8 a.m. Tug alongside. All hurry, getting luggage aboard. Met brother Ford from Enfield, all well.

Please give my kind love to all the Saints in London. I shall ever remember them with pleasure, and may God bless them, and hasten the time when they can praise God in Zion. I must hasten to a close; God bless you and all the Saints. In haste, your brother in the covenant,

N. H. Felt.

The Russian journals are very indignant at the verdict of the Paris jury in the case of Berezowski, who attempted to assassinate the Czar. The sentence of transportation for life does not come up to their standard of punishment for such a crime, and they mysteriously hint that France before long will regret the verdict and the sentence.

A Scotchman asked an Irishman "Why are farthings coined in England?" Pat's answer was, "To give Scotchmen an opportunity of subscribing to charitable institutions."

An Irish Chief Secretary, being the owner of a fine ostrich which was safely delivered of an egg, received the following telegram from his steward:—"My lord, as your lordship is out of the country, I have procured the biggest goose I could find to sit on the ostrich's egg."

INFORMATION WANTED.—Of John, Thomas, and Mary Wakeman, who emigrated to "Utah" in 1864. They left London, for New York, on board ship "Hudson." Any information of their whereabouts, will be thankfully received by Christopher Davis, 3, Edith Road, Stratford New Town, Essex.—DESERET NEWS, please copy.

POETRY.

CHILDREN'S VOICES.

Oh, the little children's voices!
Echoing to and fro:
Making music, woodrous music,
With their ceaseless flow.
Making melody forever,
Harmony complete.
Like the sound of rippling waters—
Silvery, soft and sweet.

Unto notes of purest gladness
Infant words are set,
Sweetest notes of brighter regions
Floating round them yet.
So their quaint and winsome speeches,
Wonderful and wise,
Seem no less than inspiration
From celestial skies.

Questions that would puzzle sages,
Infant lips propound,
Simple oft, yet sometimes reaching
Unto depths profound.
Worthless would be all earth's treasure,
Though 'twas at my feet,
If I must forego the pleasure
Of these voices sweet.

Well I know "The lambs" are folded
Close in Christ's embrace,
Where our darlings' guardian angels
View the Father's face.

Yet I fear, if God should ask me,
To return Him one,
I should lack the strength to answer,
"Let Thy will be done."

One fond wish my heart containeth,
One unceasing prayer.
Barely spoken, yet God knoweth,
'Tis forever there—
That my children might be spared me,
Through His bounteous grace,
To enjoy the full probation
Of the human race.

'Till they nobly fill the mission
Unto mortals given;
And by faithful labors merit
Crowns of joy in Heaven.
Years of toil and anxious moments
Children needs must bring,
Yet their sweet and pure affection
Pays for everything.

Oh, the little prattling voices,
Echoing to and fro,
What true mother ever wearies
Of their ceaseless flow?
What like little children's voices
Can such joy impart!
Thrilling through and through with gladness,
Every mother's heart.

G. S. L. City. EMILY H. WOODMANSEE.

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MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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PHYSICAL REGENERATION.

The subjects of Spiritual Regeneration, Baptismal Regeneration, and regenerations of a similar character, have caused a great deal of controversy in the world. The most learned divines of the age have put on the armor of discussion, and have brought their brightest rhetorical weapons into the warfare of opinions upon these doctrines, and much time, paper, and passion have been wasted in efforts to establish each party's peculiar views. But the subject of Physical Regeneration, though one of incalculable importance to mankind, does not seem in any great degree to engage the attention of our philosophers and divines.

It is a fact which must be patent to all, that the present generation of men are much more feeble, undersized, and shorter lived, than their ancestors of a few generations ago. Armor preserved in old castles and museums, worn by the men-at-arms of former times, would weigh down our common soldiers and gay volunteers to the ground, and would fit the majority of them about as well as a sentry-box. The army recruiting standard reduced now to 5 ft. 5 in., will show the difficulty of obtaining men of stature sufficient to come up to the former idea of a soldier. Stand for a few minutes in a position to overlook either of the public thoroughfares of our large towns, and see how few of the genus homo you can discover who are blest with a full-developed physical organization. The great majority are small of stature, slight of limb, and look like boys turned old suddenly.

The age promised to man by his Maker after the flood, was a hundred and twenty years. The general term of his life in the days of King David, was three-score years and ten; but it is now reduced to an average of less than half the period stated by the Psalmist, and continues to grow smaller by degrees and alarmingly less as each generation passes from this brief existence.

Constitutional debility is now so common as to excite no surprise whatever; indeed, it has become the rule instead of the exception, and effeminacy, an expression of languor, and an absence of manly vigor, is considered "quite the thing." The children now

growing up to receive the cares and responsibilities of life, are generally speaking puny, spindly, and easily prostrated, their constitutions being so feeble that they become an easy prey to the many new diseases which are evolved in the gradual process of the general physical decay. Exceptional cases may be cited of persons exhibiting great bodily strength and power of endurance, and of individuals who are endowed with admirable physical development, but the very fact of the surprise they create and the attention they attract, is a proof of their singularity and rarity.

But the worst feature in the case is, that no proper efforts are being made to remedy this great evil of physical degeneracy. The establishment of gymnasiums, and the call for physical exercise in connection with education, are moves in the right direction; but they do not touch the root of the matter—they do not even aim at the cause of this evil, but only attempt to remove its effects. The cause of this physical degeneracy lies in the spirit of lasciviousness which increases in power with each successive generation, and in the absence of proper regulations for the marital relations of the sexes, and for the procreation of healthy and vigorous offspring. What nation, community, or society are taking this important subjcct into consideration, and giving it that attention which it deserves? We answer, the people who are called "Mormons" are the only people on the earth who are truly alive to the tremendous consequences involved in this question. While all the world is going down gradually to decay and death, this despised people, ridiculed and slandered, and considered to be outside of the pale of civilization, are engaged, in their lofty mountain retreat, in commencing the great work of physical regeneration. Having forsaken the world's path, they have begun to travel on the road that leads to the increase of life and the attainment of true happiness. To this mission they have been called by that Almighty God who is the Father of our spirits, the former of our bodies, and the Creator of the universe.

In the distant ages when there were Prophets in Israel, when the voice of inspiration sounded through the land, God melted the mists of the future from before the eyes of his servants, and they saw what he would bring to pass in the latter days. They saw the "times of restitution," when the long life and glorious vigor of the early Patriarchs should be restored, when the age of a man should be as "the days of a tree," when there should be no longer "an old man that had not filled his days," but "a child should die an hundred years old," and His people should *long* enjoy the works of their hands. God has commenced that work which the Prophets rejoiced to see in vision, and the people called "Mormons" are his chosen instruments for its accomplishment.

In building up a new and a holy nation, that shall serve the Lord and govern the world by his power, the Lord has commenced at the foundation of all kingdoms, that is, family organization. The instruments he has chosen, imperfect as they may be, are the best he could find for his purpose, for they will hearken to his word and obey his counsel. He is gathering them together, and teaching them the principles of personal and family government, eminently prominent among which is the law of chastity. His people are learning how to purge themselves from the old leaven of lasciviousness, which has wrought so much destruction in the world, and to govern themselves by principles of self-control and purity, that they may not bequeath to their posterity the same impulses towards unrestrained indulgence which mankind have inherited from their forefathers, and which has come down to them like an ever-swelling stream, increasing with every succeeding generation.

By the laws which pertain to the order of celestial marriage—called by the world polygamy—while provision is made for every virtuous woman to become an honored wife and happy mother, the relations of the sexes are hedged about with such natural and wholesome restrictions, that self-control becomes a duty and a joy, and the effects thereof are plainly manifest in a more vigorous, healthy, and well developed offspring. This is not mere

theory made to put on paper, like many of the schemes and vagaries of the would-be sages of modern times, but these principles are being worked out practically in the Vales of Utah, under the direction of the Almighty, by the Latter-day Saints. And as results are the best proofs of the efficacy of principles, we point with joy and pride to the stalwart sons and fair and robust daughters of Zion. The mountain boys of Utah, powerful and well developed, able to wield the axe or hold the plough, to build up cities, bear weapons of defence, or preach the Gospel to the world, are the first fruits of the Lord's great work of physical regeneration.

And if the results are so excellent in the commencement of our work, what will the generations to come bring forth? What mortal pen can write the glorious results of continued progress in the regenerative path? Zion shall grow up in her strength and flourish upon the mountains; her people shall increase and spread forth upon the land, till the place of her habitation shall be too small, and they shall return in power and build up the waste places of her former days. The strength and stature of her sons shall strike terror to the hearts of them that hate her. The currents of life shall increase within them, till the vigor of their sturdy manhood shall defy the grasp of disease, while the nations who fight against them shall wither away before its touch, and become an easy prey to the last grim enemy—death. They shall increase in length of days, until their hale and hearty Patriarchs shall see their posterity prospering on the earth in their might until the fourth and fifth generations, and their glory and their strength, their might and their dominion, shall spread forth before the Lord, till all nations shall bow before them and acknowledge that God is with them.

The most deplorable ignorance prevails among mankind in relation to the laws of life and increase, and in regard to the regulations which should govern the relations of the sexes. Boys and girls grow up to maturity without any guide or counsel pertaining to these all-important matters; the consequence is, that passion and not principle controls them both in courtship and in marriage, and the results are to be seen in the wide-spread and increasing physical degeneracy of modern times.

Although mankind are, generally speaking, giving themselves up to the direful power of uncontrolled passions, and this has become indeed a "wicked and adulterous generation," false modesty forbids the mention of things which they are not ashamed to practice, and it is considered quite indelicate to speak with any degree of plainness upon those matters that pertain to the very springs of life and the fountains of happiness. Those who *have* made these thing their study, in most instances refuse to be guided by the whisperings of reason within them, and are hurried along by the spirit of the times, and involved in the whirlpool of their own lusts.

In consequence of this almost universal depravity and degeneracy, a thorough regeneration among the nations of the world has become impossible; therefore the Lord is gathering together the few who will hearken to his voice, and who are willing to control themselves by the laws of life, and has commenced to raise up a new generation of the human race. And this people, the Latter-day Saints, are striving with all their might to accomplish the work assigned to them by the Eternal Father—that is, to control and properly direct all the powers of their being to their legitimate use and object, and to raise up unto him a godly seed, and train them in the path that leads to life, increase, joy, and exaltation in this world and in that which is to come.

Man, the offspring of God, is fast losing the strength of those glorious attributes that indicate the divinity of his origin; but the work of regeneration has commenced, and in spite of all opposition, human and diabolical, it will be continued by the Saints of God until the ancient strength and longevity of man shall return as at the first, and their posterity shall stand erect upon their everlasting inheritances in all the vigor, beauty, and royal dignity of the sons of God.

CHARLES W. PENROSE.

THE SIEGE OF MEXICO,

TO THE EDITOR OF THE TIMES.

Sir,—Thinking that from the recent tragic events in this unhappy country a good share of public interest will be attracted towards it, I venture to send you a short account of the terrible siege the capital has just sustained—one of the worst, perhaps, taking into account the size of the place, that this century has seen in the whole world. This can easily be imagined when it is known that during the 67 days the siege lasted, no food entered the city, containing over 200,000 inhabitants, who had not only failed to make any previous provision or preparation for it, but during the preceding two months had been unable to get the usual supply, owing to the partial blockade of the place, and also to the shortsighted policy of the Government in seizing many of the Indians, who brought provisions, to serve in the army, and thus deterring others from venturing to the market with their goods. Necessaries of life, therefore, rose to a fabulous price, bread being from 10s. to 12s. per lb., meat of lean milch cows 4s. per lb., horse flesh from 9d. to 1s. Indian corn or maize, which is sometimes sold for 8s. a *carga* of 300 lb., was £30; lean fowls 8s. each, eggs three for 2s. Many of these prices were merely nominal; it was often impossible to get flour or maize for love or money, as there was no regular sale of them in the markets. Those who had them were obliged to keep it a profound secret, for immediately it was known the Government pounced upon them and gave them to its soldiers; they had, in fact, the power to enter any house to search for provisions. I have seen soldiers go into the miserable huts of the poor, and bring out a few handsful of maize that the inmates had carefully hoarded up. Hundreds, if not thousands, died of starvation, and those who were left had hardly strength left to crawl up to you in the streets to ask for alms. The scenes at the *panaderias*, or bread shops, before their stocks were exhausted, which happened about three weeks before the termination of the siege, was most heartrending. There were only three open in the whole city; the doors were crowded at 1 or 2 o'clock in the morning in order to get a good place by the time they were opened; all day the streets leading to them were crowded. Outside one near where I live, five persons were found dead one morning, having dropped down from exhaustion, many others perished by the crush, or by the swords of the soldiers put there to guard the place. There was sometimes an opportunity of leaving the city, of which thousands availed themselves at the risk of being shot on the way; in fact, seven women and children were killed by one shell while halfway between the two camps, for white flags received no respect, the only chance being that both sides were wretched marksmen.

While the poor suffered so fearfully the rich had also their share; forced loans never to be paid, and contributions following in quick succession. Those who refused to pay were put in prison, without anything to eat or drink, until they did; while others who hid themselves had their houses guarded to prevent the entry of any food for their wives and children. Nearly half the money, moreover, thus collected, went into the pockets of the chief officials. All commerce, of course, was suspended, the only life in the streets being the movement of troops from one point to another, the press-gang going about seizing almost any one they could catch, and searching houses for horses, and the carriage of the wounded to the hospitals. It is needless to dwell on all the horrors which are common to all sieges. I cannot, however, help mentioning one that came under my notice. A poor man who had lately lost his wife, and was left with three little children, was seized one day by the press-gang, or *leva*, while out searching for food for his little ones, whom he had left locked up at home. He begged and prayed to be allowed to go home to let them out and give them in charge to some neighbors, or else to

send and do so. This was refused him till the third day, when he found them dead. Another incident occurred at the intrenchments of the two camps. The Liberals, or besiegers, stuck up a dead horse, with a large placard, with "*Carne para los traidores*" (meat for the traitors). The besieged, or Imperials, answered by putting up an old woman who had died of starvation, with "*Carne para los cobardes*" (meat for the cowards), a stinging reproach for their not properly attacking the place, instead of trying to starve it out.

Amid all this misery an anomalous scene presented itself every evening in the Plaza, or principal square, where the band played. Crowds of *cavalleros* and senoritas, decked in their best, walked about utterly indifferent to the roar of the cannon, which did not make a bad accompaniment to the music, often coming in right for the bass-drum part.

We, the English of the city, have particular cause for rejoicing at the termination of the siege, for our position has been anything but enviable, as the commander, Marquez, appointed lieutenant-general by the poor Emperor while he was at Queretaro, is less a man than a demon, and a demon possessed of inveterate hatred to the English. It was he who murdered the English doctors at Tacubaya, a town near here, ordering them out to be shot while attending to the wounded, and who broke open the seals of the English Legation some years ago, taking out $600,000. This appointment of the late Emperor was the greatest fault he ever committed; but dearly has he paid for it, for nearly all unite in saying that had it not been for the obstinate resistance of Mexico, carried on five weeks after the fall of Queretaro, his life might have been spared. This resistance was effected by Marquez by the vilest lies —his assuring the Austrians, a chivalrous set of men, 700 strong, who fought only for their countryman, that the capture of the Emperor was only an invention of the Liberals, although he had received official reports of the fact four days after it occurred. He actually on the day of his condemnation to death, ordered public rejoicings to be celebrated for his victory said to be gained over the Liberals. Five days after these rejoicings, June 21, the Austrians in the meantime being officially convinced of the fall of Queretaro, and having come to terms with the Liberals, the besiegers entered the city to the joy of all, in splendid order, without the slightest tumult or least act of violence. So far they certainly by their conduct merit the highest praise. We only hope they will continue to do so, although from the past history of Mexico no very sanguine hopes can be entertained. As they entered they certainly were a motley crew—most of the men in rags and without shoes, and even some of the officers in the same plight and in their shirt sleeves, while others were decked in all the colors of the rainbow. They were nearly all, however, well armed. The day they entered the aspect of the city changed as if by magic — herds of sheep and oxen thronged the streets, making one's mouth water, cartloads of bread, and long lines of mules and donkeys laden with provisions. On the 20th the man who had lately eaten a piece of bread would be almost looked on as a phenomenon, and pointed out in the streets. On the 21st all were hurrying home with pieces in their hands to enjoy the uncommon feast.

All commerce has assumed extraordinary briskness, and if peace last the losses and sufferings of the last six months will soon be forgotten. The argument in favor of our enjoying this peace is the almost entire annihilation of one great party, the Conservatives, or the Government of the five M's, as they have been recently called, from the fact of the names of the five leading men of it beginning with the letter M — namely, Maximilian, Marquez, Miramon, Mejia, and Mendez. Of these five, four were killed at one blow at Queretaro, Marquez being the only one left, he having hid himself in the city, and hitherto baffled the vigilant search of his enemies. On the other hand, the incongruous mixture among the Liberals, and the difficulty of amalgamating them, threaten a continuance of disorder and revolutions. If the moderate Liberals come into power, as it is generally expected they will,

these evils will be averted, and a few prosperous years may then be looked forward to.

The melancholy death of the Emperor, and the dignified, kingly manner in which he met it, have produced a profound sensation here even among many of the Liberals ; his disinterested and chivalrous conduct, as also that of the handful of Austrians who stuck by their prince to the last against overwhelming odds, will meet with admiration throughout the civilized world.

I remain, sir, your obedient servant,

ONE OF THE BESIEGED.

Mexico, June 26.

THE GOLDEN GOD.

In the absence of the ancient lawgiver of the Israelites, that people would have a golden calf made, which they might worship. The Spanish invader of America said he had "a disease of the heart which naught but gold could cure." Bulwer makes one of his characters exhibit a gold coin and exclaim—"Behold the god which man has made." Americans have been roundly charged with being addicted to the almighty dollar. The Stockton *Independent*, in a recent article on Mormonism, declared that in these United States nothing could be successfully pitted against that potent dollar; and that paper apparently relies upon the love of money to save the nation from the "horrors of Mormonism," though for the matter of that we never knew the love of money to have any sort of saving grace about it, except to save itself. The Good Book talks about the love of money being the root of all evil. The *Independent* thinks otherwise, and puts forth its principles in this shape :

> Where any institution is opposed to pecuniary interest it cannot be maintained long in this country. When the financial slavery of Mormonism is broken up Polygamy will fall without a struggle.

We have read the above extract over several times, that we might be certain that we did not misunderstand the *Independent*. We could hardly believe that any newspaper of this boastful and enlightened country would come out so boldly and openly and squarely and avow that money, gold, the dollar was the great motive power that impels the American people to action against Mormonism and the Mormons, and for or against everything else concerning which they take action. The Stockton *Independent*, however, thus unequivocally declares, and the *Independent* prides itself on being a high-toned paper, and on knowing whereof it speaks. We must, therefore, accept its assertion concerning national characteristics as entitled to some weight, and therefore we must consider, however loth we may be to do it, that there is some truth in the assertion that the root of all evil is the great motive power of the American mind.

In our way of thinking there are several things which money should not purchase, and which, we believe, money cannot purchase, such as affection, truth, honesty, true friendship, personal integrity, nature's nobility. As to institutions, there are several institutions connected with Church and with State which should be proof against all the money which can be brought to bear against them, and we believe that some of them are invulnerable to the assaults of the golden god.

If it is really true that no institution in the United States is proof against pecuniary interest, then we must say that our beloved country is in a much worse condition than we had the slightest idea of, and the worst consequences may be apprehended. Indeed, though sorely against our will, we shall be compelled to believe all the tales about the power of money in elections and legislative matters, of which the newspapers have said so much of late in California, in Nevada, in New York, in Congress, and elsewhere. We did not wish to believe

such things, for we don't see anything of the sort here, but we must believe them and worse if what our Stockton cotemporary says is true.

If things have come to this pass that pecuniary advantage rules everything, then we must bid farewell to integrity, personal, corporate, and national, to true loyalty and patriotism, for when those words are spoken they must be understood to mean solely pecuniary interest. The sacredness of marriage will be a thing of the past, a thing which has no chance against pecuniary interest. We presume this is the reason for the great increase of adultery and divorce in the States recently, and we are sorry for it, heartily sorry for it.

There is this thing which ought to be considered—when any nation has arrived at a point when pecuniary interest outweighs all other considerations, she has commenced the downward path in earnest, and her career will be short and her end sudden. That "disease of the heart which naught but gold can cure" is a dangerous disease, as all heart diseases are, a disease which neither gold nor anything else can cure, but which will some day suddenly make a full end of its victim, however apparently healthy and robust he may be.

Examples are not wanting to show that when nations become filled with the love of pecuniary interest, with cupidity, and desire for the luxuries which gold will purchase, their best days are past and their decay begun. Look at Rome, Carthage, Babylon, Spain. The Spanish element has been and is to this day a curse to Mexico and other nations which the thirst of gold led it to invade and conquer. These nations should be ensamples to ours to shun a similar fate.

As to pecuniary interest destroying the peculiar institution of Utah, it is more than probable that the expectation of the *Independent* in that particular will not be realized. We are content to abide the issue.—*Salt Lake Telegraph.*

A TRUE WIFE.

She is not a true wife who sustains not her husband in the day of calamity, who is not, when the world's great frown makes the heart chill with anguish, his guardian angel, growing brighter and more beautiful as his misfortunes crowd upon his path. Then is the time for the trial of her gentleness, then is the time for testing whether the sweetness of her temper beams only with a transient light, or like the steady glow of the morning star, shines just as brightly under the clouds. Has she then smiles just as charming? Does she say "affliction cannot touch our purity, and should not quench our love?" Does she try, by happy little inventions, to lift from his sensitive spirit the burden of thought?

There are wives—nay, there are beings, who, when dark hours come, fall to repining and upbraiding—thus adding outside anxiety to the harrowing scenes of domestic strife, as if all the blame in the world could make one hair white or black, or change the decree gone immutably forth. Such should know that our darkness is heaven's light; our trials but steps in the golden ladder, by which, if we rightly ascend, we may at last gain that eternal light, and bathe forever in its fulness and beauty.

"Is that all!" and the gentle face of the wife beamed with joy. Her husband had been on the verge of distraction—all his earthly possessions were gone, and he feared the result of her knowledge, she had been so tenderly cared for all her life. But, says Irving's beautiful story, "a friend advised him not to give sleep to his eyes, nor slumber to his eyelids, until he had unfolded to her all his hopeless case."

And that was her answer with the smile of an angel—"is that all? I feared by your sadness it was worse. Let these beautiful things be taken—

all this splendor, let it go, I care not for it—I only care for my husband's love and confidence. You shall forget in my affection that you were ever in prosperity—only still love me, and I will aid you to bear these little reverses with cheerfulness."

Still love her! a man must reverence, aye, liken her to the very angels, for such a woman is a living revelation of heaven.—*Mrs. Denison.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 10, 1867.

ADVICE TO MISSIONARIES.

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Our brethren the Elders who have just arrived from Zion, are most of them on their first mission as ministers of the Gospel. We therefore deem it wisdom to offer a few words of counsel for their special consideration. At the same time we desire the attention of those who are more experienced in missionary duties, and wish them to understand that our remarks are directed to all.

The positions which you now occupy as representatives of the kingdom of God upon the earth, are of the very greatest importance to you and to the world. You are called of God, and endowed with power to administer those sacred ordinances which pertain to salvation and eternal life. In officiating in this most holy appointment, you are brought nearer to the Lord, and are placed so as to receive more of his power than you ever could before in your lives; and the influence, faith, and knowledge you thus obtain, you are required to devote to the benefit and redemption of your fellow creatures,—the fallen beings by whom you are surrounded. How careful then should you be to avoid everything which would interpose the slightest barrier between you and the Lord, to whom you must seek continually for help and guidance. Therefore, let this commandment shine before your eyes in letters of fire forever, "*Be ye clean that bear the vessels of the Lord.*"

On this first mission to the world will perhaps depend your whole future for joy, usefulness, and crowns of immortality; or misery, a wasted life, and banishment from the glory of the Saints. Abstain, then, from the first approach to sin, and as a rule for your guidance, Do nothing that you know to be wrong, and do nothing that you are doubtful about. "Be sure you are right, and then go ahead." Let the sacred covenants you have made in the House of the Lord be never forgotten, and never let them in the slightest degree be violated.

One of the most fruitful sources of evil is the habit of indulgence in intoxicating drinks. Examples of this will cross your path every day. Wickedness

that men would shudder at in their sober senses, is often committed by the same persons when their better feelings are drowned in the degrading cup. Bind the "Word of Wisdom" then to your hearts as a safeguard against the approach of temptation, and reap the fruits of your abstinence in the promised rewards—health of body, treasures of knowledge, and protection from the power of the destroyer. The power of your example will have its effect upon the Saints and all lovers of virtue, and will in many cases be more potent than argument or persuasion. If your practice accords not with your profession, instead of being the saviors of men, you may prove the instruments of their destruction; the weak and foolish among the Saints who seek an excuse to do wrong, will follow your evil example, and inquirers will stumble over your follies.

You must understand distinctly that you have not come on this mission for worldly pleasure, nor to sit down at your ease to partake of the people's hospitality, but to work, and that diligently, for the salvation of mankind and the building up of the Latter-day kingdom. Among the sinful and degraded millions who are hurrying along the broad road to death, there are many honest souls who know not the way of life. You are sent to hunt them out, and save them from the world's sad fate. If you were willing in your mountain life to undergo fatigue and danger when hunting with breathless interest for game, how much more willing should you now be to undergo toil and privation in hunting for souls in the wilderness of sin! Let the energy which has resulted in the improvements around your homes, now be turned in the direction of your new labors, and work, *work*, WORK! with untiring diligence and zeal. The day has not yet come for many of the rich and the great of this world to receive the kingdom; but as of old it may be specially said, "to the *poor* the Gospel is preached." Do not disdain, then, to visit the poor and the lowly in their humble habitations, to impart counsel and consolation to them in their smallest affairs, or to administer the ordinances of the House of God. The blessings of the poor will be a crown of glory on your heads, more resplendent in the sight of heaven than diadems of gold sparkling with the richest earthly gems.

Be prompt and timely in all your business transactions, be wise and honest stewards over all that is committed to your care, keep strict account of all moneys entrusted to you, and always forward them in their due time to their proper destination. Encourage the people to pay their Tithing, and do not refuse their smallest donations when bestowed to assist you, for by doing so you would deprive the donors of the promised blessings, and close up the fountains of their generosity.

Avoid all undue familiarity with the opposite sex, and while treating all with that kindness and affection which the Gospel produces in the heart, do not depart from the dignity of the holy Priesthood, and that proper deportment which becomes an Elder in Israel. Strive to improve your minds by the study of good books and by frequent reflection; read much, but think more; and above all seek for the light and assistance of that Spirit which guides into all truth, and whose inspirations you have a right to claim while you preserve yourselves pure and unsullied.

Practise the great principle of obedience to counsel, the good effects of which you have so often seen at home in Zion. Follow the instructions of the

Presidents of Conferences and Districts under whose direction you are placed, in all righteousness, and whether your sphere of operations be small or extended, strive to perform, in the best possible manner, the duties required of you, to the satisfaction of the Lord and of those who preside over you.

Seek for opportunities to extend the work of God. There are many thousands of people throughout the nations of the earth who have no proper understanding of the principles of our faith—many small villages where the Gospel has not even been introduced. Gird on the armor of your Priesthood then, brethren, and be encouraged; go forth in the great battle for truth, and lift up your voices in the name of the Lord; preach nothing but what you understand and know to be true, leaving speculation and doubtful theories to the world's dreamers. Proclaim the message of repentance to this generation in mighty faith, in meekness yet without fear, leaving the results in the hands of Him who "giveth the increase." Comfort the Saints, plan for the gathering of Israel, and use all your powers on the side of righteousness and truth, and when your mission to these lands is ended, you will return home to your proud and happy friends and the Prophets and Saints in Zion, strong in the power of God, and joyful beyond expression in conscious rectitude and faithfulness.

May great prosperity attend your labors in these European Missions, and may your coming be the signal for a mighty awakening among the Saints and among all the honest, which shall result in a great ingathering of souls, and an extensive advancement of the cause of God on the earth through Jesus Christ. Amen.

ARRIVAL.—Elder Joseph S. Richards arrived at Liverpool on a mission to this country, on Tuesday the 30th ult., per steamship *Aleppo*, which left New York on the 17th.

APPOINTMENTS.

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Elders Samuel Gudmunson, Lauritz Larsen, James Jensen, Christian D. Fjelsted, James H. Johnson, Samuel Pedersen, George Reese, Morten Mortenson, Ole C. Olsen, and Arne Christianson, are appointed to labor in the Scandinavian Mission, under the direction of Elder Carl Widerborg, the President of that Mission.

Elders Karl G. Maeser and Octave Ursenbach are appointed to labor in the Swiss, German and Italian Mission, under the direction of Elder Joseph Horne, the President of that Mission.

Elder Marcus Holling is appointed to labor in the Holland Mission, under the direction of Elder Francis A. Brown, the President of that Mission.

Elders Nephi Pratt and John S. Lewis are appointed to labor in the Principality of Wales, under the direction of Elder John Parry, President of the Welsh District.

Elders John F. Hardie and James Sharp are appointed to labor in Scotland, under the direction of Elder H. H. Cluff.

Elders Frank H. Hyde, Alonzo Hyde, and Erastus R. Egan, are appointed to labor in the Manchester District, under the direction of Elder Aurelius Miner, President of that District.

Elders Lewis W. Shurtliff, Joseph S. Richards, and Elisha Peck, are appointed to labor in the Nottingham District, under the direction of Elder James McGaw.

Elders Heber Young, Willard B. Richards, and William S. Grant, are appointed to labor in the London Conference, under the direction of Elder Griffith Roberts, President of that Conference.

Elders Zebulon Jacobs, Henry C. Jacobs, and Henry J. Moore, are appointed to labor in the Birmingham Conference, under the direction of Elder Moses Thatcher.

Elders Platte Lyman and Joel Grover are appointed to labor in the Kent Conference, under the direction of Elder Ezra J. Clark.

Elders Edward L. Butterfield and Abiah W. Brown are appointed to labor in the Durham and Newcastle Conference, under the direction of Elder James Smith.

Elders Joseph H. Lee and John W. Lee are appointed to labor in the Bedfordshire Conference, under the direction of Elder John E. Pace.

Elders Henry Woodmansee and John Mace are appointed to labor in the Leeds Conference, under the direction of Elder John Barker.

Elders Henry J. McCullough and Levi W. Richards are appointed to labor in the Sheffield Conference, under the direction of Elder Edwin Walker.

Elder Orson C. Holbrook is appointed to labor in the Essex Conference, under the direction of Elder C. P. Liston.

Elder Nathan P. Baldwin is appointed to labor in the Staffordshire Conference, under the direction of Elder Isaac Aldredge.

Elder Robert Dye is appointed to labor in the Norwich Conference, under the direction of Elder Samuel Southwick.

Elders George W. Burridge and Josiah F. Gibbs are appointed to labor in the Bristol Conference, under the direction of Elder F. C. Anderson.

Elder Almon Robinson is appointed to preside over the Land's End Conference.

Elders John R. Clawson and Andrew Simmonds are appointed to labor in the Southampton Conference, under the direction of Elder Marius Ensign.

Elder William Homer is appointed to labor in the Warwickshire Conference, under the direction of Elder George Hunter.

Elder William Parks of Liverpool, is appointed to labor in the Herefordshire Conference, under the direction of Elder Joseph Lawson.

Elders Robert Williams of the Hull Conference, and Edward Petty of the Cheltenham Conference, are released from the Presidencies of those Conferences; the former for pecuniary considerations, in hopes to facilitate the emigration of his family to Zion. While we accord our entire approval of his labors hitherto, we hope Elder Williams will still render himself active in the ministry wherever he may be situated in the Leeds Conference, and realize the desire of his heart concerning the gathering of his household.

Elder John Jackson, of Halifax, is appointed to preside over the Hull Conference.

Elder Edward A. Noble is appointed to preside over the Cheltenham Conference.

Elder Edward Petty is appointed to labor in the Hull Conference, unper the direction of Elder John Jackson.

FRANKLIN D. RICHARDS, } *President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.*

CORRESPONDENCE.

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ENGLAND.

London, July 25, 1867.

President F. D. Richards.

Beloved Brother,—With much pleasure I take my pen in hand to write you an account of a few of our movements in this part of the Lord's vineyard. I am happy in being able to state that the spirit of union and love prevails amongst the Priesthood, and, indeed, amongst the Saints throughout the Conference. The brethren are very diligent in most of the Branches in out-door preaching, and in many instances very good attention is paid to the testimonies of the Elders.

Three weeks ago, last Sunday eve, I met the Saints of Shepherd's Bush Branch, on Shepherd's Bush Common, and we had a very peaceable congregation to listen to what we had to say in favor of "Mormonism," as they term it; and from the good influence that we enjoyed in speaking, and the great attention that was paid to what was spoken that evening, as well as on previous occasions, it came very forci-

bly to my mind that we could do some good by holding a camp meeting there, and on the Saturday eve following I invited the Branch Presidents to meet at this office. I laid the matter before them, and all received it with one accord. The day was appointed, and a general invitation was given to the Saints; but none of our halls were to be closed on that day.

Shepherd's Bush Common is situated in the West-end of London, and on Sundays many persons from other parts of the metropolis visit this place. A few placards were printed, and posted throughout Shepherd's Bush and Notting-hill. Last Sunday (21st inst.) being the day appointed, the Saints from Whitechapel, North London, Finsbury, and Paddington, took the Metropolitan Railway to Shepherd's Bush Station. We met according to arrangement at 11 o'clock a.m., in St. James's Hall. We had on the Stand eight Branch Presidents and other Elders. Continued our meeting until 12.15. After this meeting, we baptized five persons for the remission of their sins, in the name of Jesus of Nazareth. At 1 p.m., we all met on the Common, where we had a waggon for a Stand, with seats for seven Elders in it. We had a choir of from 40 to 50 voices in attendance, conducted by Elder Fowler. Many of the Elders spoke, and we dismissed and met in the hall at 2.35, when every nook and corner was crowded, and some scores outside. We partook of the sacrament, confirmed those who were baptized, and listened to the testimonies of many of the Elders present, who spoke with great freedom and power.

Our evening meeting was announced to commence at 7 p.m. on the Common, and by 6.30 very many people were there, and we deemed it wisdom to commence at 6.45, when the choir swelled the air with sweet melody, by singing "Mortals awake, with angels join," which drew the attention of the people from every quarter. Prayer was offered, which was followed with an anthem by the choir, "Arise, shine, for thy light is come." By this time we had a congregation of some hundreds around us, who listened attentively to the testimonies of the brethren, and at 8.40 we brought our meeting to a close by singing the anthem, "But in the last days."

Very good order prevailed throughout the day's proceedings. We had fifteen faithful men appointed to act as Deacons on the Common, and to distribute our handbills, or invitations to the people, of which we had about 700. These brethren acted their part well; and the Saints having taken return tickets in the morning, filled some of the cars at Shepherd's Bush Station, and returned home with songs of joy, for we were indeed greatly blessed of the Lord.

Elder Platte Lyman arrived here at 12.30 p.m., Monday 26th. He stayed with me, and we met a part of the Whitechapel Branch on Tuesday evening, when he had an opportunity to speak to the Saints. On Wednesday I accompanied him to Victoria Station, where he took the train for Faversham, feeling well.

Kind regards to yourself and the brethren in the office, ever praying the Lord to bless you, and prosper his work under your present administration in Europe, and that I may ever prove faithful to his cause and kingdom, and be found with the redeemed of Israel, I have the honor to remain your brother in the covenant,

GRIFFITH ROBERTS.

Liverpool, July 29, 1867.

President F. D. Richards.

Dear Brother,—If it is natural for every man to look back at the end of any period of his life, and to recount to himself the incidents which marked the last windings of his life's path, it is more a duty for a Latter-day Saint to do so, inasmuch as he ought to recognize in all things the workings of the Lord's hand, in order to bear a faithful testimony of God's providence to himself and others. No one is waked up more to a realising sense of this fact than a missionary, having been called away from his home, his vocation, his family, and his friends, to travel over mountains and deserts, through many countries, and across the wide ocean, without means, without learning, and to go where he will be probably without friends, when he finally arrives here at the head-quarters of these Missions, after travelling

for months in all manner of ways. This pen will only be able to give you a mere shadowy outline of the events of our journey, the feelings that moved us from time to time, and the experience we have gathered.

After having been appointed to a mission to Europe with a large number of brethren last April Conference, seventeen of us left Great Salt Lake City May 10th, with Bishop Sharp's ox train, this being the first train eastward that season. That we had to break new roads in many places, where the waters had washed away the old ones, that we had to pass here and there over extensive fields of snow, and that on many a rough and steep mountain pass our feet ached, all these were things which did not come unexpectedly, and were not calculated to lessen the cheerfulness of our hearts. We had organized ourselves into a kind of little travelling Branch of the Church, held our evening and morning devotions, together with singing and prayer, and had besides that, as often as circumstances permitted, testimony meetings, which gave us an excellent opportunity to practice in public speaking; and that the Lord was satisfied with this movement, appeared by the power of the Holy Spirit which increasingly manifested itself on these occasions, and by the influence we gradually began to enjoy over the whole train, so that many of the Gentile teamsters used to attend our meetings, swearing and bad language among them decreasing considerably, and finally two of them, when sick, asked to be administered to, and were restored to health. Except that our journey in the beginning was by far too slow for our impatience, we had nothing to complain of, and passed Fort Bridger and other points in safety and comparative comfort; but when, on approaching Green River, the rumors of the Indian depredations further east increased in number and magnitude, we began to look for the good condition of our fire arms, although we had seen, thus far, no other but friendly Indians coming into our camp from time to time for the purpose of trading for flour, &c. The long and wearisome route up the Bitter Creek Valley, not particularly enhanced by the bad water, brought us into the immediate neighborhood of the hostile Sioux tribes, and we only had left the head of Bitter Creek two days, when a tragic event transpired that will not be forgotten by any of us as long as we live.

A heavy snow storm having fallen the previous evening, we were obliged to lay over one day about 13 miles west of Sulphur Spring Station, and occupied ourselves mostly with writing to our friends at home, when about supper time the cry "The Indians, the Indians," sounded through the camp, and brought us all out, guns and revolvers in hand, in less than a minute. About a mile from camp, at the foot of a long ridge of bluffs, was the herd under the supervision of two men, and we saw to our horror, more than twenty Indians on horseback riding round our stock, endeavoring to drive them off, while some others were pursuing one of our men, who unfortunately fired off all the shots of his revolver in quick succession, without hitting any of them, and they, surrounding and riding the war-circle around him, kept shooting at him with ball and arrow. Much quicker, however, than it takes me to relate these circumstances, eleven of our men had already started out to the rescue, while another portion staid behind to protect the camp. Suddenly the poor man was seen falling, when our boys knelt down midways, and fired a volley into the midst of the Indians, of whom two already had alighted for the purpose of scalping their victim, the balls striking between them, scared them off though, and the savages disappeared behind the hills, in the same time that another gang of them had driven off the horses, and some more were trying to get away with twenty head of cattle. When our boys arrived at the spot, about three minutes later, the poor fellow was dead, and proved to be brother Christian Jensen, from Box Elder, who had intended to fetch machinery from the States for his father; leaving him for the present where he was, the men followed the Indians, and succeeded in recovering all the cattle, but the horses were gone. Sadness hovered over our now strongly fortified camp, when the body

of our young brother was brought in, and no eye was dry. He was decently arrayed, and after an appropriate prayer, laid down in his last resting place at the river bank. Although it rained and snowed throughout the night, the most of our men remained under arms, seeing, as it was believed, the camp fire of the Indians about two miles off.

The next morning the train started again, the missionaries acting as armed escort, and arrived safely at Sulphur Spring Station, where we staid for some days, according to orders received per telegraph from home. On our further journey eastward we passed many a smoking mail station and ranche burned down by the Indians, but never saw a red man any more. After having crossed North Platte and the Laramies in their turn, we were fortunate enough in crossing the Black Hills in day time at once, and camped in the Pole Creek Valley. Here the sufferings of our cattle were greatly increased by poisonous weeds, and notwithstanding all pains and precaution on the part of the captain, six died and many were sick for some days. The signs of the great Pacific Railroad, now increasing rapidly, told us we were approaching the countries of civilization, and soon we saw, to the no small delight and astonishment of some of our mountain boys, the steam engine hooting and whistling along the track; in short, after a wearisome journey of seven weeks, we arrived in safety at Julesburg, the present terminus of the railroad.

If we had been privileged to meet in common prayer and open thanksgiving every day, and enjoy one another's society without restraint, and feel comparatively at home in our camp, the brethren realised that henceforth another course wouid be requisite in order to still cultivate the Spirit of the Latter-day work within our souls; and that the Lord intended to help us along also in this new phase of our travel, was manifest by our obtaining contracts with the various railroad companies up to New York, which added greatly to our comfort, and were in accordance with our means. We travelled now for several days and nights, through Omaha, across Iowa, through Chicago, Toledo, Cleveland, and Buffalo, to New York, where we arrived July 6th, in the morning. Brothers Miles and Warren advised us to wait here for the starting of the *Manhattan* one week later, which we did; and joined by other brethren who had arrived at divers days on their way to their missions, we left New York on this steamer, so well known already to Saints in England, and arrived here the 26th inst. There is not much variety on a sea voyage, either in scenery or in events, but nevertheless the monotony of our life was interestingly varied by the acquaintance with several passengers of the first cabin which I had made, among whom was a Methodist minister, who, during the latter part of our voyage, sought daily interviews with me, to have discussions on the all-absorbing subject of "Mormonism," which, however, to their honor be it said, were invariably conducted on their part in a genteel and honest way of inquiry—no sneer, no remark of disrespect escaped them, and finally our intercourse terminated in some of them attending a meeting of all the Elders on deck, in which even the Rev. gentleman addressed the brethren in a way which did honor to his heart; and if our feelings had not been sadly irritated by the ungentlemanly and contemptible course of the second mate during the meeting, we could have left that ship with the testimony that every one on board, even to the lowest hand, had treated us with respect and gentility.

Here we are now, thank God, and are ready to do anything we are told to do, and, judging by the spirit they have manifested thus far, the boys would have to change greatly if they should act contrary to the hopes of their friends, the blessings of the Priesthood, and the dictations of the Spirit of God. Your brother and fellow-laborer in the kingdom of Christ,

KARL G. MAESER.

If a man could be conscious of all that is said of him in his absence, he would probably become a very modest man indeed.

SUMMARY OF NEWS.

During the last week 43 wrecks were reported, making for the present year a total of 1627.

A supplementary estimate sets down the cost of entertaining the Sultan and the Viceroy of Egypt during their late visit to this country at £25,000.

Three men have lately crossed the Atlantic on *The Nonpareil*, an American raft 24 feet long and 12½ feet broad. They arrived In Southampton on Thursday the 25th ult., in good spirits, looking healthy and bronzed by the weather.

THE WRECKS IN THE WHITE SEA.—Intelligence from the British embassy at St. Petersburg states, that 452 men of the crews of shipwrecked vessels had been brought to Archangel. The transports *Brenda* and *Montezuma* arrived off Archangel on the 17th July.

The Austrian journals state that the Emperor Francis Joseph, on learning of the execution of his brother Maximilian, declared that he would never again sign a death warrant.

The *International* says that the Dowager Archduchess Sophia, the mother of Maximilian, has just been deprived of reason. The earliest symptoms of the terrible malady displayed themselves on the first intelligence of the execution of her son.

The *Memorial Diplomatique* insinuates that the Empress Charlotte is suffering from the effects of poison administered just before she quitted Mexico. This supposition is founded on symptoms which, it is alleged, the medical men cannot explain. In the moments immediately preceding the fatal change, the Empress herself is said to have attributed her illness to poison.

The cattle plague reappeared lately with some severity in one part of Essex. Two hundred beasts were condemned for slaughter, to prevent the spread of the disease.

Sir Moses Montefiore left London on Tuesday, July 23, for Jassy, on his mission of mercy to the persecuted Jews. Prayers for his safety and success were offered up on Sunday in all the metropolitan synagogues.

The Queen's dinner to the Belgians at Windsor, to which they did ample justice, included, in addition to the standing joints of beef, lamb, and veal, 750 roast fowls, 250 roast ducks, 250 pickled tongues, 200 pigeon and veal pies, 250 lobster salads, a handsome dessert of black and white grapes, melons, greengages, strawberries, raspberries, and 2600 bottles of champagne, Moselle, hock, claret, port, and sherry.

The *Church News* learns that it is in contemplation by the Pope to re-establish the Roman Catholic hierarchy in Scotland by giving territorial jurisdiction to the Vicars Apostolic, and by the appointment of other bishops. There will be an Archbishop of Glasgow with six suffragans, who will take their respective titles from Edinburgh, Perth, Aberdeen, Inverness, Sterling, and Kilmarnock.

GREAT FIRE AT ST. KITT'S.—Southampton, July 27.—The town of Basseterre, St. Kitt's, with the exception of the Government buildings and about six houses, was totally destroyed by fire on July 3. 1000 houses in all were burnt, and 5000 people rendered houseless. The neighboring islands promptly sent supplies of food to prevent the people from starving. The black population behaved badly, committing depredations, and plundering the unfortunate whites. Only one life was lost. Three men are in custody, one of whom confessed to firing a house, which led to the entire destruction of the town.

The journals of Champagne contain accounts of a violent storm which broke over that district a few days back. The church of Bar-sur-Aube was seriously damaged, and all the stained glass windows destroyed, the loss amounted to 50,000f.; at Arcis many trees were torn up by the roots, and a part of the roof of the prison carried away; the fields and gardens in the neighborhood of Troyes were greatly devastated.

In ancient days the precept was "Know thyself." In modern times it has been supplanted by the far more fashionable maxim. "Know thy neighbor, and everything about him.

ADDRESS.

N. B. Baldwin, Jun., 26, Fence Street, Macclesfield, Cheshire.

DIED:

THOMAS.—At Merthy Tydvil, April 22nd, 1867, of dropsy, Susannah, wife of Frederick Thomas, aged 37 years.

POETRY.

THE PATRIOT'S SONG.

The Patriot's day, we hail it again.
The day of wondrous deed,
When on historic battle fields
Our Fathers ceased to bleed,
When their thousands cried, hurrah, hurrah!
For Liberty, Right; hurrah, hurrah!
We here re-echo their words to-day
With as earnest a voice, hurrah, hurrah!

Brave hearts struggled in those dark days,
Shoulder to shoulder stood:
'Till tyranny found an unwept grave,
Through seas of martyr blood,
And their thousands cried hurrah, hurrah!
For Liberty, Right; hurrah, hurrah!
As we re-echo their words to-day
With as earnest a voice, hurrah, hurrah!

Seventy-six was the dawn of day,
Nations had looked for long.
The banner of Freedom stood by faith
In God who had righted wrong.
So the thousands cried, hurrah, hurrah!
For Liberty, Right; hurrah. hurrah!
And we re-echo their words to-day
With as earnest a voice, hurrah, hurrah!

But traitors soiled the crimson lines,
And rent the field of blue,
While wandering stars as comets in
Erratic orbit flew.

When their thousands cried hurrah, hurrah!
NO Liberty, Right; hurrah, hurrah!
No echo these mountains gave that day,
'Twas silent as death, hurrah, hurrah!

Yet then we thought 'twas the passing cloud,
Prophesied long ago,
Our faith was this, that from Israel's loins,
Saviors should come below.
So our thousands cried—hurrah, hurrah!
For Liberty, Right; hurrah, hurrah!
We here repeat the words to-day,
With as earnest a voice, hurrah, hurrah!

Uncounted patriots fill our vales,
This day by freedom set;
Though all the nations her deride,
We'll crown her victor yet.
And our thousands shall shout, hurrah, hurrah!
For Liberty, Right; hurrah, hurrah!
Till the world shall sing that same glad song
In tones of thunder, hurrah, hurrah!

Proud Utah's sons shall be known afar,
Friends of their age and race:
Columbia call her the brightest star
On the old flag's crowded space!
So shout, ye thousands, hurrah, hurrah!
For Liberty, Right; hurrah, hurrah!
No traitors shall rule in the coming day,
So thunder again—hurrah, hurrah!

G. S. L. City, July 4th, 1867. N.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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"MORMONISM" AND THE *MANCHESTER COURIER.*

—o—

The editor of the *Manchester Courier* is in a fix. He doesn't know whether to howl or rejoice. He has heard that a great schism has taken place in the "Mormon" Church. "But the pleasure with which the news was received is somewhat marred," for he has learned that not less than 16,000 persons are ready to emigrate to Utah, and that "the population of Utah is rapidly growing—so rapidly, indeed, that by the end of the present decade it will be nearly half a million."

Poor fellow! Just as he was about to throw up his hat with glee at the downfall of "Mormonism" *at last*, he is paralysed with the intelligence that it is stronger than ever, his hat drops from his trembling hand, and he doesn't know whether to pick it up again and laugh, or let it alone and weep. A wonderful thought strikes him. When the "Mormons" have "reached that number, the next step in their progress will be, of course, to apply for the admission of Utah as one of the States of the Union." That "application will be the signal for its ruin," for Congress will either "altogether refuse to admit the territory as a State at all, or having done so, it will proceed to put down the peculiar institution of polygamy with the strong hand."

Ha! ha! The *Courier* begins to chuckle again, but the gloom soon returns upon his changeful countenance, he fears there is not "any foundation for such hopes" after all. "For Congress to refuse admission to a territory of the size, wealth, and population of Utah, is so opposed to all precedent as to be utterly incredible," and he fears that there is not "any great reason to hope that the peculiar institution will be put down after the admission of the State," and that it is "rather sanguine to hope that any interference will then be tolerated." So he really does not know whether to rejoice or be sad.

We are sorry for the *Courier*—sorry he is in such a dilemma, but more so that he is like most of the newspaper worthies—so extremely ignorant on the subject of "Mormonism" and the "Mormons." If "Mormonism" is a subject of sufficient interest to make editors jubilant when its downfall is reported, it ought to possess enough interest to merit on their part a

thorough investigation of its principles. The public have the right to demand that those who take upon themselves the position of popular instructors, should first inform themselves upon the subjects about which they write, lest the people be led astray through their blunders and lack of knowledge. The *Courier*, like most other newspapers, will copy any flying rumor unfavorable to the "Mormons," and adopt any view which is in opposition to them, no matter how false may be the rumor, or how absurd the view, but never take the trouble to seek for proper information, nor to obtain a correct understanding of their history and principles.

We take pleasure in informing the *Courier* that there is no schism in the "Mormon Church," and that from its constitution there never can be. Not that we take pleasure in seeing him sad, but we are always pleased to impart correct information in regard to the only true Church of Christ upon the earth. When members of this Church of Jesus Christ of Latter-day Saints become dissatisfied and apostatize from the faith, or violate its laws and regulations, refusing to repent, they are excommunicated. Being no longer connected with the Church, they can make no schism therein. They are free to go where they please, and to believe what they please, as far as we are concerned; but they can make no schismatic party in the Church, for the simple reason that they form no part of the Church, and have no more right, interest, or power therein, than if they had never been connected with it; and we beg to assure the *Courier* that they are free to depart from the Church and from Utah without hindrance or molestation, and without leaving their property in the hands of Brigham Young or any other person. The rights of property are as sacred to the individual in Utah as in any spot on the face of the globe, and the *Courier's* statements to the contrary manifest either entire ignorance of the subject he attempts to write upon, or a desire for wilful misrepresentation We incline to the more charitable view of the matter, and impute his remarks to his ignorance, knowing that many of his cotemporaries are equally devoid of knowledge upon the "Mormon" question as himself.

If the *Courier* had been commonly familiar with general American news, he would have known that Utah has applied several times for admission into the Federal Union, under the title of the State of Deseret, and that although its population was in excess of the required number, their repeated applications have hitherto been unsuccessful. The *Courier* may consider such a proceeding on the part of Congress "utterly incredible," being "opposed to all precedent;" but it is nevertheless a fact, and one that will stand on record to the everlasting shame of the Congress which has denied to a body of its citizens, famed through the world for their industry and sobriety, their just and hard-earned political rights. But the *Courier* need not begin to be merry over this exclusion of the State of Deseret. It makes no difference whatever to the "Mormons" either in their faith, practice, or progress. They were never more united, never more faithful, never more determined to consummate the work to which God has been pleased to call them, than they are at the present time.

The *Courier* speaks of the "peculiar institution" as a "foul blot upon the Anglo-Saxon race" and its civilization, considers that it has flourished through its isolation, and says, "Let the isolation be removed by carrying to it some of that European civilization which the New World calls 'effete,' and its doom is sealed."

We understand now, clearly, what it is that the *Courier* loves, and what he would like to see the "Mormons" practise. He would like to see Great Salt Lake City transformed into another Manchester, swarming with beings as vile as the filthiest vices can make them, with houses of ill-fame sheltered under the shadows of churches and chapels; gin palaces and beershops, crowded with blaspheming wretches, profusely ornamenting almost every street; thieves watching for a chance at the pockets of the incautious; loafers idling in the principal thoroughfares; beggars ragged and forlorn pleading for a copper or a piece of

bread; mobs, quarrels, oaths, swindling, crim. con., bastardy, gambling-houses, pauper-houses, and gaols, with the gallows occasionally by way of variety.

We agree with the *Courier* entirely in one statement—carry to "Mormonism the 'effete' civilization of modern Europe, and "its doom would be sealed" indeed—sealed with the doom of inevitable destruction, like the doom of Manchester and all other great cities of the world where European civilization flourishes in all its hideous corruption. Talk of "Mormonism" being a "blot" upon such "civilization" as Manchester and other large towns exhibit; why, they are so black that there is no room for a blot to be seen upon them! Doomed, indeed, would Utah be, if a thousandth part of the iniquity of Manchester alone could be found within her borders; but while the "Mormons" inhabit those mountain valleys, and the God of Israel continues to be their friend, we can assure the *Courier* that no such transformation will take place, so let him weep over hopes that can never be realized.

The *Courier* says there is no reason to suppose that "Mormonism" is "destined to a perpetual existence." That is because he knows nothing about it. If he would take the trouble to become fully acquainted with its origin, progress, and evident destiny, he would be able to find abundant reasons for its "perpetual existence." The chief reason is that its origin is divine. All the works of man will fail and be dissolved, but the work of God shall abide forever. The institutions of man partake of his nature, they are temporal and fallible; but that which is established by God is like its author, infallible, indestructible, and eternal. Proofs of the divine origin of "Mormonism" are to be found by all who wish to find them; but they must seek for them, not in the stupid and mendacious reports which the *Courier* takes pleasure in copying, but in the faithful testimonies and abundant evidences furnished by the Church of Jesus Christ of Latter-day Saints.

The *Courier* also says that signs of the decay of "Mormonism" "begin to make their appearance, though it must be confessed that at present they are not very plain." Where are they, Mr. *Courier*, and how did you manage to see them? Are you in possession of some wonderful moral microscope, by which you are able to see signs of social decay that are hidden from common men? And if so, would it not be as well for you to look a little nearer home, instead of straining your poor eyes to try and discover "signs of decay" so far off as Utah? You may find them staring you in the face at all points without moving from the office of the *Manchester Courier;* and if you wish to benefit the public, you can find subjects for your pen quite sufficient for the exercise of all the brains you have, without attempting to write about things which are beyond the stretch of your knowledge.

We bear testimony that "Mormonism" is the work of God, that it is designed for the redemption and regeneration of the human race, and that so far from pandering to the passions of mankind, it is the only system of religion in the world that has power to guide and control human passion, and direct it in its legitimate channel for the happiness and elevation of the race, both of the present and the future, and for the glory of our Eternal Father and God. And we invite all editors and their readers to investigate our principles in a fair and unprejudiced manner, with a sincere desire to understand them as they are received by us, and then, and not till then, they will have a right to express their opinions either for or against them.

And in conclusion, we quote for the consideration of the *Courier*, and all others who are delighted to declaim about the depravity of Utah, while they forget the wickedness and abominations of their own land, the saying of our Saviour in his sermon on the Mount,—"And why beholdest thou the mote that is in thy brother's eye, but considerest not the BEAM that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

CHARLES W. PENROSE.

STRONG DRINKS ARE NOT GOOD FOR MAN.

This life-time subject should engage the particular attention of the human race, but above all the Latter-day Saints. There is no truth but is designed for the interest of man, whether socially or morally. All the designs of our Father in the revelations of his providences to man, have been for the accomplishment of the same general object — namely, to redeem fallen humanity from the depths of dishonor, ignorance, and vice.

The revelation on the Word of Wisdom, so spiritedly spoken of at last Conference, is one of unbounded magnitude; and endless benefit will be the reward of those who adhere and live by this counsel. That strong drinks are injurious to man has been abundantly proved by the experience of the past, and daily we have thousands of surrounding evidences that fully convince us of the fact. The revelation contained in the Book of Doctrine and Covenants, on the Word of Wisdom, coincides with ancient sacred records. The Old Testament refers to liquor in seven ways: the various stimulating liquors in use among the Hebrews, their use in the offices of religion, their medicinal qualities, their use as beverages, the sin of intemperance, its punishment, and its remedy.

Three kinds of stimulating drinks were in use among the Jews—wine, mixed wine, and strong drink. Wine was the simple juice of the grape. Mixed wine was prepared by mingling intoxicating substances, myrrh, and other aromatics, with pure wine. Strong drink included different intoxicating liquors obtained by the Hebrews from honey, dates, grain, &c. To this kind of drink the ancient writer had reference when he exclaimed, "Wine is a mocker, strong drink is raging."

It is evident that our Savior administered wine to his disciples. "This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me." The Apostle Paul advised Timothy in this manner, "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." These and similar references from the Bible, are often used as a basis of justification for drinking strong and intoxicating drinks. It should be remembered that even the wines now in use differ from those made of the pure grapes of Palestine. Ours are re-inforced by additional poisonous drugs, logwood, sugar of lead, and many other perilous and destructive ingredients.

In consequence of this great evil, the Lord cautioned his Saints in a revelation, given Sep. 1830, in the following language: — "Wherefore, a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies; wherefore you shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built upon the earth." The foregoing corroborates with ancient history,—"And the Lord spake unto Aaron, saying, do not drink wine, nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations." "Neither shall any priest drink wine, when they enter into the inner court." "Be not drunk with wine, wherein is excess." "At the last it biteth like a serpent, it stingeth like an adder."

Man's physical, moral, and intellectual organization is materially injured by the continual use of strong drinks. "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they err in judgment."

From ancient revelations we learn that three classes of the people were strictly forbidden to partake of strong drinks, and were required to practice total abstinence—namely, the priests, the princes, and the Nazarites, or those devoted to practical religion. Manoah's wife was instructed, and com-

manded by an angel, "not to drink wine nor strong drink." The mother of Samuel declared, "I have drunk neither wine nor strong drink." It was foretold of John the Baptist, by an angel of the Lord, "He shall drink neither wine nor strong drink;" and we are informed by his historians that this prediction was fulfilled in his life.

While the displeasure of the Diety is made manifest towards those who do not observe this important duty, the tokens of mercy, power, strength, wisdom, long life, and glory are promised to the observers of this law. But first, the threatened judgments of punishment have been predicted to be the reward of the drunkard, for they are classified among those guilty of the crimes of "adultery, fornication, idolatry, strife, seditions, heresies, envyings, murders." We are told emphatically that such "shall not inherit the kingdom of God." And again, "Woe to the crown of pride, to the drunkards of Ephraim."

Under the Mosaic law, drunkenness was punishable with death. (Deut. xxi, 18-21.) References of similar character might be produced from the Book of Mormon, Doctrine and Covenants, and other modern revelations, but this suffices for the present. Reflection on the penalty affixed to this crime, presents to our view the reward offered to the observers of this law. We read in the book of the Prophet Jeremiah, that Jonadab gave a commandment to his posterity, forever, not to drink wine. This commandment was fully obeyed, and in after years the word of the Lord came to his posterity, saying, "Because ye have obeyed the commandment of Jonadab, your father, and kept his precepts, and done accordlng to all that he hath commanded you; therefore, thus saith the Lord of Hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me forever." In the book of Doctrine and Covenants, sec. 81, promises of unlimited magnitude are offered to the "Saints who remember to keep and do these sayings" contained in the Word of Wisdom.

There are Temperance Societies organized in the world, which no doubt have resulted in much good; but the promises alluded to are made to the Saints, those in the Gospel covenant. There is no necessity for the Saints to sign the temperance pledge; they signed it, or should have signed it, in the waters of baptism; and in all the covenants which they have made and the obligations they are under to their God and their brethren, it is a part and portion of our sacred religion, and should command the special attention of all the Latter-day Saints.

Provo, U. T. DAVID JOHN.

THE PASSAGE OF THE RED SEA.

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Sir,—During a recent visit to Egypt, an examination into the circumstances of the case proved to me most conclusively that the children of Israel under Moses did not cross the Red Sea to the south of Suez, when pursued by Pharoah, as seems to be supposed by Dean Stanley, ("Sinai and Palestine," pp. 35, 86, also p. 68,) but to the north of Suez, through that part of the Red Sea which formerly extended at least so far to the northward as the Bitter Lakes.

No one who has seen the Bitter Lakes can doubt that they once formed a part of the Red Sea, forming as they do an extensive depression of the surface of the ground running in the same general direction as that of the Gulf of Suez, and plainly dried up by degrees; they are merely separated from it by an elevation of land at Chalouf a few miles in extent and of about 16 feet in height. The plain of Suez is bounded by this elevation, and is now almost covered, or just covered, whenever there is a high tide in the Red Sea.

The Bible is exact, and states that the children of Israel took their departure from Rameses, and came on the sea between it and Migdol—Mig-

dol being twelve miles from Pelusium, on the Mediterranean—this is too far to the north to allow of the locality having been anywhere to the south of the middle of the Bitter Lakes. There are beds of marine shells all round their banks, distant from each other six feet in perpendicular height, which is the difference of level in the tides of the Red Sea. There is only the little elevation at Chalouf, which has been raised so as to be over the level of the water; the Red Sea is where it was, and the Bitter Lakes are where they were. It is supposed that Sweden, and the whole Scandinavian peninsula are rising at the rate of two feet in a century, and if anything of this kind is taking place at Chalouf, an ample period has elapsed since the days of Moses to allow of all the elevation that has occurred having been produced by an upheaving force. On the coasts of the Bristol Channel are to be found, forty feet above the water, beds of shells of the same species as those at present existing in the sea which washes its base, and it is the received opinion among geologists, that no part of the surface of the globe can safely be pronounced to be stationary in its level, but that every locality ought rather to be regarded as destined either to be raised or depressed, or to be raised and depressed alternately. The Israelites, we are told, crossed over against Baalzephon, at a place called Pi-hahiroth, hahiroth meaning reeds, and a valley filled with them exists now in the neighborhood of a certain spot near the middle of the Bitter Lakes, and on their western side, from which side Moses passed over, and which is indicated by a large amount of concurring evidence, as having been the scene of the deliverance of God's chosen people from the hosts of Pharoah.

After a few days' march they came to Elim, the place which is traditionally said to be the same as that now known as the Fountains of Moses, and which doubtless is so; the point from whence they crossed was called Etham, as we know from Scripture, and this locality is at this moment occupied by a Bedouin tribe bearing that name. This tribe has to a slight extent changed its camping ground by reason of the encroachments of the desert, and there is no need to take any notice of their precise camping ground in determining the place where Moses crossed; the whole locality took its name from the tribe, as it does still. But this is quite decisive against any locality to the south of Suez being that where the passage of the Red Sea was effected.

The region must have been, then, from the fact of being irrigated to the northward, and rising into hills on the southward, "in the edge of the wilderness," in which edge of the wilderness Etham, we are told, was situated. The edge of the wilderness has since moved to the northward about thirty miles, because of the partial cessation of irrigation and consequent enlargement of the desert. The edge of the wilderness must always in the country to the west of the Bitter Lakes have been a good deal to the north of Suez, for the land is slightly elevated, and rises as it approaches the line of the present Cairo and Suez Railway, and could never have been irrigated, but the exact position of the "edge of the wilderness" in the level and low country, from the nature of things, must be determined simply by the supply of water and the presence of a population.

The departure from Rameses, and march in the edge of the wilderness, clearly mark the line of route first taken. Herodotus mentions that when Setti I. (father of Sesostris) arrived at the middle of the Isthmus, at the Lake Timsah, he found the country filled with good houses from that point to Rameses (through all the land of Goshen). This being so, there can be no doubt that the land of Goshen must have extended to the Bitter Lakes; and accordingly that the rich plain of Zoan did so, of which it formed a part. At present it does not approach to them nearer than thirty English miles. I myself saw that the whole country was covered with ruins, buried in sand; excavations are made from time to time, and when ruins are discovered the fact is remembered, and bits of pottery and stones are left lying about, and where ruins exist, of course there has been population. Wherever the plain of Zoan is

irrigated, even after having for ages been a desert, it produces good crops, a proof of which is afforded by the circumstances that a portion of it, close to the Bitter Lakes, was lately irrigated by the Suez Canal Company, and made fertile; it was then presented to Abd-el-Kader, who was only prevented by political events from taking up his residence there. Migdol being near the Gulf of Pelusium, on the Mediterranean, how any one, after reading that the children of Israel camped between Migdol and the sea, can imagine that they crossed the sea to the south of Suez, passes comprehension.

David, in the 78th Psalm, speaks of the marvellous things which the Lord did in the field (or plain) of Zoan: "Marvellous things did He in the sight of their fathers, in the land of Egypt, in the field of Zoan. He divided the sea, and caused them to pass through, and he made the waters to stand as an heap" (verse 12, 13). We know from the account given by Moses that this was done where it was narrow, as it must always have been in the Bitter Lakes, so that the host of Israel could pass through it in one night, and that a sufficient depth of water was left to be as a wall on either side. Wherever the bottom of the sea was higher in any particular place than it was on either side of that place, of course the water might be quite removed from that spot, by the blowing of a strong east wind, if only it was sufficiently elevated. The waters might still remain as a wall or defence on either side. Whether this is what happened or not, Scripture does not enable us to determine, but there seems to be at least two localities where it might probably have occurred, in that part of what was the bed of the sea, and is now in the line of the depression which marks the position of the Bitter Lakes. We are informed that a strong and continued east wind was caused to blow to dry up the sea at the critical moment, and also that the waters returned at another critical moment to overwhelm the Egyptian army. This miracle as a testimony to God's power, and as an instance of the employment of the forces of nature in bringing about his purposes, has always been cited as the most remarkable in the history of Israel. Zoan (or Zean, as its ruins are now named) was the capital city of Egypt in the days of Joseph, and also in the days of Moses. There is, therefore, peculiar propriety, as well as great poetic force, in the way in which David speaks of, and dwells on, and particularly specifies the "marvellous things" which the Lord did in the plain of Zoan.

King David states that the sea was divided for Israel to pass over in the plain of Zoan. Dean Stanley says that the passage may have taken place to the south of Suez. Now, no place to the south of Suez is in the plain of Zoan; and I certainly consider that the more precise account of the matter has been given by King David, whose statement is borne out in the most wonderful and accurate manner by the facts I have detailed, on many of which much light has been of late thrown by the discoveries and researches made in connection with the construction of the Suez Canal.—I am, Sir, your obedient servant,

W. F. Vesey Fitzgerald.

—*Standard.*

A GOLDEN CITY ON THE BANKS OF THE AMAZON.

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Mr. Francis Magnin writes as follows to the French journals:—"During my stay in Peru I was deeply impressed with the legends I heard there of a temple in South America, constructed by Capac-Yupanki, fifth Inca—legends which have been handed down by oral traditions for centuries. This temple, I learned, was called 'Temple del Sol,' and is situated in the middle of the ruined City of the Dead, (Ciudad Muerta,) on the banks of the Amazon. This City of the Dead is looked upon by the Indians as the original capital of their nation, and contains buried wealth of

untold magnitude. All the tribes of that central land—the Aymarras, the Kitchesses, the Solimois, bound together by a common Fetishism, send thither yearly representatives who bear costly offerings to this Temple of the Sun; and for centuries these offerings have been accumulating under the care of a hereditary priesthood. When Don Domingo Elias, and afterwards Marechal Castillo, were Presidents of the Peruvian Republic, they each tried by an expedition to possess themselves of these treasures; but both failed, as likewise did the attempt of a French adventurer, named Grandmaison, in 1859. The cause of failure was their ignorance of the exact locality of the buried city. Shrouded in pathless woods, environed by natives who jealously watch every stranger who may chance to set foot within the sacred precincts, the Temple of the Sun has never yet been seen by European eye, or, if seen, the rash pioneer has never yet returned to tell the tale.

In 1862 (continues M. Magnin) I tried it myself. Taking a hundred friendly natives, I pierced the wild country far into the interior, but failed to reach the sacred city. After a month's incredible difficulty and danger I gave it up, and brought away twenty-two of my band—all the Indians and fever had spared. But I am not a whit the less determined to reach this Golconda. Fortified by experience, I am again about to make the attempt, assisted this time, not by natives, but a band of white men. When my scheme is fully organized, I shall ask the assistance of the Geographical Societies, and tell them I can only say that if any resolute man throws in his lot with me, I am ready to accept." Here is a ray of old romance thrown again over our prosaic world! Buried cities, gleaming treasures, hereditary priests, the lordly Amazon, the pathless forest—not to mention the little excitement of yellow fever and Indian sharp-shooting—all these make up a programme too tempting for any idle gentleman to resist.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 17, 1867.

SPIRITUAL POVERTY.

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"BLESSED are the poor in spirit" were the first words of that beautiful "sermon on the Mount," which contains so many precepts that all mankind would do well to follow. But the word "poor" in the sentence quoted above must not be understood in the usual acceptation of the term. It was used in opposition to haughtiness and pride, and intended to convey the idea of humility; for he who is poor in spirit, using the word "poor" as it is generally understood, is truly miserable.

Poverty is a great evil, and one that causes much misery in this world, and it is an enemy that the Saints who are gathered to Zion have measurably overcome; but poverty in spirit is a much greater evil, and one that clings to some people in all lands and under all circumstances. A man may be surrounded

with all the luxuries that wealth can bring to him, and yet be miserably poor; and another be so situated that he has a hard and continual fight to keep the wolf of poverty from the door, and yet be infinitely rich. Riches do not consist of houses and lands, of money and property, but in the treasures of the heart. There is more wealth in faith, hope, affection, and fidelity, than in all the gold and precious things of earth. Not that the riches of this world are to be despised, for the Lord designs to bestow them upon the faithful of his Saints as one of the rewards of their obedience; but the possession of these things alone will make no man truly rich, for if he be cursed with poverty of spirit, he will be poor indeed.

Most of the Saints in this Mission are not blest at present with a superfluity of this world's goods; but there is no necessity, on that account, that they should *feel* poor. With the glorious prospects which the Gospel has opened up to them, and with the choice blessings with which it has already crowned them, their souls should be truly rich. Poverty of spirit will blight all the good feelings that wealth can bring, but richness of soul will banish forever the care-clouds of poverty. What a humiliating sight it is to see a rich man with a niggardly soul, and how admirable it is to see the poor man liberal!

Solomon says, "There is that scattereth and still increaseth, and there is that withholdeth more than is meet and it tendeth to poverty." The Saints will prove this to be true in their experience. If they cling to the little they have, feeling too poor in spirit to impart anything for the building up of the kingdom, they will find that little shrink, and their faith decrease, and their souls become so small, that there will be no room in them for the sublime aspirations and glorious blessings of the Spirit of God. While on the other hand, they will find that "the liberal hand waxeth rich," and that by consecrating of their small and scanty store for the establishment of truth's dominion, they will not only increase in earthly substance, but in the abiding treasures of wisdom and knowledge, of faith and happiness.

The Elders who have come from Zion to instruct and gather the honest in heart, have left all they possess without heeding the temporal loss that may for a time accrue to them. They are so anxious for the progress of the Lord's work, that all other considerations are of small moment in comparison, and they trust in the Lord for present support and future increase. This is the spirit which should, in a proper degree, animate the Saints throughout the world. All should be interested sufficiently in this great and important enterprise, to cast aside mere personal and selfish considerations. The magnitude of the work should so animate the poorest, as to wake up every dormant energy, and expel forever all poverty of spirit.

There was a time when the Saints were anxious to impart of their means to assist the Elders in their labors, and many a poor widow, as of old, has bestowed her last mite that the ministry might be sustained in their travels; and were they not richer in spirit for their gifts? and did they not often prove that their liberality was rewarded fourfold? We wish all the Saints to understand, that though we make no calls upon them for extensive donations for various objects, as was necessary in former times, they need not on that account close up the portals of their souls, and think there is no field in which to sow the seeds of generosity. There is the same opportunity as of old to administer to

the Lord's servants in the name of a disciple, and they who do so will in nowise lose a disciple's reward. When the Lord first sent forth his servants in this last dispensation without purse or scrip, he said, "Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money; and he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward; and he that doeth not these things is not my disciple, by this you may know my disciples."

We recommend the Saints, then, to cultivate a liberal spirit, at the same time acting wisely and judiciously in these as well as all other matters, and their souls will enlarge, their knowledge increase, and their means be multiplied, so that their deliverance from Babylon may come speedily. We do not wish to make these temporal matters, as they are called, the great all-important topics for the Saints' consideration, neither do we wish that they should forget them; but while we direct their attention to the weightier matters of the everlasting Gospel, we also consider it our duty to refresh their minds on the subject of Tithes and offerings, as aids for the accomplishment of the great latter-day work, and as means by which the Saints can increase in faith, knowledge, and the choicest gifts of God.

We are aware of the indigent condition of many of the Saints in these lands, but we are persuaded that the way of redemptiom from their narrow circumstances does not consist in lamenting over their position, and brooding over their poverty, till their spirits are lean and lifeless, but in striving to banish that spiritual poverty entirely from them, that through enlarged ideas, and the expansion of their souls under the increased blessings of the Lord, they may be able to burst every fetter and work out their salvation, temporal and spiritual. Therefore trust in the Lord all ye his Saints, and strive to be liberal in spirit, so shall you be happy in your hearts, hopeful in your minds, and eventually rich in your possessions, for you will obtain not only the wealth of this life, but the riches of eternity, "incorruptible, undefiled, and that fadeth not away."

PREJUDICE AGAINST NATURE.

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The bitter opposition to polygamy, evinced by very many throughout Christendom, is the result of ignorance, and an entire misconception of the principle to which they are opposed. It may be briefly stated as a contest between nature and prejudice.

As individuals, and as nations through their legislators, they assume prerogatives which belong to no created being; they attempt to go beyond all first principles in morals, and to decide that which is right and wrong independent of the laws of nature or of God. Their business is to study the laws of God, as expressed in his revealed will to man, and as manifested in his arrangement and government of the universe, and the physiological structure and requirements of the intelligent creatures; and then, in humble reverence, seek to carry into effect the great laws of the Creator, and secure their benefits to the whole human family. Neither peoples, Congresses, Parliaments, Presidents, Kings, nor Emperors, have the prerogative nor power to decide what is right or wrong in abstract principles,—that is already decided for them and for all mankind; and even if sceptics in regard to written revelation, would they but acquaint themselves with the revelations of nature, science, and rea-

son, they would not make themselves so ridiculous as they too often do.

Generally stated, a principle or act is right because its effects are good; or wrong, because its effects are evil. This, however, like most general principles, admits of modifications, and must be of wide application, or it would be apparently untrue. For instance, the thief says, "I want money; I steal it; the result is beneficial to me; therefore, it must be good." The unhappy victim of man's villainy and sensuality says, "I must hide my shame or be ruined; I will destroy my child; I shall be benefitted, therefore the act must be good." It is evident, therefore, that it is only by the ultimate good or evil effects of any act upon society at large, and not simply upon ourselves, that we can judge of its merits, so far as relates to our present existence.

To the devout believer in the Bible, it is sufficient that the Creator has condemned and forbidden certain acts; the sceptic may not be satisfied with this. But, independent of revelation, the great principles of the moral law can be proven to be right and indispensable to the existence of society. Had the Lord not said, "Thou shalt do no murder," we should still have known it to be wrong, because, if recognized as a right, and universally acted upon, the world would be converted into one vast field of carnage, and the human race would soon be extinct. The evil of stealing is also self-evident; for, were this practice to be generally tolerated, it would destroy every motive for industry, and introduce universal distrust. Again, adultery, if commonly practiced, would plunge the whole human family into beastial degradation, loathsome disease, and result in their extinction. These acts, then, from the palpable evidence of their consequences, all reflecting men, whether believers in the Bible or not, recognize as crimes. But wherein can polygamy be shown to be a crime? What evil results from it, to individuals or society, in a mental, moral, or physical sense?

We have heard bitter opponents of the principle object, "We believe that polygamy makes women unhappy; that it has deprived some of their reason, and broken the hearts of many others."

Now, we claim the tenderest regard for the feelings of our mothers, wives, sisters, and daughters, and for the sex in general, and are decidedly averse to inflicting unnecessary pain upon any one; but, while we do not know of any such cases as those referred to, we are aware that there are many men and women so organized that they cannot, or will not, help becoming morbidly nervous, and actually insane, over some idea which has no foundation whatever in truth. But, supposing the statement true, what would it prove? Thousands have become raving maniacs through religious excitement; does that prove the religion of Jesus and the principles of his Gospel to be bad? No, the evil was the result of their own misconception of the truth, combined with the unhealthy condition of their minds and bodies. Mothers have become hopelessly insane at the death of some darling child; is it therefore wrong to have children? Devoted wives have been unable to survive the death of a beloved partner; shall all women eschew matrimony for fear their hearts may be broken with sorrow? Hundreds, if not thousands, of wives in the monogamic world die annually through unkindness, neglect, and abuse of their Christian(!) husbands; is marriage, consequently, a corrupt institution? This argument then, if such it may be called, proves either too much or nothing.

It is sometimes said that polygamy has a tendency to physical degeneration. Physiological facts and the evidences of our senses contradict this. What State or nation can produce a healthier, more robust, or smarter set of boys and girls than Utah? Where can be found a finer physical or keener mental race of people than the Jews? And they are the descendants of the very closest polygamic intermarriages. Polygamy, when legitimately practiced, does not infringe on the rights of the individuals directly interested. A man does not rob one woman, nor deprive her of her husband, by taking another, any more than the mother robs her child, or deprives it of a father, by having a second. It does no

harm to society. It seduces no man's wife or child; it brings no blush to the cheek of a brother for a sister's shame; it rend no father's or mother's heart with anguish for a daughter's ruin. It does not injure the State. The power, wealth, and prosperity of a nation depend upon the number of its inhabitants, provided those inhabitants are loyal and industrious, which polygamic families necessarily are to a greater extent than monogamic ones.

We see no reason, then, why Christendom instead of seeking to destroy, should not protect and encourage polygamy, which, while it conduces to purity, gives to every woman the right to occupy the sphere for which she is designed by God and nature,—that of an honorable wife and mother.—*Deseret News.*

CORRESPONDENCE.

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EAST INDIES.

Race-course Barracks,
Bangalore, June 3, 1867.

Mr. Preston.

Dear Brother,—This is the 31st year of my age, and nearly 14 years of that I have been in the Church of Jesus Christ of Latter-day Saints. I give thanks to my heavenly Father that ever I was permitted to hear the sound of the everlasting Gospel as again revealed in these last days to his servant the Prophet Joseph Smith. I received your letter all safe, and in a month afterwards the STARS came all right.

Your letter quite revived the old love and pleasant feelings that I used to have when at home; oh, you do not know how it cheered my heart to hear from a servant of God, and particularly from the land that is near and dear to me. There I have listened to the voices of the servants of God, and have received such blessed counsel and instruction. Oh how I long to be placed in a position to raise my voice with that of my brethren, in proclaiming the judgments that are come and are coming upon the inhabitants of this earth, and to point out the way of escape for them.

Dear brother, you say in your letter that you are glad to hear from this far off land, that I am one who has not forgotten the covenant made with God at the waters of baptism, and I can truly say I have not, but I am trying my best, by the assistance of the Spirit of God, to keep his commandments. I am placed in a position at present, while I am a serjeant-major, that it would be madness and folly to attempt by myself, in a country like this, to raise the pickaxe and commence to dig away the foundation of the devil's kingdom; but had I any of the servants of God here with me, I would stand at their back and support them to the last. It would be the happiest moment of my life to have a chance to stand up and proclaim the Gospel of Jesus Christ to the people around me here, for when I am walking along the streets, I look in many East Indian faces, and see an honest expression shining in them, and I do believe there is many an honest hearted soul here.

I am glad to hear that the Pacific Railroad is pushing along so fast, as to have 300 miles completed, as it will be a great boon conferred on the Saints' journeying home to Zion, no matter about it being a little dearer. Your letter has indeed been interesting to me, and I wish to say it has helped to cheer me up again, for sometimes I am very much cast down, I can assure you, being here alone; no one to comfort me in the hour of sickness, no servant of God to come and administer the ordinances of God's house to me, no one to give me counsel and advice in the day of adversity, no brethren and sisters to meet with, that I might hear them stand and bear their testimony, and bear mine with theirs—all seems dark, dark, here; I am like a sheep among ravenous wolves. Ask the Priesthood to let me have an interest in their faith and prayers, that I may soon be released from this bond of tyranny and op-

pression, and that the disease that is now preying upon my system and my dear wife's, may be removed, as I have had eight attacks of fever and ague, and my wife five, since I have been in Bangalore, all within two months; so my request is to the President of the Liverpool Conference, or to those who have authority, that I may have a special place in the first fellowship meeting that may take place after the receipt of this letter, to pray particularly for my recovery from the diseases that are continually preying upon me. I feel that inasmuch as the faith and prayers of my brethren and sisters ascend to God in my behalf, he will answer them, and restore me to my former health and strength. And my prayer is that God will yet restore me and make me useful in his cause. One day while sitting in the office writing, I was seized with the cholera at 10 o'clock in the morning, which lasted till 10 at night; but the Lord surely restored me, for the doctors could not, for which I feel to be truly grateful.

I hope all the brethren and sisters in the Dublin Branch are well, and standing faithful to the covenant they made with God at the waters of baptism. I hope all the Saints in the Liverpool Branch are well and faithful to God. It cheered me much to read the beautiful articles in the STARS, written by brother Orson Pratt; the counsels and instructions they contained caused my heart to rejoice, and feel glad that I have a standing in the Church and kingdom of God. And when I come to contemplate this great and glorious work of the latter days, and see the sin and wickedness which is prevailing in all the land, and yet to see our very reverend ministers, who have a hand in converting the world, walking along and looking on so coolly, I sometimes pity them—they are to be pitied. They are helping to build up two kingdoms: first, they are building up the kingdom of satan, by standing day after day and reviling the servants of God and their teachings, and trying to overthrow the Church and kingdom of God, and to bring persecution upon his people; secondly, they are helping to build up the kingdom of God, for by their foolish teachings they open the eyes of the people, and they begin to examine for themselves, and find they are deceived, and so come out and then embrace the Gospel of Jesus Christ.

Dear brother, surely the judgments of God are upon the nations of the earth. Look at the horrid state of this country, a million and a half of human beings dying for the want of the necessaries of life, the bread that perisheth. The news from Gangam, Cuttack, and Kurnool, is frightful, thousands upon thousands still dying for the want of food. In Cuttack, the 12,000 men that were capable of light work in December last, are nearly all laid low in their last resting-place, and the poor paupers are dying at the rate of fifteen to sixteen hundred per week, and there are more than 34,000 fed daily at the different relief stations. All along the Mahanuddee river they are dying at a fearful rate, and there are no more than two-thirds of the whole population alive. In Kurnool, where I was, there was corpse after corpse carried past my door every minute, and sometimes four or five together. A large hole was dug, and they were thrown in, after a few Indian ceremonies were performed. 1200 were fed daily at the Barrack Square, and 300 able-bodied men working at 3 annas per day, or in English 4½d, and they were paid every night.

I will now tell you of a most remarkable shower of hail which happened in Kurnool; the hailstones were as big as limes or apples. There were in one place seven persons killed by the stones, and in a field there were a father and his son at work, and both were killed. A few miles off three men were crossing the river, and the stream was so strong that two of them were drowned, and the other killed by the stones; and in another place, an old woman 60 years of age was returning home and was killed by the stones. There never was on record that such hailstones fell before. This I believe to be another judgment of the Almighty upon the land. Dear brother, let us take a view of the monarchs of this earth. Look at them, they are increasing their armies and navies, they are trying all manner of experiments to see which will destroy

their fellow-creatures with the most success, they are trembling and quaking with fear, looking for the things that are coming on the face of the earth, not knowing from what quarter they are coming; still they see the cloud, but know not where it will burst.

I am happy to say that I rejoice in having a standing in the Church and kingdom of God, and that I do not forget the covenant I made with God at the waters of baptism, and that I am determined to try and live my religion to the end. Oh, you cannot tell how happy I should be to meet with the Saints of God again, for we all belong to one family, although we are separated many miles from each other, and we should have the same affection for each other, because we are, indeed, a part of the great family of Christ, and God is our Father. We have been baptized into the one spirit, and have become one in Christ, and of course we expect to be one through all the countless ages of eternity; for the same oneness that begins here with us, will increase in us, until we become one in all things pertaining to the Church and kingdom of God, and the blessings thereof; and I trust that neither you nor I will have to say, in some unexpected moment, when all will be too late, that the harvest is past, the summer is ended, and we are not saved.

My wife promises to be baptized soon, so I desire an interest in your faith and prayers for her, that the time may speedily come when she will be one with us in the Lord. I will now conclude, by wishing you all the blessings that this earth can afford, both temporal and spiritual, and at the same time give my love to all connected with you in the office. Give my kind love to all the Saints in the Liverpool Branch, as there are some who no doubt have known me in former years. I remain your brother in the everlasting covenant,

JOHN W. JONES.

SUMMARY OF NEWS.

—o—

Berezowski, the would-be regicide, is to be transported to New Caledonia.

The annual return of the number of paupers in England at the beginning of the year, shows that on 1st January 1867, the number was 963,200, being one in 21, or 4.8 per cent. of the actual population.

A few days ago Rillington Church, near Malton, was struck by lightning. The vane and the upper part of the spire were thrown down, and the spire and tower damaged. The spire was a beautiful one, and one of the most striking objects between York and Scarborough.

Housebreaking has become so common in the south of London, that scarcely a night passes without houses being forcibly entered, and in nearly all cases the thieves escape with their booty.

According to official accounts, one town, eleven suburbs, and 24 villages in Galicia are now entirely under water in consequence of the late inundations, and 49 bridges have been completely destroyed. Upwards of 2000 cattle and 30 persons perished in these inundations.

CHOLERA IN MONTENEGRO.—A letter from Trieste in the *Wanderer* says—"The accounts given by travellers coming from Montenegro about the cholera are frightful. In a district of the Herzégowine, in a population of 32,000 souls, 1800 cases have appeared. Everybody is flying from the contagion, and the dead bodies are left as a prey to the dogs. The Austrian consul of Ticbigue applied to Zara for the measures to be adopted, and from that place a report was forwarded to Constantinople with the view of obtaining succor. But all has been in vain. On the coast from Ragusa to Trieste the epidemic is of a mild character, but it is most violent at Cattaro."

FEARFUL MORTALITY AT THE MAURITIUS.—The present aspect of affairs in the Mauritius is distressing. The last accounts show that the mortality at Port-Louis is still 50 per diem, and this although the 80,000 inhabitants which

it contained in 1866 have been diminished by from 18,000 to 20,000 deaths, while all those who could afford to do so have fled from that pest house and hotbed of fever. Trade is completely paralysed in the island—everything is at a stand still. The very law courts do not dispense justice; the trains no longer run. No wonder, then, that the revenues of the colony have diminished to less than one-half, and that the colonial treasury is said to lose £1000 a day. In the face of such facts it behoves the Home Government to take some active steps towards ascertaining the causes of such evils, and if it be possible, to apply a remedy to them.

Extraordinary Occurrence in Ireland.—The Rev. Patrick Malone, parish priest of Belmullet, writes to a Dublin paper, giving an account of an extraordinary convulsion of nature which occurred within eleven miles of that town a few nights ago. The "side of a mountain was raised from its bed, and suddenly breaking up into huge fragments, proceeded down the inclined surface, carrying destruction in its course, until it spent its fury in the waters of the Atlantic." The portion of mountain which broke up contained an area of about 40 acres; and though the elevation was not more than one foot in 15, the great altitude from which the subterranean current descended accounts, he thinks, for the irresistible force which attended it. Hundreds of large fragments, some of them measuring 2000 cubic feet, are now, Mr. Malone says, to be seen thrown in on either side and strewn upon the undisturbed plane, without the appearance of water having accompanied them there. His explanation of the phenomenon is that the great drought of the preceding two months created a vacuum between the peat surface and its gravelly substratum. The heavy fall of rain being pressed into the cavity produced the eruption. Several families had a narrow escape of their lives, some persons having been carried forward a distance on the moving and breaking ground. The bog *debris* is scattered over the crops of several poor men, a road is blocked by the fragments, a dale closed up, and a valley created "where nothing but a mountain appeared before."

Cholera in the Indian Military Stations.—The *Lancet* announces with sincere regret the death of Dr. J. T. Tullock, assistant surgeon 42nd Highlanders, at Peshawur, from cholera. This disease is at present widely disseminated throughout India. It exists, sporadically, at most of the military stations in Bengal, including a hill station 5000 or 6000 feet above the sea level; but the outbreak at Peshawur appears to have been the worst. From the 20th May to the 13th June there had been 221 cases of cholera and 131 deaths. Two officers of the 42nd Highlanders were attacked by the disease. The present epidemic in India does not appear to have attained anything like those large dimensions which we have read and heard of during some former years.

The Slade Case.—In fuller explanation of the terms on which the Slade baronetcy case has been settled, "A.B." writes to the *Times*—"General Slade pays his own costs, which are expected to amount to nearly £16,000, out of the sum of £28,000 which he is to receive in settlement of his claim. The result of this unfortunate litigation to the different parties will be that Sir Alfred Slade, the eldest son of the late baronet, Sir Erederick Slade, Q.C., retains the title and takes the estates, with a burden of about £40,000, £10,000 being for his own costs, and £28,000 paid to the general; while General Slade will hardly receive more than £10,000 after payment of his costs. No less than £26,000 will be distributed among the lawyers, who will be the only gainers by these proceedings, terminating, as it has been arranged they shall, by judgment being entered for the defendant, to whom the general and his eldest son will execute proper deeds of release."

A Virginia negro boy, who professed to be dreadfully alarmed at the cholera, took to the woods to avoid it, and there was found asleep. Being asked why he went to the woods, he said, "To pray."—"But," said the overseer, "how is it that you went to sleep?"—"Don't know, massa, 'zactly," responded the negro, "but 'spect I must have overprayed myself."

AN EPISCOPAL LICENCE NOT SUFFICIENT.—A young ecclesiastic having asked of his bishop permission to preach, the latter replied, "I do not forbid you to do so, but nature does."

DIED:

GREENHALGH.—Ellen, the wife of William Greenhalgh, of Parowan, Iron county, formerly of Pendelbury Lancashire, England, was found dead in her bed on the morning of the 15th day of June, 1867, aged 21 years, 11 months and 13 days.

BOURNE.—At American Fork, June 6th, Samuel Johnson Bourne, aged 18 years and 3 months.

TOLLET.—May 29th, 1867, Brother David Tollet, of the Hemel Hempstead Branch of the Bedfordshire Conference, in the 72nd year of his age. Brother Tollet was a schoolmaster in the above town for many years, and had felt for some time that his work was nearly done. He died quite suddenly, but was ready to depart, and, like a shock of wheat was ripe for the harvest.—DESERET NEWS, please copy.

ADDRESS.

Edwin Walker,
Nephi R. Fawcett,
Levi W. Richards,
Henry J. McCullough,
} 138, Clarence Street, Sheffield.

POETRY.

CROWN THEM WITH FLOWERS.

The following lines were suggested by seeing a child carry flowers to place on the coffin of Brother Heber Houtz.

Bring the fairest flowers for the youthful dead
Let their fragrant odor be o'er him shed;
'Tis a fitting crown, and a type forsooth
Of the flowers thus plucked in the prime of youth.

'Tis a trifling tribute indeed to pay,
But it shows respect to the mortal clay;
Sorrow and Death all hearts unseal—
The loss of one must the many feel.

Let the hosts of hell and its minions rage,
Our fears nor our thoughts can their ire engage,
Yet strike but one of the Saints a blow,
And our hearts respond with a thrill of woe:

For a tree fraternal is rooted there,
And its boughs do fruits of affection bear;
Let a breeze but blow, or a sound be heard,
And every branch of the tree is stirred;

And the sympathies we cannot keep,
Straight from the hearts of the people leap.

This oneness of soul gives the Kingdom power,
That is ever felt in its darkest hour.
Our enemies know and are wroth to see
That the Church is strong in its Unity.
The effect they feel, but can ne'er define
The secret cause that the Saints combine;
And could we fully its source explain,
Our strength, our union, would yet remain.
"Like cleaves to like." 'Tis an axiom true:
Can the Saints be blamed that the same they do?

Crown them with flowers, the faithful dead;
Let the tears of the loving be o'er them shed,
Who die for Zion, the brave the good.
Crown them with flowers, 'tis right we should—
Crown all with flowers, who thus may bleed:
For crowns are truly The Martyr's Meed.

G. S. L. City, June 8th, 1867. EMILY. H. WOODMANSEE.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 34. Vol. XXIX. Saturday, August 24, 1867. Price One Penny.

CELEBRATION OF THE FOURTH OF JULY IN GREAT SALT LAKE CITY.

The 91st anniversary of the national birth-day was duly celebrated in this city, according to the programme arranged by the Committee, and published in the last number of the *News*. In recording the civil dignitaries who were invited to take part in the proceedings, however, we accidentally omitted the County and City officers, after Territorial officers; but the gentlemen, though omitted in type, were present in person, and participated in the enjoyment of the exercises.

At dawn, artillery gave the signal for raising the national flag, and the bands soon made inspiring music. About half-past nine o'clock the ward processions began to appear near the Temple Block, and were conducted to their places in the Bowery. The display of flags, banners, bannerets, and other species of bunting, was unusually large, even for a celebration including a great number of "Mormon" children, who seem to have a strong predilection for such showy emblems.

To describe the flags, &c., and record the mottoes on them, would require more space than we can command, so we will have to be content with a passing mention. Many of the banners were very tastefully designed and executed, but the most artistic one that we noticed was the Sunday School banner of the 20th Ward, which bore two pretty little childish faces intently gazing on an open page, with the motto, "Study the best books."

The 12th Ward had for one of its mottoes, "God and our Country: We worship the first and defend the last." Another one from the same Ward, "Love at Home," was very suggestive. One of the banners of the 15th Ward bore the arms of the United States, with the word "Peace" inscribed, and the mottoes "One Country" over the arms, and "No North, no South" underneath." The 4th Ward had in its procession thirteen young ladies dressed in white, with blue sashes and floral wreathes, led by a young lady similarly costumed, bearing with them a banner having the inscription, "The gals of '67." Seeing that the celebration was in commemoration of '76, with its thir-

teen colonies, the transposition was very happy, and the "gals" were sufficiently interesting looking to make more than one of the "boys" wish to have them pass from separate colonies to be members of the "united state."

All the Wards appeared to much advantage, emulating each other in celebrating the day and carrying out the suggestions of the committee. Capt. Croxall's brass band, Capt. Eardly's brass band, the Tenth Ward brass band, Major Huntington's martial band, and the 15th Ward martial band, made the air musical with sweet sounds, while the processions were passing to and being seated in the Bowery.

When all were seated, the First Presidency and the officials who participated on the occasion, arrived in carriages from the City Hall, accompanied by the Committee, and took their seats on the Stand, when the exercises commenced. After the opening song by the choir, written for the occasion by H. W. Naisbitt,, Esq., prayer by Elder George A. Smith, the Chaplain, and music by Croxall's band, the Declaration of Independence was read by Hon. Geo. Q. Cannon, followed by one gun, and "Yankee Doodle" by the martial band. The Hon. John Taylor then delivered the following

ORATION:

FRIENDS AND FELLOW-CITIZENS, — We are met here to commemorate, in common with the citizens of these United States, the return of the Fourth of July, the Anniversary of American Independence, a day esteemed as a day of jubilee by every American patriot since the Fourth of July, 1776.

It is customary, on such occasions, to read the Declaration of Independence, setting forth the accumulated wrongs endured by the first settlers of this country, at the hands of Great Britain, and proclaiming to that Government, and to the world, their determination to endure them no longer, pledging their lives, their fortunes, and sacred honor in defence of the "free and independent States of America."

It is also usual to give toasts eulogizing the Constitution of the United States. If any body of men in the United States feel interested in the principles enunciated in these documents, we ought to. We do not wish to treat them with levity or carelessness, but to value them at their intrinsic worth, to abide by them ourselves, and to teach our children, and children's children, to maintain them inviolate.

Joseph Smith said "The Constitution of the United States was given by inspiration of God," and therefore it ought by us, as every other inspiration, to be held sacred. It may be said we are met here to have a political jubilee, and why introduce religious subjects? I answer that my religion and politics are so blended and intermingled, that it is extremely difficult to separate the one from the other. The honorable signers of the Declaration of Independence were not ashamed, in their day, in support of said declaration, to profess "a firm reliance on the protection of Divine Providence," and why should we feel ashamed to acknowledge that those patriots and statesmen who framed the Constitution of the United States, were led by inspiration? It is an honor to any man, or set of men, to seek the inspiration of the Almighty. It is a greater honor to obtain it.

Was it nothing that kingcraft or priestcraft had ruled with an iron hand throughout Europe, Asia, and Africa, and that liberty, as Stephen says of Abraham concerning Palestine, "could find no inheritance in it; no, not so much as to set her foot?" Was it nothing that freedom had been hunted from nation to nation, and that the victims of tyranny fleeing from England and other nations, in hopes of finding an asylum here, were pursued by their relentless persecutors, and that the sacred germ of liberty, just springing into life, was in danger of being crushed by the iron heel of despotism? Was it nothing that the fate of a mighty continent—a new world—was at stake, and the destinies of unborn millions in their hands, for weal or for woe, for bondage or freedom? Was it strange that men of keen perceptions, enlarged minds, and philanthropic hearts, should sensibly feel the heavy responsibilities

resting upon them, and seek for and obtain Divine assistance? And shall we, of all others, fail to recognize the dispensation of Providence in this great national revolution, and acknowledge the hand of Almighty God? Let us rather reverently thank His name for the benefits of "life, liberty, and the pursuit of happiness" derived therefrom, which we now enjoy.

Let me here remark, that in no part of the political world could a government like ours have been established. In no part of the natural world could so good a place have been found; and in no part of the world could we, as a people, have enjoyed the amount of liberty and freedom from oppression that we enjoy here. This may seem strange to the ears of those who have not reflected upon the subject; it is nevertheless true. We talk sometimes of mob violence, of persecution, of official and governmental corruption and depravity. What of that? While the Constitution is acknowledged, it places the wrong doer in the wrong, condemns their practices and reveals the right; and whether mobs or Congress violate it, they come alike under its reprehension. In other nations the laws would be against us; in this the Constitution and Constitutional laws sustain us.

I do not agree with a certain writer who says, "If there be a country in the world where concord, according to common calculation, would be least expected, it is America; made up as it is of people from different nations, accustomed to different forms and habits of government, speaking different languages, and more different in their forms of worship, it would appear that the union of such a people was impracticable." Coming from different nations, yet all of whom, though different in manner, were oppressors, they would naturally combine to guard against all kinds of oppression, and institute the largest amount of freedom, consistent with the general welfare. Being of different religious persuasions, they would all feel interested in protecting their own from aggression, and in so doing, must of course accord the same liberty to others; and, many of them, having been used as so many machines in arms for the oppression of themselves and others, they would necessarily guard against too great power of a military character; and having seen nearly all powers assumed by Government, they would necessarily be careful what powers they granted to the General Government, to the several States, and what they reserved to themselves. These principles are clearly indicated in the Constitution, and they were evidently well matured in the minds of its framers.

A question frequently propounds itself to the minds of reflecting men, What is government? In scanning the history of many nations, one would conclude it to be a machine for the manufacture of armies and implements of destruction, to slay and plunder, subjugate and destroy. Such at least is the history of the Babylonian, Medo-Persian, Grecian, Carthagenian, Roman, the Turkish, the French, particularly under Napoleon the First, and the British. How did these nations obtain their power and possessions? By conquest. It is said of Alexander the Great, that after he had conquered the then known world, he sat down and wept because he had not another world to conquer. What is implied in conquering? What I said before, mustering armies for the purpose of fighting, plundering, ravaging, and destruction. And how were the possessions of the afore-mentioned nations obtained? They were acquired by conquest; subjugated by that "inhumanity to man which," the poet tells us, "makes countless thousands mourn." What has become of Poland lately, and portions of Denmark and Austria, not to mention the "sick man of Europe," the "cutting up of the Turkey," and the complications of Mexico? These are fair samples of Governments. The question naturally arises, are these governments, thus constituted and organized, competent to legislate for the benefit of suffering humanity? We should not among civilians appoint such men to places of trust and profit. One would think from the acts of others, that governments were instituted in order to furnish offices, sinecures, pensions, and positions of honor and profit for certain classes of men and their con-

nections, in the civil lists, the army, navy, and church, and that governments were instituted for them and their benefit. Such ideas, however, contrast strangely with the welfare of society and the common rights of humanity. We will take England; it was against her that our fathers rebelled. We will not refer to her East Indian conquests, to her treatment of the Chinese, her European conflicts, to her boast that "the sun never sets on her possessions," for we might be tempted to ask, Did she originally hold these possessions? Did she purchase them? If not, how did she obtain them? We are not disposed to enter into a discussion of this nature at present, neither do we wish to trace the order of her kings. The antecedents and acts of William the Conqueror would not be pleasant to trace a line of kingly authority from, nor is the importation of William and Mary from Holland much more creditable. What are we to think of a Parliament who would convey the authority to govern a country to their heirs in the following terms—"We, the Lords Spiritual and Temporal, and Commons, do, in the name of the people of England, most humbly and faithfully submit ourselves, our heirs and posterities, to William and Mary, their heirs and posterities forever." What have the people to do with such a government, in its inception or organization? and I might ask, what has God to do with it?

The English government consists of three powers—the king or queen, the Lords, and Commons. Now what have the people to do with electing or making choice of a king? Simply nothing. He was an imported power which the "lords spiritual and temporal, and the commons," bound themselves and heirs, in behalf of the people of England, to submit to forever. Next we have the lords spiritual and temporal; what have the people to do with appointing them? Nothing whatever. They hold their position either by hereditary right, or by appointment. Two branches of government are therefore entirely out of their reach. The one they are bound by their superiors to submit to; the other claims to govern as a matter of right. Their only resource is the commons. They have one word out of three, and that restricted by a very limited franchise. Was it any wonder that the king of England "refused his assent to laws wholesome and necessary to the public good?" He was king, and acting in consonance with the power and policy of kings, and not professedly for the public good.

They complain that he "dissolved representative houses for opposing his invasions on the rights of the people." What had the people to do with opposing him? They were bound by their representatives to obey, not oppose him, "with manly firmness," and all the catalogue of ills and oppressions complained of, came within the purview of his power. It was really not him, then, but the form of government, of which he was the ostensible representative. They had to combat with the powers conferred on the king, and that of the lords spiritual and temporal. They were living on a large continent; their ideas expanded commensurately with its magnitude. They were panting for freedom, and could ill brook the clanking of their old manacles. It was not a struggle between the king and colonists, but between monarchical government, backed by lords spiritual and temporal, and the rights of man. And let me here remark, that this was then, and is to-day, one of the most liberal governments in Europe. I would further remark, that many of the English and other European monarchs have been humane, high-minded, liberal men; but what has this to do with their governments? The present Queen of England is a very intelligent, humane, amiable, and honorable lady, and has won the admiration and respect of not only her own nation, but that of others; but that does not alter the form of government, and it is that of which we speak.

Here, then, were a body of men gathered from the various nations, desirous to form a government to meet the wants and exigencies of common humanity. The experience gained in those nations had taught them their evils. It was for them to avoid the rocks and shoals on which many of them had foundered, and to produce a

strong, a just, and equitable government, "deriving its just powers from the consent of the governed." They stood upon an elevated platform; they were the pioneers of a new world; they trod the verge of a mighty continent, and were experimenting on a gigantic scale! Thousands of miles separated from the old overgrown systems, with a mighty ocean rolling between, their government once established and secured, they were far enough removed from any influence or power they could exert. Here was a vast continent to be peopled—a land rich in agricultural and mineral resources; whose oceans, bays, sounds, inlets, and rivers, were the most magnificent on earth; and whose territory embraced every variety of climate, from the icy biting chills of the frozen north, to the luxurious, perpetual spring of the torrid zone; embracing all the changing latitudes of the earth; capable of producing vegetables, fruits, and grain, in all their rich varieties; whose virgin soil, unturned for ages, was ready to burst forth and unbosom its rich treasures at the behest of the husbandman; whose waters abounded in fish; whose vast waving ocean prairies of grass were capable of feeding myriads of stock, and whose majestic forests could supply a world with timber. Every material was here, in rich abundance, for the sustenance of man, the building of cities, the facilities of trade and commerce, the advancement of the arts and sciences, everything essential to the comfort and convenience of humanity. Where was there a country better adapted to try a governmental experiment in? Washed by the Atlantic on the east and south, and laved by the calm broad waters of the Pacific on the west; looking over alike to the European and Asiatic worlds; with rivers majestic as the continent they drained, ready to convey on their bosoms the rich treasures of agricultural, mineral, and forest wealth, and flowing like so many great arteries through every part of this great continent. What could mortal man desire more than a place like this to work out his great political problem in? When a few materials had been gathered together from the nations of the old world, and their former rulers sought to bring them into bondage, they resisted the attempt, and shrank from the yoke, and as God said "let there be light and there was light," so the founders of this Republic willed themselves free, and by the mighty action of that united will they became free. Their oppressors discomfited, shrank back to their old haunts, and left them to the free and undisputed possession of the continent. It is true that some portions still clung to their idols, but they were so modified by the action of the Republic, that they nearly assimilated. What was there now in their way? Who impeded their progress? Here was a free people, a nation born, healthy, vigorous, and strong; a continent to be peopled and governed; the richest and best spot on the wide earth.

The Constitution was formed. That instrument provides for a Senate and House of Representatives, a President and Judiciary. They had no use for a king, consequently they neither made nor imported one. This was a representative government, a government of the people. The House of Representatives are chosen by the people. The Senate, two from each State, are chosen by the Legislatures of the several States, which are chosen by the people. The President is chosen by electors chosen by the people, under the direction of State Legislatures, which Legislatures themselves are chosen by the people; hence it is emphatically a people's, or popular government. No king to serve, no autocrat to obey, no lords spiritual or temporal to interfere. They had no privileged class to sustain, their object was to legislate for the farmer, the mechanic, the manufacturer, the merchant, to protect trade and commerce, and to legislate equally and justly for the wants of all, and to protect all men in their inalienable rights. They had no conquests to make, no victories to boast of, except the maintenance of their rights. They were not enriched by devastation or plunder of war. There were no sacked towns or burning villages, none rendered houseless or homeless through their rapacity; their mission was peace on earth and good will to man. Even the red man was protected by them in his rights.

I have been very much pleased in reading Article III of an ordinance for the government of the United States northwest of the river Ohio,—"The utmost good faith shall always be observed towards the Indians; their lands and property shall never be taken from them without their consent; and in their property, rights, and liberty, they never shall be invaded or disturbed, unless in just and lawful wars, authorized by Congress; but laws founded in justice and humanity shall from time to time be made for preventing wrongs being done to them, and for preserving peace and friendship with them."

Under a government just and equitable, breathing sentiments like the above, this country flourished, following the arts of industry and peace as no nation ever did before; from a few scattered provinces she sprang forth like a young giant into life, energy, and power; population swarmed in by millions from Europe; agriculture spread in every direction, new improvements were made, new settlements formed, new States organized, new territories formed, and cities built by hundreds and thousands, until from thirteen she numbers thirty-seven States, and these not small States or provinces, but exceeding in magnitude, wealth, power, and resources, many of the European nations. Her rivers carry on their bosoms, for thousands of miles in every direction, the rich produce of the country, and perhaps I am not out of the way in saying she has more steamers on her sounds, inlets, rivers, and lakes, than all Europe combined, of the same class, and as magnificent as can be found in any country. Her railroads and telegraph lines spread like a net-work over this vast continent, and they are now fast connecting the Atlantic and Pacific Oceans, while her canals are not inferior to any. She has made rapid strides in machinery and manufactures, and is now competing with the foremost of the old world; her trade extends to all nations, her vessels sail on every sea, and penetrate every bay, and sound, and inlet. Her flag is known and respected among all nations, and her wishes respected by all.

Thus has this nation, under the auspices of peace, prospered as no nation ever prospered in this world. She prospered under the direction, the guidance, and protection of the Constitution. Well might Joseph Smith exclaim, "It was given by inspiration of God." In such a condition, surrounded by so many blessings, what might not have been her destiny? Had she still sought for and obtained the inspiration of the Almighty; had she still progressed in virtue, integrity, honesty, and wisdom, with the riches, prestige, and power of the earth, and the blessings and aid of the Almighty, she would have stood upon a platform elevated high above the nations of earth, kingdoms would have sought her protection, and nations her alliance. Emperors would have bowed to her dictum, and acknowledged her queen of the world. Her conquests would have been the conquests of truth over error, of light dispelling darkness; the conquests of virtue, integrity, and honor. She would have been the rising national sun, whose luminous beams would have penetrated the political darkness of the nations, and from whose refulgent rays new thoughts, new ideas, new principles, and new actions would have emanated. Her victories would have been obtained by moral suasion, and while her concentrated power would have made her a terror to evil doers, her prestige would have been wide as the universe. She would have needed no Mexican intrigues, no Cuban nor Central American fillibusterism; California, Sonora, and all Mexico would have sought the shelter of her flag, and Canada desired her aid. Central and South America would have sought her alliance. England, France, Russia, Prussia, Germany, Scandinavia, Italy, Spain, Portugal, all Europe, the East Indies, China, Japan, and the world, would have admired her wisdom and sought her protection and friendship. Instead of which, oh how humiliating is the picture! She who might have been queen of nations is now humbled in the dust, and clothed in sackcloth and ashes. Her young men have fallen in battle, and her maidens mourn; divided and rent asunder by factions, military is taking

the place of civil authority, and "children are her oppressors," her wise men have departed, and there is no one to point out the path of peace. The nations afar off point the finger of scorn and say, "Is this your model nation, this your pattern Republican government? Behold her weak as us!" While she torn, mangled, bleeding, palpitating, and helpless, is dumb at the reproach.

In an evil hour she gave way, she forgot "the rock from whence she was hewn, and the pit from whence she was dug." She gloried in her own strength, and forgot the Lord her God; she abandoned the path of economy and industry, and engaged in suicidal, fraternal warfare; and while she was indulging in riotousness and debauchery, in wantonness, fraud, and corruption, exultingly exclaiming, "Is not this great Babylon that I have built by the power of my might," there was a hand writing upon the wall that made all knees tremble, "Thou are weighed in the balances and found wanting."

Oh, war! Thou fell destroyer of the human race! was it not enough that thou shouldst feed on the millions of Europe, Asia, and Africa, but thou must seek to glut thine insatiable maw, with the bloody trophies of thine inexorable demands, on this the fairest portion of God's footstool?

Oh man! immortal man, made in the image of God, bearing the impress of Jehovah, when wilt thou fulfil the high destiny for which thou wert ordained by thy Creator? When will folly, empty pride, passion, jealousy, rage, and revenge, give way to wisdom, humility, virtue, integrity, kindness, mercy, magnanimity, universal brotherhood, and a reverence of God and his laws? Thou couldst leave an old, effete, misgoverned world; thou couldst, with the help of the Almighty, break the fetters of oppression with which thou wast bound; thou couldst, free and unmanacled, brave a world of maladministration, weakness, wickedness, and corruption; but thou couldst not be divested of self, thou broughtest thyself with thee, and oh! how fully hast thou demonstrated, in this Eden of the earth, the incompetency of man to govern without the inspiration of the Almighty.

But why talk of unpleasant reminiscences! Should I broach war on this day? It is unpleasant, but it is nevertheless a fact that we cannot ignore. It is a fact that has spread desolation and misery through the land, and has caused hundreds of thousands to bite the dust. Why is it? Have they sinned against God? Yes; but then they have sinned against themselves, as well as ignoring God. In possession of greater blessings than any other nation, they knew not how to appreciate them until, like the fallen angels, they have felt their loss. What is the cause? The cry of loyalty or disloyalty are only empty words, and principles are what we are after, and not idealities. I cannot enter into the details, I have not time, I will bearly touch upon them. Infidelity to God, and wickedness and corruption among men, are the leading characteristics; a violation of their own acknowledged principles, and a desertion of the Constitution. All Legislators of State, of United States governments; all judges and officers; all Governors and secretaries; all government officials, in all States, swear or affirm that they will maintain and uphold the Constitution of the United States. How have they kept their oaths? I shall not say at present. Extreme parties North and South have for years wantonly made war upon it; one party is what are termed the fire-eaters of the South, the other the abolitionists of the North, both men of the same mould; and had the Northerners been born South, and the Southerners North, they would have occupied opposite positions; uneasy, extreme in their views, impatient of control, selfish in their feelings, desirous to govern and rule, they both belched forth their unholy sentiments. The Southern party damned the Constitution, and wished it obliterated or burned; the Northern party said it was "a covenant with death and a league with hell," and some of their leaders did formally burn it. Men were at first shocked by these horrid notions, but soon it became familiar. They forgot their obligations and oaths, they made

shipwreck of a good conscience, and went in for a universal carnival; and I am sorry to have to say that Congress have stepped down from their high position, and instead of acting the part of statesmen, have seemed to vie with each other as to who should be the greatest champion in tearing in pieces that instrument. They treat it as any stump orator or pot-house politician would any sectional question in politics.

What shall I say of us? Shall we enter a complaint, or. talk of our wrongs? No! a thousand times no! We are in the possession of so many blessings, temporal and spiritual, that the little evils are swallowed up by the greater blessings. We will thank God that we live in the age we do, and our motto shall be, "Peace on earth and good-will to man." As part of the common brotherhood of the nation, we will perform the part of good citizens, rally round the cause of right, maintain inviolate the Constitution of the United States, seek to God for wisdom in every emergency, and for further light on all subjects, social, political, and religious, cleave to the truth, and if all men forsake this great bulwark of human rights, let us rally around it, and save it from pollution and destruction, and hand it down uncontaminated and undefiled to our children and children's children, and be our motto a United Flag and the Constitution of the United States.

After the oration another gun was fired, and Eardly's band played the "Star Spangled Banner."

The Hon. W. H. Hooper then addressed the vast audience assembled, expressive of his feelings at hearing the patriotic sentiments expressed in the song and oration which they had heard. He reverted to the struggle for independence, and to the efforts made by the revolutionary fathers to secure freedom of thought, speech, and action, and pointed to the labors accomplished by the people of this Territory.

After some more music, the Hon. F. H. Head made a few remarks, recalling an old legend of the Crusaders, how the soldiers of the cross, in a terrible struggle for the possession of Jerusalem, were reinforced by those who had fallen in previous battles, their spirits coming to aid their sorely beset comrades in the strife for final victory. He asked, might we not apply this beautiful legend, and believe that the spirits of our fathers who gave the nation being, were watching her progress, and aiding to secure her continued and permanent greatness, until she fulfilled the high destiny before her.

More music, and the Hon. Geo. A. Smith complimented the children upon their fine appearance, discipline, and good order, which manifested their knowledge of the reasons why the celebration was being held. He was pleased to see them learning to value the principles which our fathers had so nobly maintained, and believed that many of them would live to see this American continent one country, a united country with the old flag.

Mr. J. M. Hardie sang the "Marsellaise;" several toasts and sentiments were read; Mr. John D. T. McAllister sang "Hearts and Homes;" Hon. Joseph A. Young returned thanks to the processions from the various Wards, and those in charge of them, for the promptness with which the suggestions of the Committee were carried out, and gave some good advice with regard to their returning.

Choir sang an Ode to Liberty by Miss E. R. Snow, and President B. Young dismissed the assemblage with his blessing.

The processions then moved off in order, and returned to their respective Wards, in several of which arrangements were made to spend the afternoon and evening in mirth and enjoyment.

We saw no quarrelling, contention, intemperance, nor disorder during the day; all was peace, good feeling, and harmony. The Committee are entitled to praise for the manner in which they carried out the published programme. General Burton, as Marshal, performed the duties of the office in his usual efficient manner, aided by his assistants.

The proceedings of the day were happily terminated with the grand ball in the Theatre—*Deseret News*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 24, 1867.

SUMMARY OF CORRESPONDENCE.

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We have received news from the Saints on the Plains, by letter from Elder A. N. Hill, dated July 20th. They had travelled safely and pleasantly from New York, starting up the Hudson River to Albany, where they took train to Chicago, *via* Niagara Falls. They staid over night at the falls, when opportunity was afforded every one to view that magnificent cataract which is the wonder and admiration of the world. They continued their journey by rail to St. Josephs, and thence by steamboat up the Missouri River to Omaha, when, instead of travelling by the usual slow ox-team mode, they rattled along on the cars, propelled by the iron horse, for 290 miles on the Plains. They were expecting to roll out on the great journey for the West on the 1st August, with Elder Leonard G. Rice for captain. Two deaths, both of children (Danish), had occurred at Omaha, five marriages had been attended to on the *route*, no accident had happened, and the Saints were all in good spirits, in joyful anticipation of reaching the home of the Saints in the Valleys of Ephraim. Elders Orson Pratt and George D. Watt had gone on to the terminus of the railroad, 85 miles further, from which place they expected to start for Utah with mule teams.

By letter from Elder W. H. Miles of New York, we learn of the safe arrival of the *Hudson* on the 19th July. The *Hudson* sailed from London on the 1st June, with 20 of the Saints on board. They all felt well after their long passage, and nearly all obtained immediate employment.

Elders Karl G. Maeser and Octave Ursenbach write from London, giving an account of excellent meetings they had attended both in doors and out of doors, speaking very warmly of the kindness and good spirit manifested by the Saints, and announcing their intended departure on the 5th August for Paris, *en route* to Switzerland.

Elder F. C. Anderson writing from Bristol, speaks of the unity of the local Priesthood and the Saints who are anxiously looking for their deliverance from Babylon. In several places strangers were attending the meetings, and he anticipated, with the assistance of the Elders lately arrived from the Valley, that the work would be extended considerably in the Bristol Conference.

Elder William A. McMaster writes from Edinburgh, that many persons in that Conference are being waked up to inquire after the Gospel and for the publications of the Church. He has made it a part of his duty to carry the works of the Church among the Branches, and invite the attention of the people to them, so that everybody may know it is their privilege to purchase and read

them. He has forwarded an order for a considerable number of the bound books of the Church to sell to inquiring strangers. The power of God is also being manifested in the healing of the sick both in and out of the Church, through the laying on of hands. We consider brother McMaster's plan of introducing the works of the Church to the notice of the people an excellent one, and for the consideration of the Elders throughout the Mission, we quote the saying of Jesus in the parable of the good Samaritan, "*Go thou and do likewise.*"

Elder John F. Hardie and James Sharp write cheeringly of their travels and visits among the Saints in Scotland, of their good feelings in being called to labor in the land of their fathers, and of their determination to do all that lies in their power for the cause of truth and righteousness.

By letters from Elders John Parry and Elias Morris, we learn of the prosperity of the work of God in Wales. The Elders are diligently engaged in publishing the Gospel through the valleys and dingles of the Principality, and hundreds are crowding to hear; in fact, the brethren say there has not been so favorable a time for spreading the truth for many years. The local Priesthood are united with them, and every man that is able to do so is battling for the truth. "A Conference was held in the Prince of Wales' Theatre, Cardiff, on Sunday August 4th, when President F. D. Richards and Elder W. B. Preston were present, with several of the Elders from Zion, and enjoyed a profitable time with the Saints. A great number of strangers were present, who were much interested; some, however, caused considerable interruption, by asking questions during a discourse delivered by President Richards, but the answers which were given by him were received with general satisfaction. On the Monday evening following the meeting was renewed, and five persons went into the waters of baptism, and many others are inquiring after the work of God."

We also learn by letter from Elder Ezra J. Clark that the brethren are on the alert in Kent. The young Elders are bearing their testimony in the open air, and striving to magnify their calling, while the Saints are full of good desires, and are preparing to make their escape to Zion.

Several of the Conferences have increased their orders for the MILLENNIAL STAR, which we look upon as an evidence of increased interest in, the work of God among those Conferences. We also learn with great pleasure from many reports, of a growing spirit of economy among the Saints, in order to accumulate means for their emigration. Those who wish to effect their deliverance should dispense with all superfluities, and deposit their savings in the I. E. D. Fund. We are gratified to behold the wise and diligent efforts of the Saints in this direction, and feel assured that the Lord will make them successful. We are greatly encouraged by the good reports which have reached us concerning the unity of the Saints, the earnestness of our young brethren who have lately arrived from Zion, and the faithful diligence of those who are more experienced.

We pray God to bless the Elders in their labors, and give them faith and patience to hunt out the honest in heart; and we exhort the brethren to continued and increased exertion, for we feel that it is a favorable time for publishing the Gospel to the world, and that if the servants of God will do their part in the great work, the Lord will bless their efforts, and support their testimonies by his almighty power, and they will rejoice in seeing the fruits of their labors.

NOTICE.—Wanted, 20 JOURNAL OF DISCOURSES No. 7, Vol. XI; also 6 or 8 copies of Vol. X. complete. Conference Presidents and Book Agents are particularly requested to interest themselves in obtaining the above-mentioned Nos., as they are much needed at this office.

All orders for books to be despatched in the weekly parcels, should be received at this office on the Monday of the week in which the books are required.

EXPLORATIONS ON THE COLORADO.

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In April last Elder Henry W. Miller, of Millersburg and St. George, accompanied by Jacob Hamblin and J. W. Crosby, made an exploration down a portion of the Colorado river which had not previously been explored, and the following account of their trip, furnished by Elder Miller, will be found exceedingly interesting:

On Wednesday, the 10th of April, we started from St. George, there being in the company Pres. E. Snow, Jesse W. Crosby, Jacob Hamblin, James Andrus, Ira Hatch, David Cameron, and H. W. Miller. We travelled from St. George nearly due south until we passed the divide between the Virgen and the Colorado, and down the Grand Wash about forty miles, to its mouth, striking the Colorado at the point where one party of the brethren who went to visit the Moquis crossed the river. A good road could be made, without much difficulty, from St. George to the mouth of the Grand Wash, a distance estimated at 78 miles. The country over which it would pass is not sandy; most of the road would be a hard and firm one, with plenty of grass and water along it.

At the Colorado Pres. Snow, James Andrus, Ira Hatch, and David Cameron left for St. Thomas. They parted company from us on Monday the 15th, about noon, we agreeing to meet them in St. Thomas by one o'clock p.m. Wednesday. We then launched a skiff, 16 feet long, which we had brought with us from St. George, br. Hamblin acting as steersman, while br. Crosby and myself did the rowing. Near the mouth of the Grand Wash are rapids, but a mile and a half higher, to which we pulled up stream, there is still water which can be easily entered.

It was on this still water that the brethren crossed when going to the Moquis villages. They took their boat seven miles up the river after they had crossed and sunk it, and recrossed at the point where they had left it. Jacob Hamblin, who was one of us on this occasion, was their pilot at that time.

We now headed down stream, the river at this point running south-west. We had no way of measuring exactly the distance we made, but judge that our rate of travelling was about five miles an hour on the average during the time we were running. We were on an unexplored part of the Colorado, and every sense had to be actively exercised, for, from the nature of the banks or walls, as they might be very correctly termed, on either side, there were places where it would have been impossible to escape from the river had an accident occurred. The width of the Colorado, where we explored it, varies from not less than five rods in some parts to about forty rods in others, but about forty rods is the general width.

For about a mile below the mouth of the Grand Wash the north-west bank of the river is low, while the opposite one is composed of high rocks. A little below this the water is hemmed in for a distance of nearly thirty miles with high black rocks, there being only occasionally a very small bottom of loose sandy soil on one side or the other, none of these bottoms exceeding over forty acres, and it seemed impossible to bring a road

to the river any place in the thirty miles.

Having crossed several rapids below the point where we launched our skiff, we reached the Grand Rapids, whose roar is heard for over a mile before reaching them, where the river narrows to about five rods, with the bank on one side shelving, and on the other rising from one hundred to two hundred feet of perpendicular rock. At this point the fall is from six to eight feet in twenty rods. Here we had to let the skiff down the rapids with lariats, taking advantage of large rocks laying out of the water on the side where the bank was lowest. This seems to be the head of navigation on the Colorado. The frequency of eddies and whirlpools necessitated constant rowing to keep the head of our skiff down stream.

The nature of the scenery through which we passed was well calculated to awaken thought and excite admiration, but there was little attractiveness in it for purposes of utility. Black and bald were the rocks that rose grimly from the bed of the river, and the few acres of bottom land which were seen at rare intervals were gravelly and poor looking.

About thirty miles from the mouth of the Grand Wash and some fifteen above the mouth of the Virgen, we came to where the river washed against a black rock, on the northwest side, standing some 150 feet perpendicular above the river, and on the top of that stood in imposing grandeur a huge pile of sand-stone, some 500 feet high, and about forty rods, or nearly the eighth of a mile, square. This we named Tower Rock, and here we stopped for the night. It was the most majestic rock I ever saw, and reared itself proudly aloft as if it had successfully battled with the storms of centuries, its crest untrodden by the foot of man, for there seemed no earthly means by which its top could be reached.

About six o'clock next morning we moved on, and, after running a few miles, passing over several rapids, the river assumed a less dangerous appearance, and the country on the north side was covered with low gravelly hills. These hills continue down to the mouth of the Virgen, which we estimated to be about forty-five miles from the mouth of the Grand Wash. The Virgen empties into the Colorado, a slow sluggish stream, full of sand-bars and shallow water. We tried to run up it with the skiff, but could not succeed. It spreads out for a considerable width like the Platte, and, like it, appears to be studded with little islands, shoals, and sand-bars. On the south side of the Virgen the country seemed an open hilly desert, as far as the eye could reach, not hemmed in by black hills. For eight miles from its mouth these hills continue low on the north side, with an open country on the opposite.

After passing that distance we came to what is called the Boulder Cañon, so named from large boulders in the river, which have fallen into it from the south-east side. But there is sufficient channel at this point, independent of these, to admit of navigation. We then entered upen the most gloomily grand part of the river that we saw on the trip. A deep gorge seemingly cut in the solid rock, from 1,200 to 1,500 feet deep, with the whole mass of waters compressed in a channel about ten rods wide, formed the bed of the river, and the great black walls rose up perpendicular, as it were, into the heavens, shutting us in almost from light and hope, and filling us with a sensation akin to awe, as our frail skiff was carried down the silent stream, for the water moved slowly and silently along in its gloomy channel. Away up above us a thin streak of light could be seen, looking like a rift in a mountain top, while it appeared as if we were passing through a tunnel at its base. This continued for about twelve miles, but for the latter half of the way the rocks were not quite so high, though still black, gloomy, and perpendicular. This cañon has to be passed through to have its wild sublimity realized.

On emerging from the cañon briefly described, and a mile and a half ahead of us, we saw the town of Callville, where we landed soon after, feeling thankful that we had made our trip in safety. We calculated the distance run to be about 65 miles, 45 miles of which, from the mouth of the Grand

Wash to the mouth of the Virgen, it is presumed a white man has never passed down before. On Wednesday, the 17th, we arrived at St. Thomas according to appointment, and joined the rest of the company with whom we had left St. George.

NORTH PLATTE AND THE PACIFIC RAILROAD.

The following is from the letter of the correspondent of the New York *Times*:

The town of North Platte, where we spent last night, is a fair specimen of the settlements which spring up with such rapidity along the newly-constructed line of travel in the western country. It is at present the terminus of passenger travel over the Union Pacific, and the overland stages make it their starting point for Denver and California. A few weeks ago not a house had been built there, now there are over a hundred buildings, nearly all of them hastily constructed shanties, but there is a well built and well kept hotel. Just at present there is an accumulation of freight and a congregation of passengers at North Platte in consequence of the depredations by the Indians upon the overland route and the suspension of travel. Among those whose progress westward is thus arrested are a few respectable people, including the United States Judge of the Denver district, but by far the larger part of the floating population is made up of desperadoes, who spend their time in gambling of all kinds, from cards to keno and faro. Day and night the "saloons" are in full blast, and sums of money varying from five dollars to fifty and even one hundred change hands with a rapidity astonishing to one who is not accustomed to the recklessness which this wild frontier life invariably begets. To-day the first number of the frontier *Index*, a semi-weekly paper, was issued at North Platte. It is a small but sprightly sheet, and the advent of the senatorial excursionists signalized its first appearance very happily.

Leaving North Platte about nine o'clock this morning, the train reached the present terminus of the railroad at noon. Gen. Augur, with two companies of regular cavalry and two of Pawnees, who have been mustered out of the service, and belong to a regiment commanded by Major North, an experienced frontiersman, were at this point awaiting General Sherman's arrival, to proceed to forts M'Pherson and Laramie. They received their distinguished guests with all the honors, providing an ambulance in which to take the ladies to camp, and offering all the members of the party, with Senator Chandler at their head, a sufficient escort, at once started for a horseback ride to the Bluffs, distant a couple of miles from the camp, while others proceeded to inspect the operations of track-laying.

The Messrs. Casement, who have this section of the road under contract, are both young men, and they are prosecuting their work with an energy which has never before been witnessed in the history of railroad construction in this or any other country. When over two miles of railroad track is laid in a single day, and that, too, through a district so remote as this from the great commercial centres, it is well worth while to know just how it is done. From Omaha the rails are "taken to the front" upon the ordinary platform cars, and there they are transferred to smaller cars. One or two gangs of men are assigned to this work, and when a small car is loaded with a specified number of rails as well as with its share of spikes and "chairs," it is drawn by horses to the extremity of the track already laid. Then three or four men take their places on opposite sides of the car, and each seizing a rail puts it in its place, securing the end in the "chairs" which have been previously distributed. Other workmen follow with sledges and spike down the chairs, and others still spike the rails themselves to the ties. Large

gangs of men, quite a distance in advance of these working parties, grade the track and distribute the ties, while other gangs follow some distance behind, levelling up and ballasting the track. The marvellous rapidity with which the work is done inevitably produces the impression upon those who have not themselves inspected the operation and witnessed its results, that it must be very imperfectly performed, but this is not at all the case. We have ourselves to-day ridden over the two miles and a quarter of track, part of which we saw laid yesterday, and it is quite as smooth as the majority of our eastern railways. In fact, the three hundred and fifty miles of track from the Missouri river westward, has only had such repairs since it was first put down as all roads receive. It would be impossible, as a matter of course, to make such rapid progress through any other than a perfectly flat country, but the fact that such a surface has been found makes it appear as if Providence had specially prepared the continent that its eastern and western shores might be connected by railway lines.

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, Aug. 6, 1867.

President F. D. Richards.

Dear Brother,—Your kind favor of the 1st instant came duly to hand.

I take the pleasure to state that Elders Gudmunsen and L. Larsen arrived here safe and sound the 27th ult., and Elders C. D. Fjeldsted, O. C. Olsen, M. Mortensen, Jens Johansen, George Reese, Samuel Pedersen, Jens Jensen, and A. Christianson, the 31st, all looking well and in good health and spirits. It afforded me great pleasure to welcome and shake hands with these our brethren, fresh from the mountains, and to listen to their spirited testimonies in our meetings. I anticipate great assistance in their labors in the different parts of the Mission, and guided by the Spirit of the Lord, I have appointed them their respective fields of labor as follows :—

Elder C. D. Fjelsted to preside over the Aalborg Conference ; Elder L. Larsen over the Aarhuus Conference ; Elder S. Gudmunsen to labor as travelling Elder in Norway ; Elder O. C. Olsen in the Stockholm Conference ; Elder M. Mortensen in the Conference of the Islands ; Elder Jens Johansen in the Vansyssel Conference ; Elder Jens Jensen in the Fredericia Conference; Elder George Reese in the Nörrköping Conference ; Elder Samuel Pedersen in the Scona Conference ; and as District President to travel in Denmark, Elder Hans Jensen Hals, formerly presiding over the Aalborg Conference.

I feel satisfied that the brethren will diffuse new life and vigor to the work through the Mission, and by their faithful testimony not alone gain an increase to the kingdom, but also help to break down the prejudices of our fellowmen against us as a people, if they will follow out the counsels given them when they were set apart for their mission, as well as listen to the whisperings of the Spirit of the Lord, honoring the high and holy calling as his messengers to these nations.

On the 20th and 21st ult., I had the satisfaction to attend a very good Conference meeting at Christiania, Norway, feeling well among the Saints, and witnessing that C. C. A. Christensen and his co-workers are doing their best to promote the cause in that country, though there are many obstacles to grapple with. Elder Christensen and the Norwegian Saints send their best respects to yourself and the brethren around you.

Brother M. Pedersen of this office is on a visit to Norway, enjoying himself among the Saints in his former field of labor ; when he returns, I intend to start out to attend Conference meeting in Jutland.

Your excellent discourse delivered in London April 7th, will appear in Danish in the *Scandinavian Star* of the 15th inst. I am satisfied that it

will do good in these countries, and I hope you have no objection to the publishing of the same in our *Star*.

All of us here join in love to yourself and associates. With respect, I remain yours in the Gospel of peace,

C. WIDERBORG.

SUMMARY OF NEWS.

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A WESLEYAN MINISTER AND CONGREGATION TURNING OVER TO THE CHURCH.—Mr. Edwards, the minister of the Wesleyans at Swellendam, in the diocese of Capetown, has joined the church, and has been accepted by the bishop as a catechist and candidate for holy orders. Mr. Edwards has brought over his congregation with him.—*Church News.*

The *Giornale di Napoli* of the 2nd announces that the cholera has appeared at Palermo, there being on the first day 25 cases, of which five were fatal. The inhabitants are described as greatly alarmed. The municipality, which exhibits much zeal, expends considerable sums daily in disinfecting, isolating, &c. The epidemic is raging in the interior of the island, and the province of Girgenti, above all, continues to be desolated.

A MOUNTAIN OF SALT.—Arizona reveals, among other natural wonders and wealth, a salt hill of no small magnitude. It is said to be a ridge of several miles in length, one mile in breadth, and 400 feet in average height. It consists of almost pure chloride of sodium, and its actual location (which is about 100 miles from the Great Bend of the Colorado River) agrees so well with the marking of old Spanish maps of such a salt mountain, that there is little question of the identity of the two. It was described in a recent paper read before the San Francisco Association, and created much interest.

A telegram dated Leavenworth, Kansas, July 29, says—"Persons from Fort Gibson report the cholera raging at that post. Twelve hundred people have fled from Ellsworth city during the last week. The average mortality is about ten per day. Nine out of every ten persons attacked die in from two to fifteen hours. The place is almost completely deserted, and an attack from the Indians is expected. From three to five deaths per day are reported at Fort Harker. The scourge has also broken out amongst the troops at Forts Learned and Dodge, on the Arkansas river."

A Louisville telegram of the 29th says—"The *Huntsville* (Alabama) *Independent* says—'The mortality from cholera in Memphis is 50 per day. The Memphis papers are silent on the subject.' Country papers report considerable cholera in the low ground of the Lower Mississippi Valley, the disease being chiefly confined to negroes. During the week ending July 27 five deaths from yellow fever and 17 from cholera were reported at New Orleans."

THE ARCTIC SUMMER.—The sun does not set at present at the North Pole, but moves in a circle round the horizon once in 24 hours. In the parts of that distant region which are inhabited, it approaches the horizon about twelve o'clock at noon, but does not dip beneath it. In Iceland the finest print can be read at any hour for many weeks to come. In Nova Zembla, in latitude 75, vegetation during the month of July becomes quite rank; deer roam over the fields, and birds abound. At North Cape, the most northerly point of Europe, the sun will not begin to set till July 30, and has not been beneath the horizon since May 14.

A preliminary return shows the sums expended in purchasing, erecting, repairing, altering, and furnishing the palaces and other residences of bishops, deans, and canons of the Established Church since 1836. The following are the items:—Bath and Wells, £4000; Chester, £4800; Exeter, £3526 9s. 2d.; Gloucester and Bristol (Stapleton), 23,627 5s. 9d.; Gloucester and Bristol (Gloucester), £14,411 9s. 7d.; Hereford, £800; Lincoln, £52,194 13s. 3d.; Llandaff, £9054 2s. 9d.; Manchester, £19,037 7s. 2d.; Norwich, £7745 6s. 2d.; Oxford, £6819; Peterborough, £3800; Ripon £15,491 14s. 7d.; Rochester, £30,530 7s. 1d.; Salisbury, £2000; Worcester, £7000; York, £2000.

"VARRA CLEAR."—A Scotch minister having occasion to refer to the battle of Armageddon, said, "Armageddon, my friends, is a Hebrew word. I could explain it to you; but if I did explain Armageddon to you, ye would not be any the wiser.

DIED:

PARRY.—At Sirhowy, Breconshire, August 3rd, 1867, of consumption, Elizabeth, wife of Henry Parry, aged 22 years and 6 months.—DESERET NEWS, please copy.

LAVERTY.—July 24th, 1867, at Hull, Sarah Ann, wife of Henry Laverty, of heart disease; aged 26 years, 1 month and 7 days.—DESERET NEWS, please copy.

POETRY.

—o—

ODE TO THE FOURTH.

BY MISS E. R. SNOW.

Hail, the Day when Freedom, first,
Proud oppression's fetters burst—
Hail, their shades, who boldly durst
Liberty proclaim.

CHORUS—

Here, amid the mountain sky,
Freedom's Flag is waving high—
Let the heav'n-born echo fly;
God and Liberty.

Hail, the banner of the brave,
Streaming o'er the patriot's grave:
Here, forever shall it wave
To protect the just.

CHORUS—

Glorious Fourth! The Day is ours—
We have nourished Freedom's powers,
And with us, her standard tow'rs
To Jehovah's throne.

CHORUS—

God, who moved our worthy Sires,
When they kindled Freedom's fires,
Utah's noble sons, inspires
With the sacred flame.

CHORUS—

Here, with God-like grasp, and bold,
We, the Constitution hold,
Pure as when its sacred fold
Was, at first, bequeathed.

CHORUS—

Peace, the gift that Freedom gave,
When she crowned the wise and brave,
Bids her royal banner wave
O'er our mountain home.

CHORUS—

Peace, for which our fathers bled—
Peace, on which the nations tread—
Peace, the angel-form, has fled
To these mountain vales.

CHORUS—

Freedom spreads her wand abroad,
Prompting all to worship God
Fearless of the tyrant's rod:
Glorious Liberty!

CHORUS—

Freedom, Justice, Truth and Peace,
Shall in Utah's vales increase:
Shout, O shout, till time shall cease,
Truth and Liberty!

CHORUS—

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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JESUS CHRIST.

Among all the great men who have played chief parts in the drama of life since the days of Adam, Jesus of Nazareth is the greatest. As far as the knowledge of the world goes he was of very humble parentage, Joseph, his reputed father, by whom he was brought up, being by trade a carpenter. His birthplace could not well have been more lowly, nor his apparent origin more obscure, and yet he obtained a name in the earth which will never be forgotten. His public career was only of about three years and a half's duration, yet he left behind him a more powerful and abiding influenee than the greatest prophet, philosopher, warrior, or king, who has figured in the world's history.

Jesus of Nazareth, the offspring of Mary, was the Son of God. That Holy Being who is the father of the spirits of all men, is also the Father of the spirit that dwelt in the tabernacle of the man Jesus. Hence when speaking of his ascension, to that Mary whom he met in the garden of the sepulchre, he said, "Go to my *brethren* and say unto them I ascend unto *my* Father and *your* Father, and to my God and your God." (John xx, 17.) The spirits of all men are the offspring of God; Jesus was the firstborn. For this reason he is described as the "beginning of the creation of God," "the firstborn of every creature," "the morning star," "the firstborn among many brethren," &c., and this is why it is written "when he bringeth his first begotten into the world, he saith, and let all the angels of God worship him." (Heb. i, 6.) Jesus was with the Father before the world was framed, therefore he could say with propriety to the Pharisees, before Abraham was I AM, and to the Father in his prayer, "now, O Father, glorify thou me with that glory which I had with thee before the world was."

By virtue of his birthright, Jesus became the mediator between God and man, and occupied the first place in the great plan of human redemption. In order that he might be qualified for the all-important work required of him upon the earth, it was necessary that a body should be prepared for him of a nature suited to his sublime mission, therefore God became the Father of his body, and consequently

he is called "the only begotten Son of God." Jesus is therefore the "first begotten" as pertaining to the spirit, and the "only begotten" according to the flesh. As to our spiritual origin, we are all the sons of God, and Jesus is our Elder brother; but in our corporeal nature we are the children of men, and our bodies are of the earth, earthy; while the tabernacle of Jesus is of heavenly parentage, the only earthly element in his person being that which he derived from his mother Mary, and which alone bestowed upon him the right to be called the Son of Man—the term man being used, of course, in its extended sense, as signifying the human race.

Jesus in his dual nature, as the Son of God and of Mary, is the Christ, and the object of his earthly mission was to reveal to mankind the true and living God, to make manifest the true mode of worship, to make that atonement which had become necessary through the fall, to obtain power over death, hell, and the devil, and to become the author of life and redemption to all the sons and daughters of God upon the earth. That he might bring many sons to glory, it was necessary that he should be made like unto them, therefore, "as the children were made partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil." (Heb. ii, 14.)

Jesus Christ accomplished the mission on earth that had been assigned to him "before the foundation of the world," and in the faithful performance of his task, set a pattern for the imitation of all his brethren, by his perfect obedience to every law, demonstrating that the commandments of God were "not burdensome nor grievous," and proving to God, man, and the heavenly hosts, that he was worthy of his holy and exalted calling. "He was in all points tempted like as we are, yet without sin," he showed practically that he "loved righteousness and hated iniquity," therefore he was "anointed with the oil of gladness above his fellows," God giving him a name "which is above every name," and decreeing that "at that name every knee should bow of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Having suffered death for all men, he has become "the author of salvation to all them that obey him," and no man can come unto God but by him.

Every revelation, commandment, principle, or blessing that comes from God to man, is manifested through Jesus Christ. Every prayer that ascends from man to God, to be acceptable, must be offered in the name of Jesus Christ, for by virtue of his birthright, his appointment, and his perfect faithfulness, he stands at the head of his brethren, between them and the Father, and will occupy that position forever and ever. That revelation which God gave to the Apostle John on the island of Patmos, came through Jesus Christ, as we read in Rev. i, 1, "The revelation of Jesus Christ *which God gave to him*, to shew unto his servants things which must shortly come to pass, and he sent and signified it by his angel unto his servant John." So with all that the Eternal Father has revealed in these latter days, everything has come through Jesus Christ. When Joseph Smith, the great Prophet of the nineteenth century, was favored with his first heavenly vision, in which he beheld the Father and the Son, all the instructions he received came from Jesus Christ, the only words that the Father spoke being, "this is my Beloved Son, hear him."

Faith in Jesus Christ is, then, absolutely essential to salvation; for, in the first place, it is only through the atonement which he has made that salvation is possible, and in the next place, no man can learn what is necessary to be done that he may receive the benefit of that atonement, unless Jesus Christ reveal it. The doctrine of faith in Jesus Christ must therefore of necessity be preached to all nations, for it forms the very root and groundwork of salvation; and every ordinance that is administered, every covenant that is entered into, every institution that is established, all must be done in the name of Jesus Christ to be of full force and efficacy. The great latter-day work, which is popu-

larly known as "Mormonism," but which should be called The Church of Jesus Christ of Latter-day Saints, was inaugurated and is carried on under the immediate supervision of the Lord Jesus Christ, and will be brought by him to a perfect consummation.

In addition to the testimony of the ancient Apostles that Jesus lives, although he was put to death by the Jews on Calvary, we have the testimonies of those who have seen him in the present generation, from one of which, a vision seen by Joseph Smith and Sidney Rigdon on the 16th February 1832, we quote the following,—"While we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; and saw the holy angels, and they who are sanctified before his throne, worshipping God, and the Lamb, who worship him forever. And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for *we saw him*, even on the right hand of God, and we heard the voice bearing record that he is the only begotten of the Father, —that by him and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (Doctrine and Covenants, sec. xcii, par. 3.) This is the testimony that the Latter-day Saints bear to all the world—viz., that *Jesus lives*, and all those who through faith in him obey the commandments which he has revealed, will receive personally a testimony that he lives, by the inspiration of His Spirit.

Jesus Christ is the only true and lawful King of this earth. No earthly monarch living has received any authority whatever from him, therefore their assumption of power and dominion is unlawful, and will be taken from them. Strictly speaking, the Saints of God owe allegiance to Jesus Christ, and to no other living ruler; but as he has commanded them to obey the laws of the various nations where they dwell, they bow to the authority which the world accords to the governments thereof. The time is close at hand when He, whose right it is to reign, will come and take possession of his kingdom, and all peoples and dominions will serve and obey him.

The great revolution which is to overturn and transfer to Jesus all the kingdoms of this world has already commenced. He has begun the work himself. He has planted the germ of his own kingdom. That work is known to the world as "Mormonism," and from it will grow the most glorious government that the world has ever seen, —powerful, universal, and divine. In the childhood of its earthly life, and the days of its weakness, it has already accomplished wonders; they are but the shadows of coming events. It is not only an embodiment of principles which are effecting a silent revolution in men's hearts, directing them to new modes of thought, and prompting them to new grounds of action, but it is a living, deathless organization, growing up into power and influence with a rapidity that is, to the world, formidable and irrepressible. Every kind of moral and physical weapon that men could fashion has been wielded against it in vain. Forces that naturally speaking would be overwhelming, have been hurled against it, and many times the world has rejoiced over its inevitable destruction, but it has, in every instance, emerged from the fire of persecution uninjured, deprived of nothing but that which it was a benefit to lose. That which exists and grows and flourishes contrary to all natural principles, must be supernatural; and this is the secret, hidden from the wondering world, of the life, progress, and success of, so called, "Mormonism"—Jesus Christ, the Son of the living God, is the founder and conductor of the work.

Not only is this the fact, but every true Latter-day Saint is aware of it. Here is a source of immense strength to the system. All its votaries are strengthened in their adherence to its doctrines, and in their efforts to promote its interests, by the firm and unshaken conviction that Jesus Christ is the prime mover and head of the

organization. Therefore argument, entreaty, bribes, threats, violence, privation, banishment, and death, are all pointless weapons against the faith of the people called "Mormons." Jesus Christ is their king, and they know it. They are building up a kingdom unto him, and they rejoice in the work. He has promised to them victory and reward, therefore they are undaunted and persevering in the face of every obstacle.

If brave and earnest men have devoted themselves to the establishmeut of man-made kingdoms, and have faced death without shrinking in the interests of their leaders, and in view of an earthly reward, how much more earnest, fearless, and faithful, should we be who have pledged ourselves to the kingdom of Jesus Christ, and who expect a reward that shall be beyond all human estimate. And who would not feel inspired that is called to labor in so glorious a cause! A world to be subdued, and brought under the dominion of its lawful King. The wicked who have ruled for ages, making the people mourn, to be hurled from their high places, and humbled in the dust of their own follies. The soul-bound nations to be freed from bondage, and the liberty of the everlasting Gospel to be established. The royal seed of Israel to be hunted up, and prepared for their exalted and legitimate rights. The earth to be cleansed from pollution, society to be regenerated, truth to be made triumphant, and a people to be sanctified for the personal presence and effulgent glory of the King of kings, God's first born, our Elder brother, the Lord Jesus Christ!

Saints, let us remember that we are Christ's. Let us do all things as unto the Lord; having in view the establishment of his kingdom, and our salvation that is involved therein. Elders of Israel, let us remember in all our preachings and administrations, in every ordinance, in every work, that all the virtue and force thereof is through the authority we hold from the Lord Jesus Christ. Then let us do all things in his name, which is a key word of power, making devils to tremble and flee, controlling the very elements of life, and opening the gate to the treasures of heaven. And while we are grateful for his work of atonement, and are looking forward in faith for his promised blessings, let us ever bear in mind the heavenly precept which he enunciated in the days of his mortality, "If ye love me keep my commandments."

C. W. PENROSE.

REMARKS ON THE WORD OF WISDOM.

Recorded in the book of Doctrine and Covenants is a revelation entitled a Word of Wisdom—see page 240, sec. 81. This revelation was given through the prophet, seer, and revelator—Joseph Smith—soon after the organization of the Church of Jesus Christ of Latter-day Saints, and from that time up to the present it has been repeatedly brought before the notice of the Saints. Articles treating on the subject in a very plain and forcible manner have from time to time appeared in the columns of the STAR, and the Priesthood have been diligent in instructing the Saints thereon, whenever they have had the opportunity of doing so; hence they are left without excuse.

Ignorance cannot be urged in palliation for neglecting to observe the same, for the revelation itself, setting aside any teaching or commentation thereon, has been rendered in such plain, simple, and unmistakeable language, that a man who runs may read, and the most simple-minded need not misunderstand. Yet, strange to say, with these facts before them, there are many to be found to-day—and those, too, who profess great reverence for the word of the Lord—living in constant and direct violation thereof, and, in order to screen themselves from blame for disobedience, making various paltry excuses, such as—I cannot do without my glass of ale, pipe of tobacco, pinch of snuff, or cup of tea, as

the case may be ; for, from constant use, I have become so habituated to it that I really cannot get along without it, whatever the Lord may say to the contrary notwithstanding.

Do those parties who arrive at such an erroneous conclusion consider that they are thus deceiving themselves, or permitting Satan to deceive them and cheat them out of those blessings which it is their privilege to obtain and enjoy? and, further, do they not perceive that they thus, as it were, virtually charge God with folly, and by word and action declare—We are wiser than thou ; for has He not emphatically declared that the Word of Wisdom is "adapted to the capacity of the weak, and the weakest of all Saints who are or can be called Saints." It then necessarily follows, that unless we exercise sufficient control over ourselves, so as to bring our desires, appetites, and propensities in complete subjection to the laws of righteousness and the dictates of wisdom, we shall not be counted worthy to be numbered with the people of God. It is, nevertheless, true that we have been brought up in the traditions, usages, and evil practices of old Babylon, which have become deeply rooted and grounded within us, exercising over us the power and influence of a kind of second or artificial nature ; nevertheless, it is possible to overcome even that, and, in point of fact, it must be overcome by all who are striving to gain celestial glory.

Saints, we have everything to cheer and comfort us, and every lawful encouragement and inducement held out to us while engaged in the faithful discharge of our several duties ; then let us press onward to the mark of our high calling in Christ Jesus. The Lord has promised to aid and assist us and to give us strength according to our day—then let us put our trust in Him, and be diligent in keeping His commandments. Knowing full well that His yoke is easy and His burden light, and that He never requires more at the hands of His children than they are well able to perform ; but, of course, it is necessary they should exercise faith and perseverance, or they will never be able to accomplish any great amount of good. We may rest assured that God is too wise to err and too good to be unkind ; still, let none flatter themselves that they can obtain those great and precious blessings, which are promised in connection with obedience to the Word of Wisdom, without fulfilling the conditions, for if we do we shall most assuredly be disappointed, for God is just as well as kind and merciful. As well might we expect to obtain remission of sin without the ordinance of baptism, or the gift of the Holy Ghost without the laying on of hands ; for the blessings promised in connection with obedience to certain laws and requirements are peculiar thereto, and therefore cannot be obtained in any other way or by any other means. Jesus has said—Those seeking to climb into the sheepfold in any other but the appointed way will be counted as thieves and robbers, and be treated accordingly.

Some foolishly think that, as the Word of Wisdom was not given by way of commandment, that the Lord will pass by their neglect in not observing it ; but in this they deceive themselves, for the Lord has declared that those who wait to be commanded in all things are counted unprofitable servants, and if they do not speedily repent will not be able to stand. It is truly said that a hint to the wise is sufficient—he seeth the danger afar off, and prepares to escape it—but the simple passeth heedlessly on and is punished. Now, the Lord being our creator, he fully understands the nature and laws of our being, and knows what is best for us to eat, to drink, and to avoid, and holds the right to dictate to us in matters affecting our temporal as well as spiritual condition ; and it is our duty to manifest humility and obedience to the revelations of His will at all times, whether it relates to our spiritual or temporal affairs, for both are alike unto the Lord.

The Word of Wisdom has been revealed for several reasons—Firstly, showing forth the order and will of God in the temporal salvation of all Saints in the last days ; secondly, He has wisely ordained that the blessings obtained by the obedient thereto shall act as a shield and safeguard against

the wiles and cunning craftiness of the wicked one, who will plot against the happiness and lives of the Saints of God; for, as he perceives his time is getting shorter, and his ultimate triumph over truth less probable, his efforts to overcome the children of God will become more desperate. "Evils do and will exist in the hearts of wicked and conspiring men in the last days," saith the Lord; hence the absolute necessity of the Saints putting on the whole armour of God and the breastplate of righteousness, that they may be fully prepared and proof against the assaults of the enemy of their souls. In the third place, we are told which are the best kinds of food for the nourishment and sustenance of our bodies, and this in order that we may enjoy the blessings of health, strength, and long life, and be instrumental, in the hands of God, in bringing souls unto Christ, and have the opportunity afforded us of working out our own salvation before him. But, if we turn a deaf ear to the voice of wisdom, and give way to our own inclinations and to depraved habits and evil practices, what will be the final result? Let each one pause, reflect, and answer the question for himself.

One will say—If I keep the Word of Wisdom at home I must break it when I am thrown into the company of the world abroad, or endure the mortification of being laughed and sneered at. Now, there is no must in the case, and if they choose to laugh at us for doing what we know to be right, let them do so, they will regret it some day, and our faith will get stronger in keeping the commandments of God by reason of being thus exercised. On the other hand, each time we allow ourselves to be overcome the weaker we feel, and the less able to cope with the next temptation that comes along. It behoves us to consider whether it is better to hearken to man or unto the Lord. The duty of every true Saint is plain before him; therefore, let us each make a strong determination to keep the Word of Wisdom in its entirety, and, not only this, but every one of the revelations of God, as they are made known unto us, for it is written "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

We should not only have the saving of the money in view, to assist in our emancipation from Babylon, which is now expended on articles which can be very well dispensed with, but also that we may become entitled to, and prove ourselves worthy of, the blessings promised, which is beautifully rendered in the following words:—"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them." Amen.

FRANCIS L. GIBBONS.

APOSTATE CHRISTIANITY.

(From the New York Herald.)

"No man can compare the Church of the present day with the Church of the Apostles, with the Church of their immediate successors, with the Church, in fact, of the first two centuries, without feeling convinced that we have grievously wandered from first principles, and that in our attention to the letter of the law, and to the mere forms of worship, we have neglected the spirit of both. During the progress of the last fifteen centuries, Christianity has contrived to acquire a large amount of civil power, to amass wealth, to locate herself in gorgeous cathedrals, to bedeck herself in splendid vestments, and otherwise to impose upon the fancy and imagi-

nation of mankind. She has done more; she has unnecessarily multiplied dogmas, and through the exercise of an assumed authority, to which she has not even the shadow of a claim, she has compelled the assent of the ignorant and the unreasoning. Such a state of things might be admirably suited to the peculiarities of the middle ages, but it is not at all adapted to the progress and enlightenment of the nineteenth century. Our times are different. We live in a reasoning, or, if you will, rationalistic and practical age. Men reason and object where formerly they blindly followed. The torch of truth is now carried fearlessly into the most sacred domains, and many in all lands are deeply convinced that Christianity consists neither in dogmas, nor in civil power, nor in wealth, nor in gorgeous cathedrals, nor in splendid vestments, nor in any other absurdity, whether pompous or paltry, whether sanctioned by prelate or by parson, but in something different from all these—in something simpler, purer, grander, nobler than either, or than all of them combined. Christianity can only retain her dominion over the hearts and consciences of men by reappearing with somewhat of that simple, unadorned, and artless beauty by which she won her first and grandest conquests. Could she so be seen again as she was seen in the days of her humility and sorrow, the world would bow adoringly before her, and men everywhere would yield themselves captive to her will."

The evident universal apostacy from the primitive Christian faith is set forth very plainly in the above remarks of the *New York Herald*. This is one thing that the Latter-day Saints have been pointing out for many years, and we are glad to see that the *New York Herald* is sufficiently cured of spiritual blindness to be able to see the truth of that fact, for proclaiming which we have had to encounter the abuse of the world, including no small portion from the *Herald* itself.

We have not only shown the great falling away which has taken place since the Apostolic age, but we have also demonstrated that the true Church has been again established in all her ancient power, and with "that simple, unadorned, and artless beauty by which she won her first and grandest conquests." The *Herald* pretends to believe that could the Church "be seen again as she was seen in the days of her humiliation and her sorrow, that the world would bow adoringly before her, and men everywhere would yield themselves captive to her will." Did the world ever "bow adoringly" before the true Church of God? Did men everywhere yield themselves captive to the gospel in any age? And why should the *Herald* imagine that they would do so now? Is the world any purer now than in former times! Are men led captive by the truth in the nineteenth century any more than they were in the first?

Truth in the abstract is held up for admiration in theory, but in its pure reality is almost ignored in practical life. Editors will overrun with eloquence in praise of the beauty, power, and glory of truth as a principle, and yet, when it comes before them in actual reality, will prove that they despise it in their hearts. No; men do not worship truth in these latter times; their devotions are offered at the shrine of Mammon; and, instead of being led captive by the love of truth, they are drawn away by the lusts of the flesh, the desire for power, and that love which is "the root of all evil."

Has not the Church of Christ been seen again as she was seen of old—"in her humiliation and in her sorrow?" Let the blood of her prophets, which stains the soil of Illinois, pause for a moment in its calls on heaven for vengeance to answer yes. Let the prison walls, that have confined her faithful ministers, reply; and let the awful scenes of Missouri and Nauvoo, with all their sickening horrors, be unveiled from the coverings of the past to bear their heartrending testimony.

When the Lord restored His Church again in these last days, with all its former glory, with divinely inspired Prophets, Apostles, Elders, and Teachers, with the ancient doctrines, ordinances, gifts, blessings, healings,

and miracles, and bringing the same love, unity, faith, and peace as of old, did the world bow adoringly before it? No; but as it did in the first century, the world hated the Church, and drove her through more humiliation and sorrow than she endured at the first, and we do not forget that the American press performed its part in the miserable and ungodly work.

But there is a day coming when truth will be triumphant, and when all men will "bow adoringly" before the true God, and worship him in his appointed way; but it will be when "the wicked are cut off for ever," and when all them that "love and make a lie," whether editors, priests, or people, will have their part in the place which is prepared for them.

We have good desires even towards our enemies, and when we see the smallest approach to a proper understanding of the truth in our opponents, we are encouraged, and hope for their continued improvement. Therefore, we trust that even the *New York Herald*, doubtful as the case may be, having obtained light enough to see one truth which we have proclaimed, may, in time, be brought to see the Church of Jesus Christ of Latter-day Saints in all its "simple, unadorned, and artless beauty;" as something "purer, grander, nobler than all the sects of modern times combined," and be led to "bow adoringly" before her divine author, the true and living God.

The time will come when many editors, who now are delighted to circulate any evil report, however false it may be, about the people of God, while they refuse to publish any truth in their favor, will be as eager to obtain the favour of the Saints and to serve their interests as they are now to act as the tools of political schemers and ecclesiastical hypocrites. Whether their services will be accepted is another thing; but those who are so bitter and blind on the "Mormon" question will do well to pause and reflect, for they may soon discover that in their folly they have been fighting against God. May the light of eternal truth shine on their minds, that they may see their position before it is too late.

C. W. Penrose.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 31, 1867.

THE KNOWLEDGE OF THE TRUTH.

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It is the privilege of every soul who renders obedience to the Gospel in sincerity, to receive a testimony from God of its truth. Every person who embraces the latter-day work may know for himself that it is the work of God. As "faith cometh by hearing," so knowledge comes through obedience.

Jesus promised in the days of his earthly ministry, that if any man would do the Father's will, he should "know of the doctrine whether it was of God." The same promise has been renewed through the Prophet Joseph Smith in this dispensation. There is another promise which was made by the Saviour, and which has also been renewed in our own day, to which we desire to call attention. It is one that is very often quoted, but very little understood in its full force and beauty. "Ask and ye shall receive, seek and ye shall find, knock

and it shall be opened unto you." Here are two promises which must be taken in connection with each other. If we pray without obeying His commandments to whom we pray, we cannot reasonably expect our prayers to be answered; and if the blessings we desire to receive through our obedience are not worth asking for, it proves that we do not set a proper value upon them, and consequently may not, perchance, be entrusted with them.

It is the privilege of all mankind to have the door of the kingdom of heaven unlocked for them, but they must seek for the kingdom, and when they have found it, knock for admittance; and when they have entered through the door, its rich treasures are to be had for the asking, if its regulations are properly complied with. Wisdom, knowledge, gifts and blessings, heavenly manifestations and prophetic light, every favor bestowed on the faithful in ancient times, may be received in the present day. This is one of the fundamental doctrines of the Church of Jesus Christ of Latter-day Saints. How do facts bear out the theory? Scores of thousands scattered through the principal nations of the earth bear frequent and earnest testimony to the world that they have received these blessings through obedience to the latter-day Gospel, and that they know the work to be of God.

But occasionally we see individuals who were always considered half-hearted in the cause, turning away from the truth, to their own misery and condemnation. Why is this? There are various causes which work apostacy; the violation of sacred covenants being the most general cause of spiritual death. But some are shaken from their hold on the tree of life by the winds of evil report and foul calumny, which proves that, like untimely fruit, they have never ripened in the knowledge of the truth, and that the real sap and virtue of the tree has never impregnated them. Although such cases may not be numerous, yet we consider it our duty to strive for the salvation of all, and if we can be instrumental in saving one soul from the awful misery of the backslider and the apostate, our labors will be well repaid.

We say, then, to all the Saints, never rest satisfied in your souls until you are perfectly satisfied, without the shadow of a doubt, that the Church with which you are connected is in very deed the work of God. We know that most of the Saints have obtained this testimony, and that they greatly rejoice therein; but our remarks are now addressed to those, if there be any in the Church, who have to be encouraged and sustained by the testimony of others; whose hearts feel faint when rumors of evil concerning the Lord's people reach their ears; whose knees tremble at the mad ravings of the false-hearted apostate; whose faith grows weak and strong by turns as circumstances and influences change, and who have not the inward standard to detect the false spirit from the true. To such we say, obtain the promised knowledge for yourselves. Be not satisfied with a borrowed light, but get for yourselves a live coal from the heavenly altar, that your hearts may be warmed from within, and that the light of Christ may have an established place in your own spirits in which to shine forever. "Ask and ye shall receive."

There is no need for any of the Latter-day Saints to wait until they go to Zion to find out the truth of "Mormonism," neither should they postpone their efforts to obtain that knowledge until they arrive there. It is their privilege and their duty to seek for it now, so that when they go up to "the

mountain of the Lord's house in the tops of the mountains," they may be fortified within against every trial, and be able to understand and appreciate the people who dwell there, and the institutions of God's kingdom.

Those who have not received the heavenly witness in their own being, are in continual danger of falling away ; but they who have sought for and obtained the testimony of the Spirit, feel that their feet are planted upon a rock ; and being freed from the pain of doubt and the insecurity of mere belief, are happy and strong in the knowledge of the truth. False reports, such as are now, and have been continually, circulated concerning the servants and people of God, have no power to alarm them. False prophets and false teachers may arise and lead away the unenlightened, but they have the true touchstone within, and know the difference between the genuine coin and the counterfeit. Persecutions and troubles may come of such a nature as to try men's souls, and those who are not established in the truth may fail, and be swept aside ; but the soul that is fortified by the true knowledge of God, and by untarnished faithfulness, feels no weakness in the trying hour, but is rather strengthened by the pressure that was designed for its destruction.

Then let *all* who have taken upon them the name of Saint, seek for the knowledge and the testimony which it is the privilege of every Saint to enjoy, and let those who now rejoice in the possession of those priceless blessings, take such a course that the Holy Spirit may ever continue with them as "an abiding witness." We rejoice to know that there never has been a time since the rise of the Church, when there was more unity and true desire to serve the Lord, than now exists among the Saints, especially in Utah ; and we pray God that the knowledge of the truth may continue to increase in his Church and kingdom, until all shall know him from the least unto the greatest, and the veil shall be rent that they may see him in his glory.

CHRISTIAN FILIBUSTERING.

—o—

Sir,—Must the dark races of men eventually disappear before the white? Is all our sympathy to be monopolized by the negro when nobler races are rapidly perishing? Is "the Society for the Protection of the Aborigines" utterly powerless to effect its noble object? What is our system of colonization, if we cease for an instant to regard our own selfish interests? To us prosperity—to the aborigines ruin ; to our races renewed life and energy —to the aborigines more or less speedy destruction. We cannot even be honest. We must veil our filibustering expeditions under specious pretensions of philanthropy. Having propagagated beyond the means of comfortable subsistence in our own islands, we emigrate to other lands, not for our own benefit, but to Christianize and civilize the heathen! Knowing that the Saxon despises the dark races, which he classes all together under the contemptuous title of "niggers ;" that the races will not mingle, and that if they did, the hybrid race must die out, we inflict upon the unfortunate savage our civilization and our religion, the blessed religion of peace so gloriously exemplified by British men-of-war, cannons, rifles, soldiers, sailors, Bibles, and rum. We send missionaries, preceded, accompanied, or followed by the convict, the rum-dealer, the land-jobber, the soldier. The savages would indeed be simple if they believed the earnest, pious missionary, when he assured them that the most warlike nation of the

Pale-faces really believed in a religion whose principal tenet was peace. How wonderful that these simple-minded Africans, Australians, New Zealanders, American aborigines do not love us, do not believe in our professions of regard for their souls, when we offer them in one hand the Gospel, and in the other a bottle of rum. We have planted thriving Anglo-Saxon colonies in many savage lands, but where are the natives who welcomed as friends and brothers, whom we either tricked out of their lands, or butchered ruthlessly when they presumed to defend their hunting-grounds and the graves of their fathers?

The natives of Van Dieman's Land were all hunted down and shot some time since by their Christian white brethren, who are shocked with some anthropologists for saying that all races cannot come from one pair. Dr. Knox observes — "The Anglo-Saxon has already cleared out Tasmania. It was a cruel, cold-blooded, heartless deed. Australia is too large to attempt the same plan there; but by shooting the natives as freely as we do crows in other countries, the population must become thin and scarce in time." From a temporal point of view, the natives would certainly have been more fortunate had they never heard our Gospel, been killed by our fire-water, shot down by our rifles, or demoralized and debauched by Christian soldiers, sailors, and convicts. Their bones bleach in their native forests. Where the painted savage roved, in harmony with the wild aspect of nature, the white man now cheats his neighbor, sells wooden hams and nutmegs, uses false weights and measures, and sings hymns on Sunday. Simple people in England are persuaded that the savage perishes singing Dr. Watt's hymns—not raving and cursing the Pale-face — and subscribe money to prosper the good work of conversion. A worthy old clergyman once expressed to me in perfect good faith, his joyful conviction that we were rapidly Christianizing and civilizing heathen lands, which really means neither more nor less than that, by the aid of our superior force, we are planting our own race in the devastated homes of the aborigines. Our fatal superiority in civilization is improving the savage off the face of the earth. We say to the doomed aborigines, "Be like us, or disappear." We might as well introduce a boy of ten to all the dissipations of London life and expect him to live. The savage is a child, and the child cannot at a bound attain to the experience and self-control of the man. In spite of our repeated and glaring failures, the Anglo-Saxon professes to think that his form of civilization must supersede all others. When will he be honest enough to confess the fact that he neither Christianizes nor civilizes the heathen, but cuts off whole races of men, hindering them from ever developing their own peculiar phases of civilization? All races were not intended to have one and the same form of civilization, and ours is certainly capable of considerable improvement. Let us at least face the awful fact that the white and dark races are at war, that they are antagonistic, and do not mix; consequently, that if white colonists prevail, it is at the expense of the dark races. If we go on as we are doing, it is possible the Anglo-Saxon—the pre-eminently colonizing race—will be some day left alone with that race which he professes to love so well—the negro. What then will happen? The Saxon cannot work in tropical latitudes. The free negro will not work. So the Saxon will not endure him, even with the aid of all M. Rimmel's perfumes. He will exterminate the negro, and then the whole earth will be Anglo-Saxon. Will it be Christian? The Anglo-Saxon is the chief among filibustering races.

J. M'Grigor Allan, F.A.S.L.

—*Public Opinion.*

The Indian War in America.—This affair has given rise to a discussion between the East and West which promises to become almost as fierce as that which once prevailed between the North and the South. General Sherman, who commands the forces sent out against the Indians, seems to share the feeling of the whites on the border, who are content with nothing less than a general rising of the black flag. He is held in check, however, by Lieut-General Grant, and warmly opposed by the Commissioner of In-

dian Affairs. This Commissioner, Col. Taylor, has just published a pamphlet, in which he states that the present mode of dealing with the Indians is both unjust and hopeless. The Indian population he estimates at 300,000. These are scattered over 1,500,000 square miles. They have 50,000 warriors, and are well armed. General Sherman's troops have killed fifteen or twenty, and lost 150. The causes of the war, in Col. Taylor's opinion, are, the horrible Sand Creek massacre of friendly Cheyennes and Arapahoe women and children in 1864; the establishment by military orders of an overland road through the best and last of the Indian hunting grounds; and the uncalled-for burning of a village, with all the property in it, by order of Major-General Hancock. Col. Taylor believes that a friendly commission can secure peace at a less cost than two days of the war.—*Pall Mall Gazette.*

The government has at length hit upon the brilliant plan of crowding all the Indians into Northwestern Texas. Commissioners are to meet early in August at St. Louis, and arrange the details. Of all the blind schemes that have been proposed, this is the blindest. Apaches, Comanches, Arapahoes, Blackfeet, Crows, Kiowas, Cheyennes, Gros Ventres, and Sioux, are all to be crowded in together—a glorious happy family. Scalps, with the ears and eyes on, will be cheap in the market when this arrangement is effected. Before these unmanageable fellows can be caged, it will cost us a war of fifty years' duration. The Indians are not fools, have some courage and outfight our regular troops. It is estimated that the whole cost of caging them will not exceed the expense of a year's warfare against them. Who has made this wise calculation? We call for the mathematical data upon which it may be based. We cannot take care of the few Northwestern Texas tribes that already inhabit that frontier. Mexico is to-day rolling up a fearful bill of reclamations against us for depredations committed by our Indians. Chihuahua, Nuevo Leon, Cohahuila, and Northern Durango, have been swept clean of pastoral wealth by our Comanche, Apache, and Lipan tribes, who make periodical inroads upon Mexican territory.

One hundred millions of dollars demanded to *corral* the Indians! If we are to expend that amount, why not spend it sensibly, in making the aborigines useful members of society? At present they produce absolutely nothing, and it costs, directly and indirectly, an enormous amount to support them. If they be penned up, as suggested, in the deserts of Northwestern Texas, it will be making a bad matter worse, and our Indian war will be far from finished. The time has come when the remnants of the tribes which inhabit the United States territory must incorporate themselves into the communities of whites, as these settle their lands and build cities around them. All plans which have not this object in view, only occasion a useless expenditure of the public money, and a constant turmoil upon our frontier. This plan will satisfy the philanthropists and the extermination theorists also; for the Indian will soon die out in contact with the white, while the extinction will take place in a sufficiently peaceful manner to please the most flighty poet. Let us adopt the incorporative plan, and we shall soon have an end of our Indian difficulties.—*New York Herald.*

CORRESPONDENCE.

—o—

ENGLAND.

Birmingham, Aug. 12, 1867.

President F. D. Richards:

Dear Brother,—Knowing the great interest you take in the labors of the Elders of this mission, I esteem it a pleasure as well as an agreeable duty to report occasionally the efforts we are making to extend the good work in which we feel ourselves so abundantly blessed.

Without going too far back for items

that may be of interest, I will date from the 1st of last June, at which time my esteemed friend and brother, John W. Young, paid us a short visit. This was previous, as you are aware, to the departure of my worthy predecessor, Elder Francis Platt. The 2nd of June, being the first Sunday in the month, was our fast day. We held, during the day, three meetings. A most happy feeling was with the Saints.

In the evening, according to previous arrangement, we repaired to a place known in this town as "The Bull-ring," in one of the most public parts of Birmingham, where stands the statue of the great English naval hero, Lord Nelson. We here commenced an open-air meeting by singing and prayer, after which one of our brethren began to address a very large audience, which had gathered closely around us; but we soon met with opposition, which caused much excitement among the people. We continued, however, many listening attentively; but, I am sorry to say, we were soon harshly ordered to discontinue our meeting. We accepted the order as official, as it came from one of Her Majesty's police-officers. We abandoned "The Bull-ring," feeling willing to leave the results with God.

I may here mention that just one fortnight from that day, and almost upon that very spot, the Birmingham "riots" of June, 1867, commenced, and, as you are aware, continued for a number of days, resulting in the serious injury of many persons and the destruction of much valuable property. The Riot Act was read, and the fact announced throughout the town by large posters. Stones were thrown in broad day-light at Mr. Dixon, who was at that time mayor of the town. In watching the progress of the riot, and in gazing upon the angry surging sea of human beings who thronged the principal streets leading from the Bull-ring, many reflections passed through my mind.

A spirit of bitter animosity, a desire to shed blood, to waste and destroy, appeared to reign supreme in the hearts of the mob.

One item came under my observation which I shall not soon forget. I looked upon the Bull-ring—how different the scene! Fifteen days before, a few humble elders sought to lift their warning voice, to bear their testimony to the people upon that spot, but they were not permitted. Now, all the streets leading to that place are guarded by the military and police; none withont a pass are permitted to walk across that ground.

Against the palings that enclose the statue of the "hero, Nelson," now lean, glittering in the gas-light, the bayonetted musket and the sabres of the soldiers placed there on duty. The Bull-ring, if not transformed into a military camp ground, at least wears much that appearance. The people since that time have become easily excited, and have, indeed, even recently manifested a desire to repeat their riotous acts.

On the 22nd of July, the Saints of the Ashted and Hockley Branches repaired to a beautiful field about four miles out of town, where, according to the previous arrangements of a committee appointed for the purpose, it had been decided to have a day's recreation. The principal object was, however, to give the Sunday school children of those Branches a treat, which was done by affording them opportunity for various amusements upon the fresh green grass. They heartily enjoyed their liberal supply of milk, buns, and so forth, ordered for the occasion.

A fine tent, 30 feet by 45 feet, had been secured and put up in the field early in the morning, which added much to the comfort of the older people, while they enjoyed the happy glee of the children.

About four o'clock p.m. we were refreshed by an excellent tea, prepared by the committee. The whole day was spent most happily by old and young, in playing foot-ball and cricket, watching the children race for little toy prizes, singing, swinging, and enjoying innocent amusements with that hearty whole-souled feeling which is characteristic of the Saints. I think there were in the field about 120 children, and perhaps twice that number who had not forgotten the days of childhood. I believe that all felt

grateful for, and mutually benefited by, this day's recreation.

On my return in the evening I found Elders Zebulon and Henry C. Jacobs (whom you had sent to this Conference to labor with me) anxiously waiting for me. I was very glad to see these brethren, and I bade them heartily welcome. I was pleased to see them looking and feeling so well. Since their arrival Elder H. J. Moore has also reported himself ready for the labor of the Ministry in Birmingham. I have deemed it wisdom to divide the Conference into two districts. Elders James Stuart and H. C. Jacobs will, for the present, labor in one, while Elders Z. Jacobs and H. J. Moore will labor in the other district. I myself shall endeavour to extend my labors to the whole Conference as much as possible.

We hold open-air meetings in every Branch throughout this Conference, and I can speak in terms of commendation of the ready and willing efforts of the young Elders, as, also, those of the local Priesthood, to warn the inhabitants of this vicinity. They are willing to lift their voices in the streets, in the courts, and in the bye-ways, or wherever they can gain a hearing. One week since I took one of the brethren with me, and went to West Bromwich, where we held meeting on an open space. We secured the loan of a wagon, which answered well for a stand from which to address the people, not far from five hundred of whom were soon gathered around. During the time of singing, a very respectable looking gentleman wished to know if we would permit him to ask some questions after we had concluded. I told him that such things were calculated to excite the people, and sometimes led to disturbances; but he assured me that the questions should be entirely gentlemanly ones, and only such as should pertain to points of doctrine. Upon such conditions I told him that I should not refuse to answer any reasonable question.

I then talked to the audience at some length upon the first principles of the gospel. I could not have desired better attention than was given, and, with the aid of the Holy Spirit, I was enabled to speak with much freedom. The following written question was handed to me—"Are the principles of polygamy, as advocated by Brigham Young, consistent with the laws of nature?"

I read the question to the people, and told them that I would answer it, as I wished them to know that we did not believe, practice, or teach any doctrine of which we were ashamed; neither did we advocate any that we were not both able and willing to defend. We did not, therefore, shrink from investigation.

I then answered the question in part by asking another—Would God, our Heavenly Father, have blessed, conversed, and made covenants of promise with Abraham, Isaac, and Jacob, and called them his friends, while they were in the practice of polygamy, if it *was* contrary to the laws of nature?

Those who truly believed the Bible needed no argument to convince them that polygamy was a Bible doctrine. I told the people that in Utah the Saints believed and practiced it because God had commanded them to do so; and, that there, a good man who marries more than one wife honors them as his wives—owns, blesses, and protects them as such—acknowledges, provides for, and educates their offspring; and, in thus acting, he deems himself more honorable, just, and virtuous than they who follow the example of Christian monogamists, who disgrace so many thousand females, and brand their offspring with the foul stain of illegitimacy. I quoted a portion of Mr. Hepworth Dixon's testimony, and compared the morals of the people in Utah with those of this and other countries. The streets of the towns and cities of Utah do not afford homes for thousands of poor "unfortunates," who drag out a miserably unhappy but, fortunately, short life, by following their horrid trade. Who supports the 80,000 "unfortunates" that throng the streets of London? Who gives them money, the wages of their sin? Why, the married as well as the unmarried man—the husband as well as the bachelor.

Mr. Dixon tells us that in Utah

such things do not exist. Why do they not? Because women there prefer to be made honored wives and mothers, and the men are willing to make them such, if they should *have* to marry two or three of them, to bring it about. Again, in Utah husbands do not visit the grog-shop, and become intoxicated, and go home and abuse the one wife they may unworthily have. What was said upon these points appeared to entirely satisfy both the audience and the asker of the question; at least, there were no more questions proposed upon that doctrine.

A few objections were raised by the same gentleman upon other points, with equally poor success on his part, and, as a last effort, he declared that if I would work him a miracle he would join the "Mormons" at once. I told him, no. I would not show him a miracle to bring him into the Church, for if I did I should have to show him one every week to keep him in. I then referred him to the words of the Lord Jesus—"A wicked and an adulterous generation seeketh after a sign," &c. Also, it is written—"That in the last days Satan shall have power to call fire down from heaven;" and, no doubt, his Satanic majesty will gain many followers by his wondrous display of power in working miracles.

We thanked the people for their kind attention, and dismissed, believing that we left many favourably impressed.

Yesterday (Sunday) we held another large and very similar meeting in the streets of Willenhall. A disturbance was raised, but, by the faith of the brethren, and the manifest power of God, the people were controlled and brought perceptibly under our influence.

And, now, for fear this letter should be too lengthy, and become wearisome, I will close by merely adding that a most excellent feeling prevails throughout this Conference, and that already the good fruits springing from the labor of the young Elders begins to be manifest in the increased diligence of many of the Saints. May God bless and give them much faith and success in hunting out the honest.

I remain, your brother faithfully in the gospel covenant,

MOSES THATCHER.

SUMMARY OF NEWS.

—o—

Juarez has permitted the Prussian Minister in Mexico to take possession of the body of Maximilian.

The business of the Liverpool assizes was commenced on Wednesday, August 14. The calendar is very heavy, and contains no fewer than eighty cases, eight of which are for murder.

The fine ripening weather of the last few days has brought about a general commencement of harvest operations. In order that there may be no scarcity of field labor, the War Office has authorized the employment of troops in harvest work.

A NEW GUN.—The Emperor Napoleon, well known to be a first-rate artillerist, has invented a new field gun. Its power is so great that a single discharge is expected to destroy a battalion. Workmen are busily engaged in manufacturing this weapon. They are locked up day and night, and never allowed to leave the premises, whereof his Majesty himself keeps the key; and the secret is not to be divulged until European complications render prompt action necessary.—*Echoes from the Clubs.*

LIVERPOOL AND ITS TEMPERATURE.—The weather report, as given daily, shows that the temperature in Liverpool is generally higher than in Penzance, and is often as high as Brest, L'Orient, and Rochefort. On Monday, August 12, at 8 o'clock a.m., Liverpool is given at 69; Penzance, 62; Brest, 68; L'Orient, 66; Rochefort, 68. On Tuesday, August 13, Liverpool is given as high as 70, whilst Penzance, the most southerly of English towns, is only 63.

FEMALE LOGIC.—As a young woman was walking along one evening, a man looked at her, and followed her. The young woman said, "Why do you follow me?" He answered, "Because I have fallen in love with you." The woman said, "Why are you in love with me? my sister is much handsomer; she is coming after me; go and make love to her." The man turned back and saw a woman with an ugly face; being greatly displeased, he turned to the first woman and said, "Why did you tell me a falsehood? The woman answered, "Neither did you speak the truth, for if you were really in love with me, why did you leave me to look upon my sister?"

Little Ella is about four years old. One day she committed an act of disobedience, and her mother, in correcting her, spoke in no gentle tone of voice; the child threw her arms around her mother's neck, and exclaimed, "Dear mamma, pray forgive me! If I had known how peevish it would have made you, I wouldn't have done so."

A "SHOPPING" SECRET FOR HUSBANDS.—Archdeacon Paley, in one of his familiar discourses, touching upon the expenses brought upon husbands and fathers, in the way of cambrics and satins, says, "I never let my women (he spoke of Mrs Archdeadon Paley and the Misses Paley) when they shop take credit. I always make them pay ready money, sir; ready money is such a check upon the imagination."

"WE see," said Swift in one of his most sarcastic moods, "what God thinks of riches by the people he gives them to."

DIED:

HALL.—In St. George, Washington county, June 29th, 1867, William Heber, son of Thomas and Ann Hughes Hall, aged 8 years and 5 days. He was killed by a kick from a horse.

POETRY.

—o—

THE LATTER DAYS.

I thank my God that he has call'd me forth,
In this last dispensation when on earth,
The Gospel does in ancient glory shine,
And that he has been pleased to call to me,
That I the Gospel's glorious light may see,
And know the blessings of its gifts divine.

Apostles, Prophets, are to us restored,
And earth is blest with holy Priesthood's power,
Which shall throughout eternity remain:
The darkness of the dreary night gives way,
Behold the dawn proclaims the coming day,
The near approach of the millennial reign.

These are the days the Prophets said should come,
See even now the saints are gath'ring home;
Know ye the prophecies must be fulfilled;
The nations, even now are all ajar,
And soon must know the dire effects of war
While saints, in peace and love, shall Zion build.

—o—

Come let us now obey the Lord's command,
And gather home to Zion's happy land;
By doing so we shall indeed be blest.
There we can build that City seen of old,
With walls of precious stones and streets of gold,
And then forever with our Savior rest.

London, CHARLES WATSON.

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MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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REMARKS

BY PRESIDENT BRIGHAM YOUNG, DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 7, 1867.

(Reported by David W. Evans)

I will take the liberty of suggesting to my brethren who address the congregation, that our sermons should be short, and if they are not filled with life and spirit, let them be shorter; for we have not time at this Conference to let all the Elders who speak preach a long sermon, but we have time to say a few words in bearing testimony, to give a few words of counsel to encourage the Saints, to strengthen the weak, to endeavor to confirm those who are wavering, and so forward the kingdom of God. I have a few words to say to the Bishops and others who are leading men in the house of Israel, including your humble servant now addressing you. There are certain rights and privileges belonging to the Elders in Israel, and there are certain things that it is not their privilege to indulge in. You go through the wards in the city, and then through the wards in the country, and ask the Bishops, "Do you keep the Word of Wisdom?" The reply will be "yes; no, not exactly." "Do you drink tea?" "No." "Coffee?" No." "Do you drink whisky?" "No." "Well, then, why do you not observe the Word of Wisdom?" "Well, this tobacco, I cannot give it up." And in this he sets an example to every man, and to every boy over ten years of age, in his ward, to nibble at and chew tobacco. You go to another ward, and perhaps the Bishop does not chew tobacco, nor drink tea nor coffee; but once in a while he takes a little spirits, and keeps whisky in his house, in which he will occasionally indulge. Go to another ward, and perhaps the Bishop does not drink whisky nor chew tobacco; but he "cannot give up his tea and coffee." And so it goes through the whole Church. Not that every Bishop indulges in one or more of these habits, but most of them do. I recollect being at a trial not long since, where quite a number of Bishops had been called in as witnesses, but I could not learn that there was one who did not drink whisky, and I think that most of them

drank tea and coffee. I think that we have some Bishops in this city who do not chew tobacco, nor drink liquor, nor tea nor coffee to excess.

The Word of Wisdom is one thing, and ignorance, superstition, or bigotry is another. I wish the people to come to an understanding with regard to the Word of Wisdom. For illustration I will refer to a certain brother who was in the Church once, and President of the Elder's Quorum in Nauvoo. While living at that place, there was a great deal of sickness among the people, and he was sometimes called in to lay hands on the sick; but if he had the least doubt about their drinking tea, if he even saw a tea-pot, he would refuse. I recollect he went into a house where a woman was sick, who wanted him to lay hands on her; he saw a tea-pot in the corner containing catnip tea, but without stopping to inquire, he left the house, exclaiming against her and her practices.

Now, there is no harm in a tea-pot, even if it contains tea, if it is let alone; and I can say of a truth that where a person is diseased, say, for instance, with canker, there is no better medicine than green tea, and where it is thus used it should be drank sparingly. Instead of drinking thirteen or fourteen cups every morning, noon, and night, there should not be any used. You may think I am speaking extravagantly, but I remember a tea-drinking match once, in which fourteen cups apiece were drank; so you see it can be done. But to drink half a dozen, or even three or four cups of strong tea is hurtful. It injures and impairs the system, benumbs the faculties of the stomach, and affects the blood, and is deleterious in its nature. If a person is weary, worn out, cast down, fainting, or dying, a brandy sling, a little wine, or a cup of tea is good to revive them. Do not throw these things away, and say they must never be used; they are good to be used with judgment, prudence, and discretion. Ask our Bishops if they drink tea every day, and in most cases they will tell you they do if they can get it. They take it when they do not need it, and when it injures them. I want to say to the Elders in Israel, this is not our privilege. We have a great many privileges, but to indulge in liquor or other things to our own injury, is not one of them. We have the right to live, labor, build our houses, make our farms, raise our cattle and horses, buy our carriages, marry our wives, raise and school our children, and then we have the right to set before them an example worthy of imitation; but we have not the right to throw sin in their path, or to lead them to destruction.

I recollect telling the people here, not long ago, something in regard to the rights of the Elders. Our rights are numerous. If we are so disposed, we have the right to dictate the House of Israel in their daily avocations. We have the right to counsel them to go to the gold mines, if it is wisdom and God requires it; and we have the right to counsel them to stay away from the gold mines, when it is not wisdom to go there. We have the right to ask them to go and buy goods, and to sell those goods without fraud or deception. I am sorry to say we cannot say this of many of our merchants. We have merchants that say they are of us and with us, and that they wish to be Saints; but they are not honest in their dealings, they will trade fraudulently, and they will take all the advantage they possibly can. I said here a year or two ago, that unless such merchants repent, they will go down to hell; I say so to-day. They never can enter the celestial kingdom of our God, unless they refrain from their dishonest course and become Saints indeed.

To the Bishops and the Elders in Israel I wish to say, that we have the right to do right, but not to sin. The right to obtain large families, although obnoxious to the refined Christians, all classes of whom preach against it,—the priest in the pulpit, the judge on the bench, the Senators and Representatives in Congress, as well as the bar-keeper and the drunkard wallowing in his filth—they are all against it except God and the Saints; yet this is a right that the Saints have, and which no others legally possess. Others will presumptiously arrogate to themselves certain rights and privileges; but the result will be their overthrow, their condemnation, and their damnation.

We urge the people continually to be one in their temporal affairs. We do not offer prayers to dead saints—to Peter, Paul, Mary, and others—but we frequently pray the living Saints, in Christ's stead, to be reconciled to God. If we urge the people to this until we get them to be really of one heart and one mind, what will be the result? We shall then possess Zion, it will then be developed in our midst, and we will be as independent as ever the children of Zion can be in our capacity. Will wrath, anger, strife, and selfishness then reign within us? No, they will not. It is our right and privilege to live so that we may attain to this, so that we may sanctify our hearts before the Lord, and sanctify the Lord God in our hearts; but it is not my privilege to drink liquor, neither is it my privilege to eat tobacco. Well, brother Brigham, have you not done it? Yes, for many years; but I ceased its habitual practice. I used it for tooth-ache; now I am free from that pain, and my mouth is never stained with tobacco. It is not my privilege to drink liquor nor strong tea and coffee, although I am naturally a great lover of tea. Brethren and sisters, it is not our privilege to indulge in these things, but it is our right and privilege to set an example worthy of imitation.

When we come to home-made cloth, I must say it would make clothes good enough for me to wear. "Then why do you not wear it, brother Brigham?" Shall I tell you? I have hardly worn a suit of clothes for years that has not been presented to me. If I knew that doing this would be a hindrance to the work of God, I would say to the next friend who wished to present me with a suit of clothes, "I thank you, but I will not wear them; you will please take them back to the store, or take them home and put them in the trunk." I know the thoughts of many are, "I wish they would serve me so." I wish they would; and if they will, I will never say wear home-made again as long as friends will give you that which is imported, and you can lay by the money you save to send the Elders abroad to preach the Gospel, to gather the poor, to help to build the Temple of the Lord, or to finish the canal that we may get the rock here for the Temple.

You men owning saw mills, bring on the lumber to finish the Tabernacle, and you carpenters and joiners, come and help to use it up. We are going to plaster the main body of this building here immediately, take down the scaffold at the west end from the body of the building, while the east end is being put up, and we are going to lay a platform for the organ, and then make a plan for the seats; and we calculate by next October, when the brethren and sisters come together, to have room for all; and if there is not room under the roof, the doors are placed in such a way that the people can stand in the openings and hear just as well as inside. I expect, however, that by the time our building is finished, we shall find that we shall want a little more room. "Mormonism" is growing, spreading abroad, swelling and increasing, and I expect it is likely that our building wlll not be quite large enough; but we have it so arranged, standing on piers, that we can open all the doors and preach to people outside.

Now I want you should recollect—Bishops, Elders of Israel, High Priests, Seventies, the Twelve Apostles, the First Presidency, and all the house of Israel, hearken ye, O my people! keep the word of the Lord, observe the Word of Wisdom, sustain one another, sustain the household of faith, and let our enemies alone. As for those in our midst who love and work iniquity, the Lord will gather them from among us in his own due time; they will grow fewer and fewer, until we will be free from them. The Lord chasteneth his people for their good; but see the sufferings of the wicked! God has always favored the righteous more than the wicked; still we have those among us who are afraid. "Well, this time we are going to see trouble," or "we are going to be afflicted," or "I think the Mormons will have to leave," is their cry. I want to tell you we are not going to leave these mountains unless the Lord says so. The devil may say so until his throat splits, but we shall not do it; and woe to the men or people who drive us into the mountains, and com-

pel us to hide ourselves in the dens and caves of the earth! Woe to the people who do this; they will find something they never learned yet; but they will never do it. I am looking for something entirely different. The wicked will waste away and destroy each other.

We are blamed for praying that sin and wickedness may cease on the earth; but the only way to effect that is, for the perpetration of crime to cease. Will the people turn from evil, refrain from sin and iniquity, and serve the Lord? I would to God they would; but they will not do it. Sin must cease on the earth before iniquity and the workers thereof are unknown; there is no other way. We should not be blamed for praying that righteousness may reign, and that peace may come to the people. Is there war in our religion? No, neither war nor bloodshed. Yet our enemies cry out "bloodshed!" and "oh, what dreadful men these Mormons are, and those Danites! how they slay and kill!" Such is all nonsense in the extreme. The wicked slay the wicked, and they will lay it on the Saints. But I say again, that if the people called Latter-day Saints will live their religion, they will never be driven from their homes in the mountains; but if they do sin to that extent that the Lord God of heaven will let them be driven, woe to them that come after us, for they will find greater desolation than we found when we came. If we will do right we are safe in the hands of God. We wish evil to no man or woman on this earth, but we wish to do good to all. Our Elders have circumscribed this little globe again and again without purse and scrip, offering the Gospel to the nations of the earth. Will they have it? No, they prefer death, carnage, and destruction, and in the end they will receive the reward of the unjust. Let us take a course in which we shall be justified. We wish all people to do right; and if the Latter-day Saints will do so, and will sustain themselves and live within their own means, and never let their wants swell beyond them, all is right, we shall reign, and triumph over sin and iniquity. It is no more than reasonable, right, just, and equitable, for us to ask those who wish to supplant us here, to go to other places and build cities, plant orchards, raise grain, and make themselves comfortable as we have done. They are perfectly welcome to eat, live, rule, and reign over one another; but let us alone to serve our God, build up his kingdom on the earth, and live righteously and godly as we should.

Now, Elders of Israel, if you have the right to chew tobacco, you have a privilege I have not: if you have a right to drink whisky, you have a right that I have not; if you have a right to transgress the Word of Wisdom, you have a right that I have not; if you have the right to buy and sell and get gain, to go here and there, to do this and that, to build up the wicked and the ungodly, or their cities, you have rights that I have not got. I have the right to build up Zion, but I have no right to build up a city in wickedness. It is time to close our morning's meeting.

RITUALISM IN THE EAST.

The fight between high church and low church is raging even in peaceful Boston. Church societies are rent in twain by the contending factions, and those who should illustrate "how pleasant 'tis to see brethren in unity," are quarrelling like cats and dogs about the form of worshipping their Maker. Ritualism has not made great progress here thus far, the good Bishop Eastburn holding a restraining hand upon its ardent advocates. But some changes have been made, and more are contemplated. At the church of the Messiah (formerly Bishop Randall's), the new Rector, Rev. Pelham Williams, is working vigorously for reform. He has banished the old choir

and replaced them with boys, and has induced the society to mortgage his chapel in order to obtain funds wherewith to build an altar of stone. The Bishop of Maine has given a powerful impetus to ritualism in that State. At St. Luke's church in Portland, a young rector has striven arduously for the establishment of the confessional, and, like Mr. Williams, has replaced the choir with boys, who occupy the chancel with their musical exercises. A lady who has recently attended St. Alban's church, in New York, which may be taken as a representative of the most "advanced (ritualistic) thought," gives a startling account of the proceedings there. The rector is Mr. Morrill, a native of Saco, Maine, and a man of great obesity. He is now undergoing medical treatment for the purpose of reducing his flesh. In administering the sacrament to his flock, he does not allow any one to touch the bread and wine, but holding them as he walks elevated above his head, makes a dab with bread and cup at each individual mouth, as the Romish priests put wafers on the tongues of their communicants. When the sacramental ceremony is finished, he drinks every attainable drop of the consecrated wine, and then, rinsing the cup with unconsecrated wine, drinks that, in order that not even the vapor of the first shall be lost.—*Springfield Republican.*

MARRIAGE AND DIVORCE.

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In the history of the world nothing is more apparent than the uniform relation between public morals—civic virtue—and the degree in which female chastity is esteemed, and the marriage relation held sacred, by any community of people. In the expression "brave men and chaste women," there is more than meets the eye. One is the counterpart, outgrowth, and necessity of the other, and taken together they constitute the first element and necessity of a good and great people.

Prominent among the social phenomena which accompanied and celebrated the decline and fall of the Roman Empire, was the fatal facility of divorce, and the consequent indifference and aversion to marriage, ending in an indiscriminate and unhallowed intercourse between the sexes. In the early history of this splendid people divorce was unknown and polygamy absolutely prohibited. But with the growth of wealth and luxury, the deterioration of the race by the absorption of Asiatic blood and manners, came a gradual relaxation of the once controlling religious sentiment and feeling,—a steady decline of the old republican morality—a quiet yielding of the old laws and customs under the influence and training of which Rome had become the mistress and law-giver of the world, and the names of her people a synonym for power and honor. The Tiber became polluted by the impure waters of the Syrian Orontes. The taint of Asiatic luxury and depravity had been transplanted from the grove of Daphne, the stews of Antioch and Canopus, the sewer of the vicious Alexandria, to imperial Rome. De Quincy, in discoursing of this period, says,—

"Probably in the time of Nero not one man in six was of pure Roman descent. And the consequences were suitable. Scarcely a family has come down to our knowledge that could not in one generation enumerate a long catalogue of divorces in its own contracted circle. Every man had married a series of wives, every woman a series of husbands. Even in the palace of Augustus, who wished to be viewed as an *exemplar* or ideal-model of domestic purity, every principal member of his family was tainted in that way; himself in a manner and degree infamous even at that time. For the first four hundred years of Rome, not one divorce had been granted or asked, although the statute which allowed of this indulgence had always been in force. But in the age succeeding to the civil wars, men and

women 'married,' says one author, 'with a view to divorce, and divorced in order to marry.' Many of these changes happened within the year, especially if the lady had a large fortune, which always went with her, and procured her choice of transient husbands. And 'can one imagine,' asks the same writer, 'that the fair one who changed her husband every quarter strictly kept her matrimonial faith all the three months?' Thus the very fountain of all the 'household charities' and household virtues was polluted. And after that we need little wonder at the assassinations, poisonings, and forging of wills which then laid waste the domestic life of the Romans."

Every careful observer of American society must see that, with more or less rapidity, we are drifting into the condition of the Roman people, as portrayed in the above extracts. The wholesome and comfortable doctrine of our ancestors—and, for that matter, of all Christendom—that marriage was a necessary and holy relation founded in Nature and prescribed by God, adopted by religion and law, for the maintenance and welfare of society, is fast giving place to the "new jurisprudence" of the dissolute Romans, "that marriage, like all other partnerships, might be dissolved by the abdication of one of the associates."

Our law writers and administrators have been so accustomed to speak of this *relation* as only a civil contract, that insensibly the public conscience and judgment have come to consider it in that light and to treat it accordingly. Marriage being founded in consent of the parties, may be said to arise out of contract, but when consummated or executed, it is no longer a contract but a legal relation, beyond the control of the parties to it as much as that of the parent and child. This relation imparts a *status* or condition to the parties, which it is in the interest of society to maintain and preserve. On the sanctity and stability of this relation depend the existence and integrity of the family, the corner stone of a well regulated and virtuous community, and also the chastity of woman, without which no people were ever good or great.

Blinded by this sophism, that marriage is only a contract, overlooking the public good and seeking to provide for the necessities, supposed or real, of the individual, our legislatures have gone on multiplying the causes of divorce, and facilitating the means of obtaining a separation until, practically, it has come to this—the continuance of a marriage depends upon the continuing consent of the parties to the relation. These causes are principally adultery, cruelty, desertion, indignities to the mind or body, failure to support on the part of the husband, and, in some States, *to the discretion of the judge.*

But comprehensive as this catalogue of causes of divorce may be, the way in which the law is administered makes it more comprehensive still. Generally a suit for divorce is *ex parte.* The defendant either has no actual knowledge of the proceeding, or connives at it as a means of legitimating a fraudulent separation, already tacitly or expressly arranged between the parties, with a view on the part of one or both to a new partnership of "profit or pleasure," miscalled a marriage. In this way desertion in the marriage is established whenever the parties desire it. The fact is, that in *ex parte* suits more than one-half of the alleged causes of divorce are untrue in point of fact, or made up by the deliberate conduct of the parties, with a view of procuring a legal sanction to a voluntary separation.

This evil is every way enhanced and aggravated by the swarms of needy and unscrupulous lawyers in the country. The fees they make of this commerce in broken marriages and ruined households, induce them to labor for legislation favoring divorce, and to be continually on the alert to pick up a case of "matrimonial difficulty," and nurse it until it can be introduced at court. Waiving the question of for what causes divorces ought to be granted—and we would not for a moment be understood to imply that there are not frequently such causes—there can be no doubt but that some efficient means ought to be adopted to prevent their being obtained fraudulently or without the knowledge of the defendant. To this end, the State might be

made a defendant in all cases, and it might be made the duty of its attorney to make a proper defence to the suit when necessary.

But manners and opinion have much to do with this matter. The loose law, and its looser administration, are but the natural outgrowth of a lax public sentiment. Years of prosperity and corruption are telling upon us as upon the Romans of Nero's time. From Paris comes to us that taint of social depravity and indifference to the purity of woman and the integrity of the family that Rome received from Asia. With French fashions in cookery and dress, we import largely of French manners and morals, particularly in all that pertains to social life. If a war with France would have the effect to cut off this commerce, and cure us of this unwholesome tendency, it might prove a public blessing.

In our large cities, as in Paris, the men, and particularly the rich and the professions, avoid marriage. In proportion as this practice prevails, concubinage and prostitution are directly encouraged and fostered. Hotel life is substituted for the private home and hearth. A divorce works no loss of *caste* to either party, and if it should, in a particular case, a removal to a new locality is a sufficient remedy. No penalty is imposed upon the guilty party, and a new marriage is open to both alike. The facility for obtaining divorces, and the leniency with which such affairs are regarded by society, is a prime cause of improvident and improper marriages, and thus the disease makes the food it feeds upon. As in any other business partnership, the parties know that by hook or crook they can be relieved from it whenever it becomes irksome or distasteful, or in the way of some new passion, fancy, or interest. It is more than time that society were awakened to the threatened importance of the subject. The precedents we have cited are not to be despised, and the ultimate consequences they presage are certain at no remote day to be upon us.—*Round Table.*

BELIEF IN THE BIBLE.

A belief in the Bible as being the word of God is one characteristic of the age and nation in which we live, but whether this belief consists in reading the Bible as a pleasant history of the past merely, or as a book containing doctrines and commandments, an observance of which is of the most infinite importance to mankind, must be left for men to judge from the actions of its professed followers.

In conversing with men of a religious character, the Latter-day Saint is often greatly surprised at the lack of faith which they exhibit in the words of the Scriptures, and the implicit confidence reposed in the comments of uninspired men. Should any doctrine of the Bible chance to be discussed, the modern Christian must consult his favorite commentator, and see what Dr. so and so says about the subject, thus tacitly admitting that it is the word of Dr. so and so that is believed, and not the word of God. The Latter-day Saint, being a simple-minded man, unused to sophistry or spiritualising, considers that God is the best interpreter of his own words, for has He not said that "no prophecy phecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (2nd Peter, 1 c., v. 20, 21.) And that no man knoweth the things of man but by the spirit of man; neither knoweth any man the things of God but by the spirit of God? Then the Drs. are not infallible guides after all? No, indeed, for "the wisdom of man is foolishness in the sight of God."

How, then, shall those who desire to become true believers obtain a guide that is infallible, or that will, at least, place them in possession of an amount of light and intelligence sufficient to guide them in the path of eternal salvation? We can only reason from what we know, and in the face of facts and the experience of the past, new and fanciful theories fall powerless to the ground. In ancient

times, when the Lord promised any particular blessings, He gave laws to be observed, to enable men to obtain them; when these laws were ignored the blessings were withheld, and when they were faithfully observed the blessings were as faithfully bestowed. The laws to be obeyed before a man is entitled to the infallible guide (the Holy Ghost) have for ages been completely ignored. The consequence is, that instead of the Bible being a standard round which all men could rally and be united in one common brotherhood, it has been a rock on which they have split. and in a great many instances been at swords' points with each other.

We read in Acts xviii., 24, 26, that "a certain Jew, named Apollos, born in Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord, and, being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue; whom, when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." It appears from this that Apollos spoke and taught that portion of the Gospel which he knew, and that he knew only so far as the baptism of John. That there was much more needed is evident from Aquila and Priscilla taking him to themselves, and "expounding the way of God more perfectly." What this more perfect part was may be inferred from Acts xix., verses 1 to 6—"And it came to pass that while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus, and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what, then, were ye baptized? And they said, unto John's baptism. Then, said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him—that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Ghost came upon them, and they spake with tongues and prophesied." It was through the channel or way appointed—viz., the laying on of hands—that they received the infallible guide—the Holy Ghost—which alone has the power to lead men into all truth. But who among Bible believers practice this way, attending, in its legitimate and proper mode, to the ordinance by which the Holy Ghost is to be obtained? I know of but one body, and that is the Church of Jesus Christ of Latter-day Saints.

It is often said that modern Christianity is a picture of the ancient Church. If so, then, it has become so dimmed by age as to have lost almost every feature of its original; and the unbiassed mind must acknowledge that if we judge by men's actions there are very few Bible believers on the face of this little globe of ours.

JOSEPH WALKER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 7, 1867.

BE WISE IN ALL THINGS.

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WE direct the special attention of our readers to the Remarks of President Young, published in this week's No. of the STAR, upon the subject of the

Word of Wisdom, which is presented in such a clear and forcible manner that all who desire to do so may understand it.

Although the Word of Wisdom was not given by commandment nor constraint, yet it was given by revelation, and shows forth what is the will of the Lord concerning certain things which are commonly used by the world. Wine, strong drinks, tobacco, and hot drinks, are principally spoken of, and all Saints are advised by the Lord not to use them. Some one may ask "Why? What difference can it make to the Lord if I use these things, providing I use them in moderation?" The reason is because the Lord says they "are not good for man;" and his object in making this known to the Saints is for their personal good, and for the benefit of their posterity. It makes no difference to the Lord, as far as he is individually concerned, whether the people hearken to his word or not, except so far as he is glorified in the purity, holiness, and perfection of his children. All his laws and all his counsels are for *their* benefit, and are given in view of their happiness and exaltation.

He who has formed man, and through whose wisdom all things which the earth produces are brought forth, must know best what he has "ordained for the constitution, nature, and use" of his creatures. He must be better acquainted than we are with that which will nourish and build up, and what will break down and destroy, those tabernacles which are so "fearfully and wonderfully made." Shall not He who is the author of life, understand what will perpetuate life, and what will shorten it? And when He reveals the proper use of certain things which he has created, and warns us against the abuse of them, are we not exceedingly unwise to persist in the habitual use of those things in a way for which they are not designed, and which is calculated to injure rather than benefit us?

The Saints have to become a people separate from the world, not only in principle, but also in practice. The Lord designs to reveal to them things kept hidden from the foundation of the world, and as his ways are not as man's ways, there are many things to be made known which will come directly in contact with many customs, habits, and traditions which they have derived from the world. He has promised that all those who keep this Word of Wisdom, "failing not to be faithful in all things," shall find not only health of body, but "wisdom and great treasures of knowledge, even hidden treasures;" but if they do not value his advice, but treat lightly what he has revealed for their good, it is not reasonable to believe that he will make their souls the repositories of his precious and hidden treasures.

We are aware that it is a great denial for many persons who have been for years in the habit of using the prohibited articles, to lay them aside and entirely dispense with them; but for their encouragement we point them to the example of President Brigham Young, who, though now sixty-six years of age, has conquered the long-continued habits of many years, and is taking a course to prolong his life, and preserve his present extraordinary vigor and brightness of intellect. He is a pattern for us all, and what he has been able to do, should stimulate and encourage all those who wish to overcome the false appetites and unwise habits of their youth. We are much gratified to learn that the Elders who have come from Zion, especially our young brethren who have been raised in the Church, are also setting a good example in

these matters, and we feel assured that they will experience the benefits which the Lord has promised as the result of such a course.

This subject has been brought forcibly before the attention of the Saints several times, and much enthusiasm has prevailed in its favor, resulting afterwards, as a natural consequence, in a corresponding depression. We do not desire to raise any particular excitement about the matter, nor to press it irksomely upon any person, but to direct attention towards it, that the Saints may take a rational and consistent view of the subject, upon which to base a stable and enlightened practice. We do not wish them to be "foolishly wise," making sudden determinations to throw away the tobacco-box, smash the china tea-pot, and double up the pewter one to sell for old metal; nor to turn the cold shoulder to some weak brother or sister who has not yet made up his or her mind to try and overcome; nor to make a great boast of what they have been able to do, desiring to force every body to follow their example. Such a course generally results in a return to the old idols, to be worshipped with a greater devotion than before. Let those who have not calmly and thoroughly considered the Word of Wisdom, so as to obtain a comprehensive view of its nature and objects, do so now; and if they are not able at one leap to reach such a high platform of practical and self-denying improvement, let them advance step by step, having the attainment of the object steadily in view, until they are able to throw aside every weight that besets them, and come up to the glorious position of those who have "overcome all things." Let every person study his or her own case, and act accordingly, using wisdom in all things; dispensing with evil habits, that long custom has made second nature, prudently, yet with firmness, looking unto the Lord for help and direction.

The young men and women, and the children of the Saints, have not so much to overcome as the more aged, and it is consequently easier for them to practise the counsels of the Lord contained in the Word of Wisdom. It is their duty to do so, and it should be the aim of all parents to bring up their children in a better and healthier mode of life than they were raised in themselves, that when the little ones grow up to maturity, it may be natural and easy for them to live by "every word that proceedeth from the mouth of God."

There may be times and circumstances when a cup of tea, or other stimulant of a similar character, would be productive of benefit to the system prostrated by sickness or excessive exertion—in such cases wisdom would say let it be used "with judgment and skill;" but the habitual use of stimulants of any kind renders the system, to a great extent, insusceptible to those medicinal properties which would otherwise be imparted. The Saints are not called upon to make a teetotal pledge, nor a binding covenant never to touch, taste, nor handle the things in question; but they are advised to entirely cease from the habitual use of them, for by so doing they will be healthier in their bodies, clearer in their minds, and will enjoy more of the heavenly influences of the Spirit of truth.

We trust, then, that they will give this subject their serious consideration, that they will adopt it in their daily life, from a conviction of its wisdom and beneficial effects, and that in their practice of these wholesome and life-giving precepts, they will not complain of sacrifices made to please God, but rejoice in taking a course which will be of personal and lasting benefit to them, and their generations after them forever.

NEWS FROM SANPETE, U. T.

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[We publish the following letter, from Elder Orson Hyde to the editor of the *Deseret News*, as a sufficient refutation to the false and foolish report that has been "going the rounds" of the papers for some time past, representing that Elder Hyde and other leading Elders were creating a division in the Church; not that we are under the impression that the Saints place credence in any such rumours, but we wish those who are not familiar with the mendacity of the press upon the "Mormon" question to see, by this letter, what value is to be attached to newspaper reports on "Mormonism."]

Springtown, June 30, 1867.

Editor *Deseret News*—

Through the blessing of God, we enjoy, in Sanpete, pretty general good health. We are not much troubled by Indians just at present. We are about as well organised for protection and defence as we well can be, in my judgment, yet it requires constant labor to keep the organization in working order, and if there is a day's lull or slackness on our part the Indians seem to know it. The more diligent and faithful we are, the more danger there is of settlements in other valleys, who may not be so much on their guard, being visited by the redskins.

Our crops, though late, look very well. We are not troubled with insects of any kind. It is very dry, warm weather, yet we have plenty of water from the mountains.

We are getting out considerable tan-bark, with a view of making our own leather, also some timber, but we go to the cañon in pretty strong force. We have a saw mill on the eve of running. We have work sufficient for double the number of inhabitants.

You will recollect that early last spring a man and his wife, with the daughter of a neighbor, while going from Richfield to Glenwood, were killed by Indians when near the latter place. Sometime after this sad occurrence the mother of the young girl that was killed had a dream, or night vision, in which the girl appeared to her mother accompanied by the woman. The girl said to her mother—Do not mourn or feel bad for me, for I would not come back to the earth if I could. The mother of the girl then asked the woman where her husband was that was killed at the same time? She answered—We have not seen him since our spirits left their bodies. The husband was cut off from the Church for misconduct a short time before. They said to the mother that Louis Lund was going to be sent on a mission soon, and he would take care of them. A few days after this dream Louis Lund, of Fountain Green, was shot by the Indians. This dream was not told me by the person who had it, but I have given it as I heard it from her neighbors, and presume it is substantially correct.

I mourn very much that any person of experience and standing in this Church should fall out by the way, or advocate principles subversive of the great doctrines of redemption and salvation, and take refuge under the flimsy shadows of falsehood and self-will. "A burnt child dreads the fire." It is now almost twenty years since the Church was led into these valleys by the man chosen of God, and here we have lived and here we have prospered under the dictation of the man chosen of God for this very purpose, and who among us that has not murmured in his heart, is ensnared by doubts, or entangled by the wild vagaries of ambitious aspirants? The timbers of the old ship Zion are still sound and good, and, though destined to sail in troubled waters, our skilful pilot will guide her safely towards the desired port. My last thirty-five or thirty-six years' experience in this Church proves to me that the faithful, prayerful, and diligent man or woman can hardly be induced to forsake Zion's ship. I have not been without my trials, yet I have no disposition to esteem lightly the gifts of Heaven; but with all my heart I feel to bless the present leaders of Zion. Long may they live to gather laurels from the fields of integrity and

truth, and, by the grace of God, I will keep as nigh them as I can.

Our mail comes regularly twice a week; "Wash" makes good time, Indians or no Indians. He is worthy of a pension from the department. Leonard I. Smith is doing first-rate; he sends in good time, and fails not. Our papers are a treat to us.

I believe our telegraph poles are all up and ready for the wire, so "no more at present."

God bless you. Amen.

ORSON HYDE.

P.S.—I omitted to say that Gen. Pace is very active and persevering in the settlements, and better military instructions could not be given than are given by him.

O. H.

CORRESPONDENCE.

—o—

ENGLAND.

London, Aug. 16, 1867.

Elder C. W. Penrose:

Dear Brother,—You will probably remember my visiting you at Florence-street, a short time previous to your leaving the London Conference, specially, for counsel respecting my emigrating to Canada with my children. Having received such generous offers from my father and mother and brothers, I had a great desire to go, not having seen them for 15 years, and thinking I should be so much nearer the gathering place of the people of God, and with the financial advantages offered, and becoming somewhat acclimatised, should be in a much better position to gather up with the emigration of 1868. I therefore placed the matter before you in the best light, to get from you the counsel I had already prepared in my own mind, but having previously proved the counsels of the servants of God—although in opposition to my own feelings—to be of the greatest blessing, I did not venture, after the kind and brotherly hints, not commands, which you gave me. I now realise that the course I have taken has saved me an infinite amount of vexation, disappointment, and sorrow.

I have lately had a deputed visitor, from my friends in Canada, who seemed to have been specially instructed to probe the depth of my "Mormonism." He introduced the subject with the usual patronising grin, as though he thought "Mormons" were ashamed of their religion. When the subject was once opened, it was useless for me to think of keeping pace with my, doubtless, well-intentioned counsellor, for he steamed away with a volubility that quite eclipsed all attempts I had previously heard at "tongueing the Mormons," and, for two hours, precluding all chance of my getting a word in. Of course, the arguments consisted of the usual froth of penny-a-liners (who are eternally writing all round "Mormonism," but can never approach it), and the laughing-gas of conceited bigotry. If I had believed a tithe of what our friend had heard in the cars and on steam-boats, I should have concluded that by this time all the "Mormons" in Utah had been gobbled up, and nothing left as evidence of their existence except the distended stomachs of the Yankee braves. But, as our friend's tongue did not possess the faculty of perpetual motion, I did at last get an opportunity of giving my views of "Mormonism," which seemed to produce a spasmodic effect upon its opponent, but there was a dogged determination to repel all reason coming from a "Mormon," so characteristic of all its opponents. I left him at the top of St. James's-street a little after mignight with a testimony that I feel will be given as the clearest evidence of my fanaticism, and the hopelessness of its removal by the mean appliances of vituperation and abuse. We parted with a nervous shake of the hand, as cold as the fin of the talking fish.

But I learned this—had I disregarded your counsel and gone to Canada, all hope of seeing my children in Utah would have been in vain, as it had already been determined otherwise. I can imagine myself in Utah, anxious for the recovery of my children, who would be scattered with my bro-

thers and sisters in Texas, Illinois, and Canada, and their young minds being constantly filled with the floating lies about these dreadful "Mormons."

I feel like one who has been snatched from the edge of a precipice, and I thank God that I have once more obeyed counsel, and have realised the blessing you gave me in every way. The blessing of the servants of God is of more value than gold.

Dear brother, is it not strange that since I have joined the Church of Jesus Christ of Latter-day Saints there has sprung up amongst my friends the deepest anxiety for my spiritual welfare, and the universal cry is—Oh, that he had joined any other people than those wicked and unchristian "Mormons;" had he become a good Catholic, even, we would have been spared this sorrow and disgrace. Now, sir, this is the more strange, since it has been well known to these same folks for years, that I had totally rejected the Bible, as of divine inspiration, that I had placed Jesus of Nazareth, with a host of other good intentioned men, who had died for their folly; that I believed God was a creation of, and as varied as, the imaginations of individuals, and, to my mind, was synonymous with mist; that "science" was "the providence of life, and prayer an evidence of the weakness of mind, and void as chaos; and the development of human reason the highest attainment possible to man. They knew this to be the condition of my mind, and professed to believe me honest in my inquiry after truth, and yet they never, by a single sentence, indicated the path I should take to find that peace which my soul yearned for.

Yes, I had been sceptical ever since, as a child, I could compare theoretical preaching with the practice of a drunken parson and oppressor of the poor, and many times have I said—"Get thee behind me, Satan," as thoughts have arisen in my mind questioning the purity of him who wore that gown. But no sooner have I discovered the fountain that has assauged the thirst of a former life than a dozen hands and voices are raised, crying "Poison, touch it not."

Do not think me wanting in filial gratitude. No son ever had a more honorable father and mother, the embodiment of kindness and charity, whose every word was a balm of comfort and consolation to all who heard it. My brothers, too, wish me well, although they have struck at me so freely with the same impotent weapons that have been wielded by an apostate priestcraft for the last 37 years. They seek to convince me of my error by calling the best and most virtuous and wise men on earth "brutes," "beasts," &c. My sisters have not yet been informed of my "Mormonism," because of the disgrace it would bring on their spouses. But I know now what is meant by "the natural man receiveth not of the things of the spirit of God," &c.; hence our charity.

They know nothing of the cost to me of the testimony of Jesus which I this day have. It would be in vain for me to attempt to describe the mental revolutions through which I passed in endeavouring to prove "Mormonism" true, or "Mormons" what I thought they were, designing hypocrites. Could I tell of the wreck of all preconceived religious ideas and free-thought hypotheses, of the sleepless nights, the perspiring and speechless efforts at prayer, the tears wrung from my scalding eyes, in this passage from dark into light—the transition from "death into life." ("Except a man be born again he cannot see the Kingdom of Heaven.") Could I tell of this new birth, of the joy unspeakable, which has flowed like a silent flood upon my mind, ravishing my whole soul with ecstatic love and gratitude to God, that He has heard my cry, and made me a participator in that light which has come into the world through the medium of the prophet Joseph Smith. Could I tell of these things, my friends would cease to mock me with their offers of the dried straw of temporal success for the peerless Koo-i-noor of eternal truth.

My testimony is that God's dealings with man are the same to-day as those recorded in the Old and New Testament; that the ancient Gospel and the holy Priesthood are restored; that Brigham Young is the greatest amongst men—an inspired Prophet of the

Lord, and leader of the kingdom which will never more be thrown down, and, above all, that every honest man and woman can know these things for themselves by pursuing the course indicated by the humble Elders of Israel.

We have been greatly blessed under the kind and fatherly counsels of bro. Roberts. We are feeling well in the Wandsworth Branch; and if the Saints knew I was writing, the one voice would be—Give my love to brother Penrose. We are determined to declare the truth in that district, that we may not have to reproach ourselves when the indignation of heaven is poured out upon this nation.

Praying God to bless you, and all pertaining to you and yours, with President Richards, and all faithful co-workers, I am, your humble brother in the Gospel,

GEORGE CRANE.

Merthyr, Aug. 13, 1867.

President F. D. Richards:

Dear Brother,—I consider it my duty to acquaint you with the work of the Lord in this part of the Mission, as I have not given you a general report of matters and things since you received the Presidency of the Mission.

In the first place, I am happy to say that we are united in carrying out any plans or measures that may be suggested for the advancement of the cause of truth and the up-building of the Kingdom of God upon the earth. Both Missionaries and the local Priesthood feel first-rate—never better—being full of faith and good works, with but very exceptions.

I have travelled for the last two months from Conference to Conference, and held a Conference meeting in each of them, and had excellent times in them all; had great pleasure in preaching and in teaching the Saints, dwelling more especially upon the Kingdom of God being temporal as well as spiritual; that it takes temporal labour and temporal means to build it up, and that it is a dispensation of a temporal gathering, even to go out of Babylon to Zion, as deliverance is promised in Zion and Jerusalem from the plagues and the judgments of the last days.

The Saints in this district are mostly of the working class, and poor, consequently not able to comply with the call of the Lord to come out of Babylon; but the Lord does not tempt man by requiring him to do that which he is not able, but always provides a way by which man may fulfil his requirements; giving us counsel, instruction, and wisdom, by complying with which the Saints will be able to emancipate themselves from the bondage and oppression of Babylon; even by abstaining from forbidden drinks and other Gentile habits, which shorten man's precious days upon the earth. By so doing, the Saints, on an average, at least, could save sixpence per week; this, in eight years, would amount to near ten guineas, which, according to the present cost of going to meet the assistance which comes from the Valleys, would be enough to emigrate every soul that practiced it. Yet we have good and faithful Elders, that have been in the Church since the work began in Wales, but I am glad to say that they do not now neglect the Individual Emigration Fund; it increases more than I ever saw it before; some put in £20, £30, and £40 at a time; neither do they neglect other funds, such as Poor and Mission funds and Tithing. The people are very good, yet there is room to improve, which, I hope, they will do, as they have come, most of them, to the knowledge that whatever a man will sow, whether temporal or spiritual things, that he will also reap.

I am glad to say that all the missionaries observe the Word of Wisdom to a great degree. Tobacco and strong drinks are not known among us; some abstain from tea and coffee also, and many of the Saints follow in the same path.

We are diligent in preaching out of doors throughout the district, and all those that are engaged in it feel first-rate. The Lord blesses them abundantly with the spirit of their office, and the people pay better attention than they have done for many years. When I was here before, previous to my emigrating, we used to be stoned and mobbed from one town to another,

but a great many confess now that if there is a true religion the Saints have it, if the Scriptures are true.

The young brethren in the Priesthood find that the Compendium is a little book of great value, and one that affords great assistance in expounding the principles of our holy religion, and, indeed, is a good pocket companion to the oldest of us.

We are baptizing a few from time to time—five were baptized in one branch this week, and many believe the principles. Even some divines, who used to preach and publish against the Saints, now confess that they feel more sorry for it than for anything they had ever done in all their lives.

Though the Lord reveals the truth to men, yet if one will rise from the dead they will not believe. A singular case in point transpired in the Principality a little while ago. A young man, who was convinced of the truth of the doctrines of the Church of Jesus Christ of Latter-day Saints, but who was paying a constant hearing to the Baptists, as his parents were connected with that body, could not conclude which to join—the Baptists or the Saints. After he came from meeting one Sunday night, on going to his bed, he prayed the Lord to show him which he was to join. Immediately, to his great astonishment, there appeared a glorious personage by his bedside, with a flaming sword in his right hand, who said to him—"Woe be unto you if you do not unite with the Church of Jesus Christ of Latter-day Saints." This was repeated. Being frightened somewhat, he cried out, and his parents, hearing him from the other room, went to inquire what was the matter. He told them he thought that they could hear the voice as well as he did, yet they did not. His mother and he believe the Gospel; he is very kind to me and to others when we call upon him, and he has a determination to gather with the Saints, but the glory and the god of this world prohibit them at present from obeying the Gospel.

The financial affairs of the district are very satisfactory to me, as we have no bad debts worth mentioning, and what is due to the Liverpool office for books we expect to clear off by the latter end of this quarter, as almost all the Conferences are aiming to that end. As for the other few things we had to square up, they are very nearly straight, and we expect that our district will be thoroughly free in a very short time, as we have got the strong to help the weak, which creates a good feeling in those that do it as well as in those that receive it.

Several families have emigrated to the States this summer, and a few went through to Utah.

The travelling Elders that lately arrived have commenced in their new fields of labour; I am highly pleased with them. Elder Nephi Pratt is to labor in Glamorgan Conference, more particularly in the English portion of it—Cardiff and the neighborhood; Elder John S. Lewis is visiting his friends and relations at present, afterwards he will travel in those places where his services will be most needed, as wisdom and circumstances will direct.

In conclusion, I pray the Lord to bless and sustain you in your high and responsible calling.—I remain, your Brother in the Gospel,

JOHN PARRY.

Professor Whitney has ascended Mount Hood, California, and finds it to be 12.400 feet.

The cholera has appeared in the western cities of America in a very malignant form, only one in ten of those attacked recovering anywhere. It seems to have originated simultaneously in Texas and Tennessee, and is disappearing from the latter State. The towns of Kansas are now chiefly suffering, and one of these (Ellsworth) has been almost depopulated by the disease.

Prince Tanvier, the youngest son of the late Theresa, Queen of Naples, has died from cholera. Princess Pia is out of danger. Prince Altieri, Cardinal Bishop of Albano, and Princess Colonna, both succumbed at Albano.

It is reported that Juarez has refused to authorize the payment of the 3000 ounces of gold to Lopez for his treachery in betraying Queretaro. The Mexican dictator declared, "We must never encourage traitors."

DIED:

HOLLIS.—At Nebraska City, North America, July 27th, of rheumatism, William Hollis, formerly a member of the Mansfield Branch, Nottinghamshire, aged 22 years, 5 months and 7 days.

POETRY.

—o—

"MY OWN!"

TUNE.—"Lang Syne."

"My own," "my own" Who has not set
This seal upon some idol gem?
And must we bid our hearts forget
The deep impression rendered then?

My own, my own! How oft I've breathed
Those magic words, so frail and fair,
O'er fabrics fancy's self had wreathed,
O'er beauteous "castles in the air."

I reared them up I piled them high,
[What dreamer has not done the same?]
Forgetting that the lightest sigh
Might waft them to the ground again.

I watched the visions fancy wove,
She intermingled naught of dearth,
Friendship was mine, and joy and love—
I walked, a being not of earth!

My home a little Goshen was—
I laid aside the canker care,
I ceased to think of aught—alas!
That might o'ercast the prospect there.

My garden to my mind outvied
The beauties Eden's self displayed,
My own, my own! I fondly cried,
Forgetting they would one day fade.

I gazed upon my beauteous child,
I felt no distrust, no alloy,
But sickness came, no more he smiled—
I knelt beside my coffined boy.

Another and another came,
Another and another went;
The light of life began to wane,
My spirit like the willow bent.

Alas! alas! To me was shown
How frail is all of human birth;
I scarcely dared to call my own,
The remnant of my joys on earth.

I've seen my air-built castles fall,
The fragments o'er my path bestrown,
But grateful let me be—through all
The love of God has been my own.

This mystic boon has oft bestowed
A glorious vision bright and fair,
Such rapture in my heart then glowed
That chased each lurking shadow there.

I've watched beside the bed of death,
And seen the youthful soul take wing:
And ah! That frail and fleeting breath
My crush'd heart owned a precious thing.

Let friendships fall, let love make wings
Let earthly treasures fade away,
My heart more fondly, firmly clings
To visions of a brighter day.

Thou Great Bestower, Father, God,
I lowly sink on bended knee,
And pray that path may be untrod
That leads my trembling steps from thee.

For when withdrawn from out the world,
My soaring spirit seems more free,
Thy "banner o'er me" seems unfurled,
And surely I feel nearer thee.

'Twas thus I knelt, and thus I prayed,
The whisperings of His spirit came;
"I heard His voice" nor felt "afraid"—
The light of life no more did wane.

Father! I lov'd thee then as now,
But loved thee like a wayward child,
But thou hast taught my heart to bow
Beneath thy hand, both firm and mild.

Oh! may that hand my index be,
In crowds, in cliques, or when alone;
Like "Jared's brother" may I see,
And dare to say "My own, my own!"

G. S. L. City.

HANNAH TAPFIELD KING.

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"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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WHY WE PRACTISE PLURAL MARRIAGE.

—o—

It is often argued by advocates for monogamy, that the numbers of the two sexes are about equal all over the globe, and that, consequently, nature has shown her design that man and woman should be paired, and that no plural union should be formed by either sex.

If this statement were true, and the argument based upon it legitimate, it would follow that no man had a right to marry more than one woman, and that no woman had a right to be united to more than one man, under any circumstances whatever. If nature has provided but one woman for each man, then should a man marry a wife and lose her by death, he must remain in single misery all the rest of his days, and the same sad fate must overtake the woman deprived by death of her husband, unless it could be proved that the numbers of widows and widowers were also equal.

But the statement concerning the equality in the numbers of the sexes is incorrect. The census of most nations will show a considerable excess of the female portion of the population. The census of 1861, in this country, shows that there are 14,097,208 males, and 14,939,300 females in the United Kingdom of Great Britain and Ireland, making an excess of 842,092 females. What becomes of the pairing theory, in this country, in view of these statistics? If the proportionate numbers of the sexes are to be the basis of argument on this question, then polygamy stands on more than three quarters of a million at least, while monogamy, having nothing to rest upon, tumbles to the ground. But it is a well known and much deplored fact, that a very great number of men, particularly the young men of what is considered a marriageable age, repudiate matrimony with its cares and responsibilities, preferring what they call the freedom of their bachelor life. This growing and oft-mentioned aversion to marriage, throws a still greater number into the "surplus" female population of the country, and extends still farther the groundwork of the argument in favor of polygamy.

If we argue on natural grounds, it is very evident that nature has intended woman for marriage, endowed

her with maternal instincts, and so organized her that she can never be completely happy in any position short of that of an honorable wife and mother. Opportunity should then be afforded to every virtuous woman to reach that position for which nature has designed her, and all laws and enactments which prevent her from doing so, are unnatural and inhuman. The laws which in those countries, where the number of females preponderates, restrict a man to one wife, are productive of the greatest evils of the age; preventing many pure-minded and conscientious women from "filling the measure of their creation," compelling them to a life of loneliness and discontent, crushing the tenderest and most sacred impulses of their nature, and drying up the fountains of their life and beauty; and at the same time driving thousands of fair but less scrupulous of the weaker sex to the most degrading, filthy, and shameful condition of existence.

A writer in a French newspaper—*La Liberte*—admits the fact of an excess of female population in England, but argues that if that forms a reason for the practice of polygamy, the fact that certain provinces in the east possess a surplus of male population, makes an equally reasonable case in favor of polyandry. But the answer to this is, that polyandry is contrary to nature, that it strikes at the foundation of the object of marriage—the propagation of the race, that, if it be productive of any increase whatever, the paternal identity is destroyed, or made so doubtful, as to annihilate those natural sympathies which properly should exist between the father and his offspring, that it must be productive of disease, and that it is totally repugnant to the feelings and instincts of the great mass of mankind. On the other hand, polygamy, properly regulated, violates no law of nature, it tends to life and increase, it produces the greatest good to the greatest number, and it is in accordance with the reason and natural impulses of the great majority of mankind in the present day, while it has been a marital institution from time immemorial.

But we wish it to be distinctly understood by all the world, that the Latter-day Saints in Utah practise plural marriage upon far higher grounds than mere human reasoning. They have not adopted that system of matrimony through arguments deduced from the disproportion of the sexes, nor from any principles of expediency. The platform upon which they stand is revelation from God. On the 12th July 1843, the Almighty revealed, through the Prophet Joseph Smith, the law of celestial marriage, which includes the doctrine of plurality of wives. It is in consequence of the commandment of God in that revelation, that the Saints in Utah practise plural marriage, and that the Saints scattered through the world believe in it. It makes no difference to our faith whether that form of marriage appears consistent with the condition of mankind among the various nations of the earth or not, God has commanded it, and his people obey. If God had not revealed the law, the Saints would not have attempted to introduce such an order of marriage, so opposed to their own traditions, and to the customs of all nations called Christian.

But it may be asked, what evidence have you, Latter-day Saints, that this professed revelation is from God? We answer, the testimony of the Holy Ghost, which bears witness of the things of God. In the first place, through obedience to the Gospel which Joseph Smith proclaimed, we obtained the gift of that Spirit which the Savior promised should "guide into all truth," and bear record "of the Father and the Son." That Spirit witnessed to us that Joseph Smith was a Prophet of God, whom the Lord had selected as his mouthpiece to this generation. This revelation being made known through him as the Lord's own appointed Revelator, we received as the word of the Lord, and the Holy Spirit has borne witness, individually, to us of its truth. As minor evidences, we point to its perfect consistency in itself, its harmony with the ancient revelations of God to Israel, its adaptability to the condition of mankind in the present day, and the peculiar and superlative benefits that have resulted from its practice. The moral and social condition of Utah with its plural marriage relations, when viewed with

that of so-called Christian communities under monogamy, is so very far superior as to be incomparable.

This doctrine of plural marriage when first revealed, was just as repugnant to the private views and feelings of the leaders of the Church and its members, as it can be to the most pious member of any sect in Christendom. But when they came to investigate the matter, they found that their objections were not in accordance with nature, reason, or revelation, but only the result of traditions which they had received from their forefathers, and from nations that had departed from the ways of the Lord. They knew that the Lord would not command them to do anything that would not be for their good, and the knowledge of its being from him once established in their minds, their objections vanished, and their eyes were opened to see its beauty, force, and incalculable benefit. The foolish and feeble arguments which the best reasoners in the world have brought against it, have confirmed their faith in it, the vain efforts made to break it up by physical force, have strengthened their determination to stand by it, and the practical workings of the principle having brought forth such excellent results, faith, reason, and ocular demonstration combine to prove to them its divinity and its excellence.

Let it be understood, then, that the reason why the Latter day Saints believe in the doctrine of plural marriage is, because God Almighty has revealed it to them. The Lord is not only the author of the principle of "plurality," but he regulates and controls its practice. People are very much mistaken if they suppose that the Saints in Utah have free license to multiply wives to themselves for the mere gratification of sensual passions. Marriage with them is a divine and holy institution, and as it was established by the Lord, they seek for his directions in the practice of it. Neither does each man act upon personal impressions and impulses, which he might call revelations, but the divine sanction is obtained through the divinely appointed medium.

The President of the Church, who is the Prophet of the Lord, is the only man, according to the revelation before referred to, who holds the keys of authority to direct in this matter, so important to the well-being of individuals, and the welfare of the whole community. No man living could regulate those associations which involve the happiness or misery of the people, which are connected with the most sensitive and easily agitated feelings of our nature, and which are fraught with the most tremendous consequences for good or evil, without the wisdom of the Eternal God. The love and confidence which the people manifest towards the Prophet Brigham Young, who, under God, controls all the plural marriages in Utah, proves that he *is* inspired of God, or he could never counsel and dictate in such numerous, varied, and difficult cases as must necessarily come under his notice, without creating dissatisfaction, contention, and open revolt.

Writers who oppose polygamy, argue against its adaptability to the world at large. We do not contend for its universal adoption. It is not revealed for the practice of all mankind, but specially for the Latter-day Saints. We do not consider that every man is qualified for the responsibilities of plural marriage; indeed, we believe that many men are not fit to be entrusted with even one wife. A man who violates the laws of virtue, and degrades himself to acts of debauchery and licentiousness, is not worthy of the trust, affection, and sweet companionship of a pure and loving woman. And the husband who breaks his marriage vows, abuses the person or feelings of the woman whom he has sworn to cherish—withering up the blossoms of her love, and trampling upon her dearest and most sacred rights, not only is unfit to be entrusted with another, but should be deprived of the privileges he already possesses but knows not how to appreciate.

Plural marriage may not be applicable to some nations and to some individuals, but it is applicable to the Saints in their mountain home, under divine guidance and prudent restrictions. In Utah every virtuous woman has the opportunity of becoming a lawful wife, and of occupying the position for which nature has qualified

her. None but the good deserve the fair; and when all marriage relations are under the complete control of the Eternal Father, the parable of "the talents" will have, in this connection, a practical application.

The Latter-day Saints do not claim perfection in the workings of this divine institution, but the law is perfect though they are imperfect, and they are striving to conquer every evil, and to overcome every obstacle that stands in the way of their perfection. They are now only introducing and establishing the system, and having but just emerged from the old world with all its corruptions, false civilization, and debasing influences, they have much to learn and much to overcome, but mutual forbearance, love for the truth, and confidence in God, are inspiring them on to victory.

Let no one imagine that any circumstances that may arise will induce the Saints to give up the doctrine of plurality of wives. No reasoning, however specious, will have any force with them, for public opinion they care nothing when it is hostile to their duty, and brute force, no matter how powerful, will only have the same effect upon them as it had in their past career, to strengthen their faith, stimulate their exertions, and develop their heroism and fortitude. Let the world say and do what they will, the Latter-day Saints will stand by the divine principle of plural marriage even unto the death, not merely because it is pure, necessary, rational, and good, but because they know it has been revealed in this last dispensation by the true and living God.

C. W. PENROSE.

DOWN TO WHAT?

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Our contemporary, the Montana *Post*, as it has asserted that the inhabitants of this Territory must come down from the position of Saints to that of American citizens, would do well to explain a little what it means thereby, and show how it can be done to the public benefit and to the welfare of this community, for both must be compatible.

We have always understood that a Saint is the highest type of manhood, and in the fullest sense of the term, perfectly developed humanity, religiously and secularly, intellectually and physically. If we are wrong in that conception of the nature of that character, we should like to be set right, very much like to be corrected. If we are right in our views, then what can be meant by the expressed necessity of Saints coming down to the status of American citizens? Is an American citizen necessarily not a Saint? Can not a man be an American citizen and a Saint too, and at the same time? We really would not like to be authoritatively answered in the negative. We certainly think better things of American citizenship than such an answer would imply.

For a man to be a Saint in deed and in truth is for him to be undivorceably wedded to truth, to light, to intelligence, to life, to virtue and integrity, to everything lovely and of really good report, to everything which tends to improve and exalt the race, and to accomplish the evident purpose of its creation. If it be said that American citizenship is incompatible with all these things, then we hear it with sorrow, for we have not anticipated any such thing, and it will take a great deal of argument to convince us that such is the case. We have always presumed that this is a land of freedom and liberty; a land where there is the greatest possible scope for the full and perfect development of humanity, so far as such development is attainable; a land where self-government can be carried out to the utmost possible limits, consistent with the rights of others; a land where men of all creeds, religious or political, can develop and prove their theories, always provided that the rights of others are not infringed upon; a land where the Methodist, the Episcopalian, the Jew, the Mohammedan, the Mormon, the the Tory, the Whig, the Democrat,

the Republican, the Radical, can have liberty to promulgate and develop their peculiar ideas, with every person free to accept or reject the notions of others, without the pressure of bayonets, proscription, persecution, extermination, or any such despotic measures.

If we are right in that understanding, where is the necessity of Methodist, or Mahommedan, or Catholic, or Mormon "coming down" from the practice of his creed to the status of American citizenship? It may more naturally be supposed that the rights and privileges of American citizenship encourage such practice and guarantee immunity from molestation. Can it be that American liberty means liberty for me, not for you? Or, in other words, licence, the fee being consent to the slavery of accepting the creed and adhering to the policy of others, convictions or no convictions? We do not believe that.

If, to be American citizens in full fellowship, Saints must "come down," to what must they come down? How low must they go? To what depths must they descend? Nobody will deny that there are persons not a few in full and undoubted fellowship as American citizens, who lie, cheat, steal, deceive feloniously, swear, profane the name of Deity, debase womankind, defile their own and their neighbor's bed, and do lots of other villainous acts. Must Saints come down to those acts in order to be accounted indisputably American citizens? If such is the meaning of the *Post*, then most assuredly there will be no "come down" of the sort, American citizenship or no American citizenship, extermination or no extermination.

The motto of our citizens is not "come down," it is not down at all. It is up, it is higher, it is excelsior. There are plenty of people, plenty of American citizens down, down low enough, morally, politically, and every other way. Our citizens think the number should be decreased rather than increased. If the *Post* wants to go down, and will go down, it can do so, can go as low as it pleases, but our citizens do not choose to travel in that direction, and they think that American citizenship does not require it, but that the most exalted and perfect man is the best American citizen, and the truth of this doctrine they are determined to make self-evident, the doctrine of the Montana *Post* or any such authority to the contrary notwithstanding.—*Salt Lake Telegraph.*

DESCRIPTION OF HONG-KONG.

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[We are permitted by favor of an old friend of the writer to make copious extracts from a private letter from Hong-Kong, China, written by a former resident of Mansfield, and formerly a prominent editor of this State. The letter is rich in information, description, and humor, and evidences great observation and faculty of expression.]—*Cleveland Herald.*

Hong-Kong, Jan. 15, 1867.

My Dear Friends,—Really, my life in China has been thus far very agreeable; much more so than I could have anticipated in view of coming among a people so strangely peculiar and so utterly different from our own. But those difficulties and peculiarities have greatly interested me. The Chinese are by no means a disagreeable people to mingle with in business or in ordinary social intercourse. No people on earth are more fastidiously polite, nor does one get the impression when among them of mingling with an inferior or degraded race. They are shrewd and quick of perception, and generally intelligent, as reading and writing is more universal with them than even with us in America. But the Chinese common school education stops at reading and writing.

I have been to their houses and have taken 'tiffin' with them, where they tried to use knife and fork as compliment to me, and where I tried to use "chop-sticks" as compliment to them, both parties meeting with positive and ludicrous failure. We accordingly compromised by each using his own

mode of feeding himself. The awkwardness of each in the attempt to use the implements of table warfare of the other was such as to cause infinite amusement to all around. Of course, no women were present, no "lady hostess" to preside at table and pour the tiny cups of tea for the husband's guest. Nay, the Chinese husband and wife never eat together at the same table but once—on the day of their marriage. Nevertheless, I could catch glimpses of the Celestial beauties of the household, as they peeped through the lattices over the doors of their houses to see the "outside barbarian" eat. Manifestly, "curiosity" is not unknown to womankind in Asia any more than in America. "What did I eat?" Don't ask me, how can I tell? I can only say that I ate heartily. The food tasted well, and the eggs were unexceptionably fresh. In one town I visited, Chin-wan, it seemed that the whole population came out to see me. I could hear the old women on all sides shouting, and see them beckoning to the youngsters at a distance, calling them to come and see the "Fah-kee man." Fah-kee is the common Chinese name for Americans. "Fah" means a flower, and "kee" means a flag; hence they designate Americans as "the people of the flowery flag," in allusion to our star spangled banner. I have been in their schools, in their temples or "Joss-houses," mingled among them in crowds of thousands, and have never experienced anything but entire respect. Here in Hong-kong the Chinese and Europeans mingle unnoticed and unnoticing; but up in China, away from the seaport, a foreigner is still a great curiosity among the people. But I went among them entirely alone, except that I was accompanied by two Chinese gentlemen, who went with me from Hong-Kong.

This Island of Hong-Kong has been in possession of England now about twenty-two years. Twenty years ago there were only a few fishermen's huts, built of bamboo, on all the island. Now there is here a well-built city, of about 140,000 inhabitants. Some of the greatest mercantile firms on the globe have their head houses here; banks, whose capital stock is summed up by millions; a splendid harbor, where are usually from 200 to 300 ships, bearing the flags of all nations, from the black eagle of Prussia to the white elephant of Siam. Here are warehouses whose dimensions would dwarf anything I ever saw in America; and this island, from its central position between India and Japan, and controlling almost the entire coast of China, and from being the converging point of the steamship lines of England, France, and America for moving the immense commerce of Asia, has come to command a greater influence on the commerce and public policy of the vast Orient than any other place in the east.

The place itself has many attractions in its romantic glens and mountains; Victoria Peak, 2000 feet high, looks out over the broad Pacific ocean on one side, and off into the interior of China on the other. At its foot is the city and harbor crowded with shipping and Chinese junks. The walks and drives are beautiful, the roads all as smooth and as clean as those of a lawn, while the pine, the palm, and the bamboo, with the grave old banyans, overshadow the whole. Gardens of wonderful beauty are seen surrounding mansions, whose grandeur presents impressive specimens of oriental magnificence, and whose inmates are served by a retinue of ten, twenty, or even thirty servants, in the quaint costume of the Chinese, which constitutes a livery at once comely and characteristic.

The city is gas lighted, well supplied with water as pure and soft as dew, and affords every comfort and luxury of life, always provided money is on hand. It is perhaps the most expensive place to live on the face of the habitable globe. Rents are enormous, but servants are cheap; I have five in my establishment, and the wages of all five amount to but about $90 a-year, and they board themselves. Perhaps you wonder how any five human beings can live on $90 per year, so do I. I don't know how it is done; I only know that my Chinese boys are all fat and sleek, have been in my household now about a year and a half, and manifest no disposition to leave me. Servants are always males.

The women never go into service, except as nurses for children. The nurses are called "Amahs," and are always well dressed, well behaved, and very respectable women. They are very gentle and careful of the children. The walks of the public gardens, of a pleasant evening, will be found filled with Amahs, watching over troops of little people, gaily dressed in European clothes, and who play "hide-and-go-seek" among their dusky colored Amahs, to whom the little ones become greatly attached. The "housework" is all done by men—they cook, scrub, wash clothes, wash dishes, set the table and serve it, make beds, sweep, iron, dust, &c., &c. Each servant has his own department, and will not do anything out of it. Water coolie will not scrub a floor, house coolie will not bring water, dining-room coolie will not make a bed, cook-house coolie will not set the table, and so on. This gives rise to the necessity of so many servants in each household; and if one is told to do something out of his particular line, he looks astonished, and answers with amazement, saying—"He no belongee my pidjin!" (*Pidjin* is their universal word for "business.") A good Chinese servant is the best servant in the world, They are tractable and perfectly obedient. They must at first be shown exactly how to do what is required, and from that time henceforth and for ever they will do that thing exactly in that way; they think of no other mode; for the Chinese, you know, never change. They now live and work by the same modes as their ancestors did before the birth of Christ. With them antiquity is the highest authority.

The climate here is very peculiar. There are no seasons as with us; spring and fall are unknown, and even winter is scarcely recognizable. Think of it—here now it is the middle of January, my house is all open, no fires, birds are singing all around me, roses and camelias are in full bloom in the gardens, the morning glory is climbing and blooming over the highest trees in the grounds, green peas, radishes, lettuce, asparagus, &c., are daily on the dinner table, and last year I ate green corn from the cob at a dinner in the house of a friend on the 22nd of February! It was raised in his garden, and the seed came from America. And now we have had 116 consecutive cloudless days! the weather as beautiful and balmy as ever beamed from the heavens since Eden was closed. The temperature during all that time has never been below 50 deg., nor above 70 deg.—ranging from 58 deg. to 66 deg.—and it now looks as though the same delightful season would still continue. Nothing of climate could be conceived of more lovely than this season has been. Frost has never been known here. The summers are, of course, pretty hot, though I did not find myself greatly oppressed by the heat of last summer. Certainly I did not expose myself much to the sun's rays. None but the natives of China or India go abroad in the sunshine during the heat of summer; such exposure is dangerous to Americans and Europeans. The summer heat begins to be oppressive about the middle of May, and continues till the middle of September. During this time the hot winds or south-west monsoon prevail; the other portion of the year the north-west monsoon is the prevailing wind, and those monsoons constitute really the only "seasons" known here.

Woman in China is in an anomalous condition. She is regarded simply as of no account, though, in view of the multitudinous population of these regions, I don't exactly see how they could well get along without them. Still, women are not ill-used by their "lords and masters;" the latter, to all appearances, simply give them a "terrible letting alone." I have never witnessed the slightest act of gallantry shown by a Chinaman towards a Chinawoman, nor have I ever seen the slightest abuse of them. The "little footed" women are simply objects of pity in my mind. They are voluntary cripples; it is merely a mark of aristocracy of breeding. Rich men will never marry a large footed woman, and yet the same men condemn the practice of compressing the feet; but if the Chinese err in compressing the foot, they are certainly guiltless of such impropriety as to the waist. Woman in China have no waists, they

are actually formless; their style of dress utterly conceals every line of the figure. Their dress is a system of sacks and bags—sacks for the body, bags for the limbs.

They dress very richly, but never in variegated colors, hence calico is unknown in China as a material for dress. The trousers, voluminous, as you know, may be of a color different from the coat, which they call a shirt, but the same garment has never but one color. The hair is dressed in the most exaggerated manner conceivable; I have seen it stuck out from the back of the head full ten inches from the scalp. They will spend hours in its arrangement; they have wonderfully luxuriant suits of hair. I have seen them, when the hair was down, stand erect with their heels upon the hair. In order to make it keep its place when fully dressed, instead of resorting to "rats," "mice," and "such small deer," they use a kind of gum, obtained by boiling the chips of a certain wood used by carpenters. They are extravagantly fond of parading their umbrellas; I often see Chinese women walking together in beautiful starlight evenings with umbrellas at full spread! They are blessed with entire exemption from the wearing of bonnets; their only head covering is a gay Madras handkerchief, which they frequently embroider very elaborately for this purpose. They are, in common with their sex everywhere, fond of jewellery, but it must be none of your gold "nonsense," nothing meaner than pure porcelain or yade stone will suffice for celestial tastes. Glass is admissable, if it be a particular bright green. The Chinese are exceedingly modest in their manners, and perfectly so in their dress. In the heat of the summer laboring men frequently go almost utterly naked, but I never saw a China woman, even of the laboring classes, make the slightest exposure of person even under the most oppressive heat. The women are generally ignorant; it is not considered needful for them to learn to read or write, hence but few can write their names or read at all.

There is one "peculiar institution" here that ladies delight in, and which, I am sure, you would be pleased with —*i.e.*, the palanquin (pronounced, as I now learn, "palan-keen," accent on the last syllable). Ladies are uniformly delighted with this mode of locomotion, for in their palanquins the dear creatures are literally transported. The idea of being carried about on the shoulders of men seems to have, with them, a peculiar fascination that horseflesh can by no means produce. Ladies' palanquins are handsomely covered with broadcloth, richly embroidered, and on the inside are elegantly draped with damask and lace, and fitted with moveable blinds and shades, so that the occupants may ride out *en masque*, if so desiring, and their characteristic curiosity still be gratified by seeing all without, themselves remaining unseen. If two ladies ride out together, their coolies bring their palanquins side by side, and thus move along in conversation as easily as if sitting in the same carriage seat, and more so, as the moving carriage is noisy, the palanquin is noiseless. Do you wish to go shopping or calling, your coolies will bring your palanquin up stairs to your dressing-room door, if so directed; will take you and carry you "up stairs, down stairs, or in my lady's chamber," bear you from shop to shop, or into the hall or drawing-room of your friend's house, or to the housetop, if so ordered; a thing somewhat difficult for a carriage to achieve. You make your call long or short, as you please, one-half an hour or one-half a day, no difference, your driver never becomes impatient, your team never grows restive. On your summons or approach, they come without calling, take you upon their stalwart shoulders, shielded from the sun by their enormous hats (four feet across the brim), and if you are in haste you will only have to say "ficht-ee," and away they lope at five miles an hour. Is the road clean, quiet, and cool, shaded by over-arching trees and inviting to a walk, you have only to say "man-man," and your coolies will set you gently down, and you incontinently walk off on the level ground; no slippery carriage steps to descend, no muddy nor moving wheels to climb over or to fall from. Your coolies quietly follow your steps till, having

exercised on foot long enough, you halt, and immediately your palanquin is at your side, you quietly step in, and on you go with nothing to do but simply to enjoy moving through the air like a bird, without the trouble of flying. You have no driving to do, no collisions to guard against, no breaking down, turning over, nor running away to be fearful of. Your team is never to be hitched, never frightened at firing squibs or flying kites, never shy, nor kick, nor balk, and are apparently incapable of being tired out, the bridles never slip off, the lines never become tangled, the breeching never breaks! And all this for 20 cents. an hour.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 14, 1867.

NOW IS THE TIME.

"PROCRASTINATION is the thief of time," so says the great poet, and, we will add, stolen time is lost forever. You cannot prosecute procrastination, and no search warrant will result in the recovery of the stolen property. We wish the Saints to apply this saying, which has become a proverb, to the chief object of all the scattered members of the Church—Emigration.

Almost without an exception they desire to gather to Zion. Their prayers continually ascend to heaven for deliverance, and their thoughts follow the sun as it travels daily towards the goal of their hopes—the glorious and mighty West. "When are you going to the Valley?" is a question almost as common as "how d'ye do?" among the Saints, and the equally frequent answer is "Next year." There are individuals in this country who have been going "next year" for the last ten or twenty year. But they have made friends with procrastination, and their "next years" have fled mysteriously. They have put off the preparations necessary to be made till "a more convenient season," which has never come, and the years have passed and left them still gazing into the misty future.

Now, we wish to urge upon those who are thinking of emigrating to Utah next season, the propriety and necessity of making preparations for their journey at once. Now is the time to put by all you can scrape together by industry and economy to raise the necessary funds. Now is the time to bring your minds to reflect upon what is necessary to be done before you start, and as far as possible to do it. Let it be an understood fact in your families, that the time is close at hand when you will really be on the move, and be actually engaged in what you have talked about so long, and let all the odds and ends of your business affairs be gathered up and arranged, so that there will be nothing to prevent your leaving when the time arrives, and nothing left to be hastily and slovenly attended to at the last moment, causing hindrance, an-

noyance, and confusion of mind. If you do not take this course, you will find that the time has glided by imperceptibly, and left you in your old position, looking out everlastingly for "next year."

The saying, "Oh, there is plenty of time," has wrought immeasurable evil in the world. The value of NOW is incalculable. Begin at once, then, if you have not commenced, and if you have, continue, without relaxing, your efforts to be ready in time for next year's gathering. Be careful in your expenditure to-day, and not indulge in unnecessary things either for food, clothing, furniture, or amusement, thinking that there will be plenty of time to begin to save bye and bye. Let young and old, father, mother, and children, all be thoroughly impressed with the great importance of getting ready at once.

The Pacific Railroad is making rapid strides over the Plains, and greatly facilitating the journey to the mountains. Every mile of rails laid down makes the journey shorter for the teams that may be sent from the Valley, and consequently increases the outlay which the Saints will have to make in order to meet them. Hence the necessity for immediate, increased, and continued exertion to accumulate all the means that honesty, industry, and frugality render possible. Three hundred and eighty miles of the road are already completed, over most of which the emigrating Saints have travelled this year, saving them at least three weeks' "*slowcomotive*" or ox-team conveyance. Every day now adds considerably to the territory of the Steam Monarch, and all who pass over his dominions will have to pay toll in proportion to the length of their journey. So in view of the short time left for providing the tribute which he will demand, we say again to the Saints, now is the time to prepare.

But although the cost of transit to meet the assistance that may come from Zion is likely to be somewhat increased, the poorest among the Saints need not despair of deliverance. The God who delivered our forefathers out of the land of Egypt, who made a way of escape for Noah and Lot, and who has led forth his people in these days from the grasp of their enemies to the peaceful vales of Ephraim, is still our God, and he will not forsake his faithful Saints. But, to quote another old saying, "God helps them who help themselves." No matter how little may be the amount which they can save from their scanty pittance, if it be all they can do, the Lord will accept it as a token of their earnest desire to gather, and will bless them and devise means for their escape. But let them begin at once to do their part. If they wait till better times come before they commence, the better times may never come. If they wait until they can put by something that seems to them worth saving, they may stay here until the judgments of God are poured out in their fulness, and after all lay down their bones to decay with great Babylon.

"Brother, you are very poor, you have been a long time in the Church, and your condition does not seem to improve much, when are you going to Zion?" "Oh, in the Lord's own due time." "But the Lord's time is to-day." "Ah, when the Lord opens up my way I shall be gathered." "How much have you to your credit in the I. E. D. Fund?" "Oh, I am not able to save anything, or if I were, it would be so small an amount as not to be worth putting by towards such a sum as would be necessary to emigrate me and my large family: when I can save something worth while I shall do so."

Such conversations as the foregoing are not unfrequent between the Elders

and some old members of the Church. The very cause of their continued poverty and long delay in Babylon, is the want of effort on their part to help themselves. The amount of their exertions is not of so much consequence, if it is in proportion to their ability. God is able to do the rest, whatever may be required, and he is willing to do so when those who seek his help perform their part in the work. But if they continue to procrastinate, waiting till they can accomplish some great thing, they may wait, and hope, and expect in vain. Disappointment will eat like canker into their souls, until the foundation of their faith may be undermined, their confidence in God be weakened, and finally they may fall and be swallowed up in the great destructions of the latter days.

We say then, to one and all, now is the time to prepare for your deliverance. Do not waste the precious moments, but "redeem the time because the days are evil." There is no need for "your flight to be in haste," if you will prepare in season. Haste bringeth confusion, and confusion worketh death. Calmly, earnestly, and prayerfully, then, let your hearts be set towards Zion, and labor to accomplish your deliverance in the "living present"—the time given you—to-day.

Our remarks upon procrastination might be applied to many other subjects which are important to the welfare of the Saints, and the Elders might derive many valuable lessons from an application of the "be in time" principle to their labors, duties, and requirements; but our object at present is to wake up the Saints to the necessity of its application to that which is at present the most important subject to them—viz., their deliverance from the bondage and darkness of the world, to the freedom, blessings, and privileges of the land of Zion.

Having repeatedly received inquiries from persons visiting the metropolis, concerning the meeting-places of the Saints, we publish the following addresses of all the Branches in the London Conference:—

PADDINGTON—54, Bell-street, Edgeware Road, Sundays, 11, 2.30, and 6.30; Wednesday Evenings, 8 o'clock.

NORTH LONDON—Penton College, Penton-street, Pentonville, Sundays, 11, 2, and 6; Thursday Evenings, 8 o'clock.

FINSBURY—Finsbury Hall, Bunhill-row, Sundays, 11, 2.30, and 6.30.

LAMBETH—Kennington Hall, near "Licensed Victuallers' School," Upper Kennington Lane, Sundays, 11, 2.30, and 6.30 o'clock.

WANDSWORTH—L. D. S. Meeting Room, Red Lion-street, Sundays, 11, 2.30, and 6.30. Wednesday Evenings, 8 o'clock.

SHEPHERDS' BUSH—St. James's Hall, Crescent-street, St. Ann's Road, Notting Hill, Sundays, 11, 2.30, and 6.30; Thursday Evenings, 8 o'clock.

WHITECHAPEL—Colet House Academy, Corner of Dean Street, Commercial Road, East, Sundays, 2.30, and 6.30.

STRATFORD—Lecture Hall, High-street, Sundays 11, 2.30, and 6.30; Thursday Evenings, 8 o'clock.

WOOLWICH—L. D. S. Meeting Room, 26, Prospect-road, near the Dockyard, Sundays, 2.30 and 6.30; Wednesday Evenings, 7.30.

CORRESPONDENCE.

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AMERICA.

Great Salt Lake City,
July 21, 1867.

Dear Franklin,—Your letter of June the 19th came to hand 24 days from date. Many thanks for information received. Since my last, a variety of matters have occupied my attention—city, military, building, farming, mill repairing, travelling, preaching, administering, &c., together with that care necessary to bestow upon a large family in such a country as this. This is a very poor country for industrious persons to be idle in.

CITY—Affairs have been quiet. No exciting or unusually interesting features in that department of home affairs worthy of special note, unless it be in the fact that the Warm Spring case, in which the city is interested, has again been called up in the District Court, on behalf of the "late Dr. Robinson's" widow, who is now said to be in California; and the application of Mrs. Kay to the City Council for damages sustained in loss of property in the demolition of the bowling alley on her premises, which she lays at about $700, and the loss of rent, therefor, estimated at a $1000 more, at which figures she would be willing to settle with the city, if done without her being under the necessity of resorting to law, in which case these figures would not be acknowledged as an estimate of damages. As the whole affair was something the city had no knowledge of officially, the subject was referred to the city attorney to attend to, in case she choses to enter upon a course of law, to test the extent and validity of her claim.

MILITARY.—The latter part of last month a call was made for a platoon of men from each of the three regiments of infantry in this city, with supplies, tools, &c., for four months, in view of building fortifications, &c., necessary for the defence of settlements in Sanpete county, to report to General W. B. Pace, at Fort Gunnison. I called my regiment together on Friday. The detail was selected, and at 4 o'clock next day was at the place of rendezvous, armed and supplied with fit-out and transportation according to orders. Here the three detachments were to be inspected and consolidated, preparatory to marching on Monday morning. On Monday morning at time of muster, only about half the required number from the 1st regiment were ready, and the 3rd regiment were still deficient in means of transportation. Orders were issued to Captain W. L. Binder, of 2nd regiment—detail to take charge, and march the detachment to Fort Gunnison. He accordingly moved out of the city to a suitable camping place, to await others that were to join. They were four days making the distance and their safe arrival was reported to me by Captain Binder of my command. The difficulty experienced in fitting out men upon such short notice and for so long service, without the aid of some public funds, induced me to propose to the regiment the necessity of raising a public fund for defraying such expenses, and to aid the families of those thus called away. The regiment seemed to heartily approve the plan, and voted that all should pay no less than $10, and those that were able, as much more as they were willing to, into the fund, during the four months for which service was now required. Some in other regiments voted to pay their men wages, varying from $40 to $60 per month, a precedent which I did not feel like establishing, lest it would have to be abandoned the next call, when possibly the number of men might be too many for such a plan. I have just received a letter from Captain Binder, of July 16. The infantry command under his charge were busy quarrying rock. They had applied about 75 days work in erecting the telegraph line between Gunnison and Manti, which was in good working order. All well. No Indians had been seen since Vance and Houtz were killed.

BUILDING, &c.—I am putting up an extension in the rear of one of my stores on East Temple Street, of 40

feet long, two stories, with cellar, and am now preparing to build a house of rock on my farm, which I have taken up on the bench this season. The crops which I have put in this season are doing well, and are encouraging for future efforts on a more extended scale. At present my mill is undergoing some improvements, to be in readiness for the new harvest. Barley and oats are already being cut, and the wheat crop will be coming off freely in about a week. Haying is well advanced.

TRAVELLING, PREACHING, &c.—During the month past I have been spending a portion of my Sundays abroad. Among the places visited are Lake City and Mountainville, in Utah county, and Little Cottonwood and West Jordan, in this county. Where I have administered, I have realized much satisfaction in seeing the earnestness and good will of the people. Two weeks ago, at Little Cottonwood, President Young was very strict in enunciating the law to both the Bishops and the people. It was a very important, and, I hope, profitable time to all of the five wards there assembled. The Word of Wisdom, especially that part relating to the use of ardent spirits, was extensively and pointedly handled, as being particularly needed in those wards, and the distillery in that neighborhood did not go unnoticed. The use of tobacco, and other hurtful things, were appropriately discussed, and their evil consequences the people were advised to shun, and chose the better way to long life.

The late balls given at the Theatre have been well attended, and mainly afforded general satisfaction. Another will be given on the 24th—Pioneer's day—and a day party for children on the Saturday following. These parties are not exclusive, invitations having been extended to the more respectable of the Jews and Gentiles.

Quite a general excitement has been prevailing here for two weeks past, upon the discovery of a rich gold district near the head of, or the upper crossing of, the Sweet Water, in Nebraska Territory, about 250 miles east of here. Some very fine specimens of gold were brought in from there. Particulars are not yet authoritatively reported. We hear that placer or surface diggings are not sufficiently extensive to furnish inducements to so many as have already in their excitement gathered to the place of discovery from Nevada, Colorado, Montana, and Utah, and some are already returning to their homes; but it is generally understood that the ledges are rich, and that machinery will be imported to work them. A few more days will help to define the facts, and correctly inform the public. I am told that Lewis Robinson, J. Terry, and others from here, were among the first discoverers, and reported by producing the gold in some considerable amount, which of course produced great excitement among miners and transient persons.

A late call for men to lath and plaster the new Tabernacle, has been responded to in such a manner as to make it move like magic. It will be but a short job though a big one.

Quite a number of the merchants have returned the past week from the East, having made their seasons purchases; among them, H. W. Lawrence, C. H. Bassett, Perris, Barratt, &c., &c. They bring word that some of our freighters have lost heavy in stock by Indians, among them William Streeper and Judson L. Stodard, the former losing every animal he had, only 4 or 5 head saved of the entire train. Cattle have also lately been taken from Provo valley, but I have not learned the number. General R. T. Burton lost what he had at his mill—several yoke of work cattle.

I am aware that our papers published here give you all general news, perhaps so much so as to render my letters not interesting; however, it will be a change. You will discover from them that we suffer seriously out here from the irregularity of the mails. Much of our mail matter is lost. Occasionally, STAR and London papers are received.

I feel very glad for the many items of information contained in your letter relative to your field of labor, and your labors therein. Please write a little oftener.

Your family and mine, father and aunt Ann, and relatives generally, are well; also brother Henry's, and almost every body else; indeed, I know of scarcely anyone sick. We have

had occasional showers which have purified the air, so that it has been unusually cool and refreshing for the season of the year. Timely and pleasant showers have almost done away with irrigation, and vegetation fairly smiles around. The apple harvest is very promising, and many other kinds of fruit, especially the grape.

Please return to brother Widerborg a very kind remembrance, as to one whom I have ever highly esteemed since knowing of his labors in the kingdom, and also all the Elders of my acquaintance in the Mission under your care.

God bless you, my dear brother Franklin, and always abound unto you in every good thing, is the prayer of yours, brotherly,

S. W. Richards.

SUMMARY OF NEWS.

—o—

Loss of Mail Matter on the Plains.—A few days since 100 tons of mail matter, awaiting shipment across the Plains, were swept away by a freshet. The mail bags had been deposited by the agents of Wells, Fargo, and Co., near a bridge, preference being given in transportation to other freight. Of course, as Uncle Sam is the loser, Wells, Fargo, and Co. are safe from annoyance, though, to be sure, a few unpatriotic persons may object to that manner of delivering their letters and papers.

The cholera has made its appearance in New York.

About 300 dead bodies are annually deposited in the Paris Morgue.

The sum expended on the Suez Canal works last year was about £2,520,000.

The birth rate in England, during the last quarter, was the highest on record.

Both Chinese and Japanesé immigrants are settling in California in considerable numbers.

It has been announced that there are no fewer than 341 manufacturers of false teeth in Paris.

In the course of the excavations at the new dock works in Hull, the navvies have brought to light the remains of an ancient forest.

Needles were first made in London by a negro from Spain, in the reign of Queen Mary. He died without imparting the secret of his art. The art was recovered in 1565. Needles are now chiefly made at Redditch, in Worcestershire, and in and near Birmingham. Some years ago 100,000,000 needles a-week were made in Redditch.

As an illustration of the way in which the bankruptcy court absorbs the assets of estates placed under its jurisdiction, a correspondent of the *Times* forwards the account of an estate which was at first expected to realise 10s. in the pound, and on which the creditors finally received 5½d. The sums collected amounted to £229, and of this £135 was disbursed for "solicitors' bills," and £41 for other charges, leaving £53 for division among the creditors.

Outbreak of Cholera at Rotterdam.—We regret to learn, through our correspondent in Rotterdam, that the cholera has made its appearance in that quarter. The disease is of a very virulent character, and most of the persons who are attacked die within a few hours. On Friday last the first case occurred, and the number of attacks is daily increasing. On Sunday five persons died. Hopes are entertained that the disease may be only sporadic, but it is feared that the debauchery which accompanies the great kermesse, or fair, just now being held, will have a very bad effect in encouraging the epidemic.—*Pall Mall Gazette.*

The New Reform Act.—The New Reform Act, which has received the royal assent, contains 61 sections and a number of schedules, extending to nine folio sheets. The title is—"An Act further to Amend the Laws relating to

the Representation of the People in England and Wales." The new law is divided into three parts. The first relates to "franchise," the second to "distribution of seats," and the third to "supplemental provision." As to franchise, every man "in and after the year 1868" is entitled to vote in boroughs who on the last day of July had twelve months resided and paid the rates. The "lodger franchise" is a separate holding for twelve months, if let unfurnished, at £10 a year or upwards, and "has claimed to be registered as a voter at the next ensuing registration of voters"—that is, in the year 1868, to be on the next registration. In counties the value is £15. At a contested election for counties and boroughs, represented by three members, voters are not to vote for more than two; and in the city of London for not more than three. Totness, Reigate, and Yarmouth are disfranchised after the end of the present Parliament. After the present Parliament, Manchester, Liverpool, Birmingham, and Leeds are to return three members. The University of London is to return one member. The forms to be used are given in the schedules to the act.

THE CATTLE PLAGUE.—A serious outbreak of cattle plague has occurred in Essex. Mr. Waller, the secretary of the Home Cattle Defence Association, writes—"Observing a statement in a morning paper by the chairman of the City Markets Committee that 'the present regulations have killed the cattle plague,' I deem it my duty to inform you that no less than 111 head of cattle have been condemned and slaughtered in the neighbourhood of Barking within the last 48 hours."

Distressing news continues to be received of the spread of cholera in Sicily. The return for the week ending August 1 shows a total of 6612 cases and 3521 deaths, against 5556 cases and 3333 deaths of the week before. In Palermo and its suburbs the return of last week was 30 cases and 15 deaths per diem. The return for 24 hours in that district, from the 1st to the 2nd of August, is now 463 cases and 320 deaths. Messina is still free, and only a few cases are reported at Syracuse. The disease appears to be on the decline at Catania. In the latter town the dead were left to putrify in the houses, which had to be broken into by the troops and gendarmes for the removal of the festering corpses.

THE EARTHQUAKE IN JAVA.—The mail of the 27th of June from Batavia brings the following particulars of the terrible earthquake which happened in the island of Java a few days previously—"The damage caused in the district of Djocjocarta was most serious. Several large estates and numerous manufactories and dwelling houses were in a few minutes totally destroyed. Scarcely a building remained uninjured. The damage in Djocjocarta was estimated at four million florins. Three hundred bodies were recovered from the ruins. Among the buildings destroyed was the Djocjocarta Hospital, by which catastrophe the whole of the family of the director perished, only the father and one child succeeding in making their escape. The number of people killed would, undoubtedly, have been much smaller, but for the early hour (half-past four in the morning) at which the occurrence took place, the whole population being still in bed and enveloped in darkness. Fortunately the harvest suffered little. The destruction and distress were, however, great, and were increased by native marauders, who availed themselves of the dilapidated state of the dwellings, which, in some cases, they themselves had been instrumental in bringing about, to rob the colonists of their property."

Some months ago (says the *South London Press*) we announced that a mite of a Methodist preacher, only one inch taller than Tom Thumb, was causing a great sensation in the country, and that he would soon appear in London. We had a visit from the little man the other day, when he was profuse in his thanks for the notice taken of him, and assured us he was "going about doing good!" He creates, he says, "as much excitement wherever he goes as does Mr. Spurgeon," and frequently preaches to 4000 persons at a time. He meditates a raid upon the sinners and sham Christians of London, so that the lovers of religious excitement have another treat in store for them. His rejoices in the name of Noble

A well-known parish minister in the West Highlands, distinguished for his vein of humour and sarcastic observation, meeting the other day a zealous minister of the Free Church, said, "I am told that you are thinking of coming back to the Establishment again."—"Heaven forbid!" exclaimed the other; upon which the minister rejoined, "Well, it is seldom you and I agree on such matters, but those are just the very words I used when I heard the report."

DIED:

DOBSON.—At East Weber, Utah Territory, on 26th September, 1866, Mary Dobson, wife of John Dobson, of Lord's Mill Street, Chesterfield, aged 68 years and 9 months.

BURTON.—At Radcliffe, July 4th, 1867, of consumption, James T. J. Burton, son of George and Mary Ann Burton, aged 8 months and 16 days.—DESERET NEWS, please copy.

POETRY.

SEA SIDE REFLECTIONS.

O, how I love to sit and watch
Those vessels on the sea,
And how I long to see the day
That one will carry me,
To my lov'd home in Deseret,
The land we love so well,
Where in sweet peace and unity
Together we shall dwell.

O, how I love to sit and watch
The radiant sun go down
Toward that blest and happy land,
Our lov'd and cherished home.
We know that if we faithful are,
We'll see that happy day,
When o'er the waters deep and broad,
We shall be borne away.

O, how I love to sit and watch
The waters rolling high.
O, tell me what's more beautiful
Than air, and sea, and sky!
And yet the sea's the barrier
Between us and our home,
But still by faith and fortitude
We mean to overcome.

O, how I love to sit and gaze
Across the western seas!
Methinks I see the "Mormons" there,
At work like busy bees,
The way looks long and dreary,
Deep looks the ocean foam,
But we will not grow weary
While trav'ling to our home.

To valued friends we leave behind
We strive the Truth to show.
They will not listen to our words
They say it is not so.
O, no they say the "Mormons," are
A poor deluded set,
But some day they will wish they'd gone
With us to Deseret!

We'll do our best t' enlighten them
We'll warn them of their fate,
May they their own delusion see
Before it is too late.
O, may our friends yet bless the day
They heard the Gospel sound,
And gather with us to that land
Where virtue doth abound.

London. RHODA WATSON.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 38. Vol. XXIX. Saturday, September 21, 1867. Price One Penny.

THE ONLY REMEDY.

We have frequently referred to some of the evils existing in monogamic society. Many statesmen and legislators have sought to correct them in vain, because, instead of striking at the root of the tree of vice, their efforts have been directed to pruning its branches, and the natural consequence has been a more abundant crop of the corrupt fruit. The only effectual remedy for the "social evil," and all other evils with which mankind is afflicted, is the Gospel of Jesus Christ, and the celestial law of marriage is one of the principles of that Gospel. The Lord has commanded his people to come out of Babylon, that they may not be partakers of her sins, nor receive of her plagues. While they remain in her midst, and allow their sons and daughters to intermarry with her children, they cannot escape partaking of her sins and their consequences. The virtuous and honorable of all the earth are invited to join us in the effort to establish and maintain a pure society and nation, in which our children can marry without danger of corruption, and where we can educate them in the knowledge and practice of those principles of social purity so essential to their existence and happiness, without the harrowing reflection that in the course of one or two generations all our efforts will be neutralized by contact and commingling with the corruptions of the world.

But social organizations for this purpose, independently of the Gospel of Christ, always have failed to accomplish the desired end, and always will fail, because that Gospel provides the only means of discovering the vicious and corrupt, and erects the only effectual barrier between them and the virtuous. Hence the reason that alliances with those who reject the Gospel are so earnestly reprobated by all who comprehend correct principles. Suppose the divine laws regulating the intercourse of the sexes were enforced throughout the civilized world, permitting plurality of wives, and punishing whoredom and adultery with death, the latter vices with their attendant train of evils would soon disappear from the earth. If Christendom, instead of punishing plurality of wives as a crime, would

pass a law to make a woman the legal wife of the first man who could be proven to have cohabited with her, and inflicting the severest penalties upon adultery and whoredom, they would subserve the cause of humanity, and save themselves from eternal infamy. But a law of this kind would interfere too much with so-called pleasures, and popular evil practices, and is, therefore, not to be thought of.

Who will be held responsible before the bar of heaven for the vast amount of crime and suffering resulting from prostitution? The rich, the influential, and particularly the pious professors of Christianity. If the evils of prostitution are not sufficiently known, and the remedy which the Lord has proposed is not understood, it is their duty to see that both are so thoroughly explained to the people, that all who love virtue can behold the repulsiveness of the one and the purity and beauty of the other. If those in power will not sanction the Divine law of marriage, it is their duty to unite in removing them and in electing men who will. When "inquisition is made for blood," it will not be said, "Why did you not avail yourself of the privilege?" but, "Why did you neglect this important duty?" The man who marries two or more women, and honorably provides for, protects and educates them and their offspring, is doing more for the cause of humanity and the redemption of the world than ten thousand monogamists who write and preach about morality and virtue.

"But," says one, "the women would not endure such an innovation." What! Do they not endure insult, abuse, scorn, prostitution, degradation, and death from the hands of those who should be their protectors—their saviors—and will they not endure kind treatment and honorable marriage? Shame on the man who would utter such a libel on the sex. True, polygamy would not, as monogamy does, exalt a few women and surround them with all the luxury and display that wealth and power can command, at the expense of thousands who are plunged into the depths of degradation and want; but we have too much faith in the sex—in their purity, honesty and uprightness—to imagine for a moment that they would long be the opposers of a plan so fraught with blessings to themselves and their sisters.

Others, in defence of their own selfishness and want of charity, say, "Oh, prostitution has always existed, and always will." That it always has existed, so far as history informs us, is true, and it is equally true that it will continue to exist unless more effective measures are taken to put a stop to it. But we again assert that the operation of the Divine laws—not the laws in force either in heathen polygamic or Christian nations—respecting marriage, would ultimately eradicate this foul social cancer. Such a wonderful and universal change could not be effected in a month, a year, or perhaps a generation; but all things must have a beginning, and we are called upon to take the lead in, and endure the shame, suffering and persecution of a revolution that will bring greater blessings to mankind than any that has ever been undertaken, and which will confer eternal glory upon the men and women who patiently fight its battles and endure its attendant hardships until victory perches upon their banners. Till that day we are content to bide our time, and to endure whatever the Lord may permit. Our trust is in the God of Abraham, Isaac, and Jacob, who is able to deliver us.—*Deseret News.*

VALUE OF PRAYER.

Many and varied are the scenes which we are called to pass through in our journey through life. And how truly insupportable would many of these scenes be, were it not for the communion which we are privileged to hold with our God in prayer—

"When dark clouds of trouble hang o'er us
And threaten our peace to destroy."

When we have been as it were without

an earthly friend to whom we could unbosom our sorrows, or make known our griefs, have we not at these times, in our communion with our heavenly Father, proved him to be "a present help in time of need," and to be indeed a God who hears and answers our prayers. Prayer is as essential to the life of the spirit as food is to the sustaining of the body. We know very well that if we do not partake of food to sustain our bodies, they will soon become weak, and gradually they will sink and die. Just so with our spirits, if we neglect to cultivate prayer. If we begin to feel that we cannot make time, nor find opportunity to commune with our God in prayer, alas, how soon we become weak in the faith of the Gospel! We begin to find fault and to see errors in this thing and that thing; to see imperfections in this person and that person; everything appears to our beclouded vision to be wrong, until at last the spirit becomes dead in trespasses and sin. These things will inevitably take place with us if we neglect to commune with our God—prayer being the light of the spirit and the main-spring of all our actions. When we are living our religion, we feel prompted with a desire to be doing something or other for the furtherance of the glorious cause which we have espoused; but should we be so situated that we can do nothing else, by attending to prayer the weakest of us may work in secret; we may in secret plead with our God for our brethren who are called in public to reiterate the voice of God, and who have to bear the burdens and responsibilities of the great work of God entrusted to their charge. We know, we feel, that God will bless the feeble efforts of his daughters to do good, inasmuch as their hearts are right before them.

We are told that the "effectual fervent prayer of the righteous availeth much;" and have we not instances in holy writ of good women, righteous women, who lived in days of old, who prayed to God for certain blessings? and do we not read that he heard their prayers and granted their requests? Shall we not, therefore, who have obeyed the same Gospel, and who have been adopted into the same family, make known our requests to our heavenly Father in faith, believing that he will verily grant unto us the righteous desires of our hearts? The humblest, the poorest, the most illiterate have alike the same privilege. God is no respecter of persons. The prayer of the righteous, ascending from the humble closet of the poor, is as acceptable in his sight as if it were offered up in the most spacious hall—

"For looking down he visits oft
The sad sequestered cell,
And with the penitent who mourns
'Tis his delight to dwell."

Let us, then, as women, and as sisters, forget not that we have been called to take a part in the great work of God, of which we have been made happy participators; and although we are not called to work in public, by this means we may work in private. If we are mothers, let us teach the children that God has entrusted to our care to cultivate a spirit of prayer. If they do wrong at any time, let us teach them to go into their closet and ask God to forgive them that wrong, whatever it may be. Thus they will early begin to set a watch upon their actions, and to feel their dependence upon God; and the habit of prayer thus acquired in early youth will not so easily be eradicated in riper years.

"Train up a child in the way he should go, and when he is old he will not depart from it." May we, one and all, at all times and under all circumstances, through Christ, with one spirit, ever find access to the Father.

"O thou by whom we come to God—
The life, the truth, the way!
The path of prayer thyself hast trod:
Lord, teach us how to pray."

BARBARA PARR.

Men talk idly about empire, nation, family. The foundation of the empire is in the nation, of the nation in the family, of the family in the individual; in fine, government is founded on the people, the people on the family, the family on its chief.

FOOTPRINTS OF PROVIDENCE IN THE DEVELOPMENT OF THE HUMAN RACE.

HISTORICAL SKETCHES BY KARL G. MAESER.

To view a beautiful landscape to advantage, a great deal depends on the point from where the view is taken, or to prove any truth in philosophy, religion, or science, you must have a basis to build your arguments on, some premises *a priori* understood to be true. Inasmuch as to a Latter-day Saint the kingdom of God ought to be the all-embracing object and motive of all his thoughts, views, words, and actions, there being no truth beyond its limits, but everything that was, is, and will be true, great, good, and Godlike being contained in it, the only standpoint for an historical view of mankind that presents itself to me is in the kingdom of God.

It certainly will not be expected by anyone that I shall give the history of the whole world from Adam until our day, for I have only promised to point out *footprints of Providence* as they appear from time to time in the development of human events, as sure signs that the whole network of the history of man, from the beginning to the end of days, is woven by the invisible hand of the Almighty, showing thereby the vanity of human calculations, the emptiness of royal glory, and the smallness of the triumphs of heroes, for even the inventions and discoveries of the men of genius have been directed by His finger, revealed to them by His Spirit, and have come forth in their time and season only by his appointment.

It has been customary in the sectarian world to make a sharp distinction between sacred and profane history, rigorously prohibiting in the orthodox churches the use of the latter for the purpose of illustrating any religious truth. This habit has not been without its influence in supporting the view, so common among the Christians of our day, that the Lord has not much to do with things and events outside the Bible, church, and ministry; and if that should not be the profession of their mouths, it is undeniably the principle of their actions. I will therefore choose what by the religious world is so much neglected—the so-called profane history, which, if man by his apostacy from God had not made it so, by filling it with his own notions, would all be sacred, manifesting to the mind of man, like the beautiful world around us, with its eternal, wise, and unchangeable laws, the hand of the overruling Providence in all things.

It has become a settled fact with all the historians, that the seat of intelligence, arts, and sciences, during the middle ages, was by no means among the Christian nations, who rather found in fighting and war the only true aim of manhood, while we have to go to the Arabs of Spain, and the Caliphs of Bagdad and Egypt, to see poetry, astronomy, mathematics, painting, and architecture, flourish in a manner which gives the lie to the term "dark ages" as applied to more than the Christian nations in that period. If they had been for some centuries the bearers and keepers of the highest culture and intelligence, these Asiatic nations became, through their growing corruption and effeminacy, unworthy of holding the treasure any longer, and Providence called the more barbarous but healthy nations from the north to cultivate and remodel the rich inheritance. The *crusades*, apparently undertaken only for the conquest of Palestine and the holy sepulchre, were the chief means employed by God to transfer the germ of intelligence and civilization from the Orient to the West, which was then only the cradle of the foremost in the family of nations in these latter times—the Anglo-Saxon race. And if the troubadours of France, and the minnesaenger of Germany, derived their subjects and inspirations from the crusades, which gently and gradually broke the fierce temper and habits of their nations, winding the wreath of the poetic rose around the hilt of the sword, and under the magic influ-

ence of their genius were resurrected the wisdom of ancient Greece and Rome—the merchants of Venice and Genoa, enriched by newly opened channels of commerce, soon forced the Christian governments to recognize new elements of policy: commercial interest, the rights of citizens, and the supremacy of the mind over main force. This was one of the first and remote steps towards the great destiny of man about to be consummated in these last days. If during the ascendency of the human race, the various periods would appear to us, allegorically speaking, as so many terraces connected by long flights of steps, each of which representing prominent events in history, one of the most prominent and beautiful of them is, without controversy, the time of the great Reformation by Martin Luther.

It would be preposterous in the extreme for any one to pretend to fathom out all the motives of Providence in bringing about the variously interwoven events constituting history, but the close observer, assisted by the eternal principles of truth, as revealed in the kingdom of God, cannot help arriving at certain conclusions by the harmonious bearing of many events towards a common centre, although this respective feature may be but one of the motives of the Ruler of all things, who is never one-sided, either in design or in execution. As paradoxical as it may sound, therefore, to say that the conquest of Constantinople by the Turks, the expulsion of the Jews from Spain under Ferdinand the Catholic, the inventions of the gunpowder and the printing art, and, finally, the discovery of America, were preparatory steps for the great Reformation, it is nevertheless true, whatever other causes may have called them forth, or whatever other consequences may have grown out of them.

If by the first of the above-mentioned the Grecian savants were forced to flee from their native land, and carry not only the knowledge, but also the love for Grecian literature to Italy, Germany, and France, enabling an Erasmus and Reuchlin to introduce the original language of the New Testament among their countrymen, the fugitive Jews from Spain taught the schools of the Netherlands to read the Old Testament in the original Hebrew, and the introduction of gunpowder into warfare broke the power of the feudal barons, and made room for a self-thinking, self-supporting middle class, the citizens, who, not being serfs, were accustomed to think for themselves, and not being lords, became the natural allies of freedom. The art of printing made books cheap and plenty, and enabled the light of intelligence to flash now with before unknown speed throughout the nations, and the discovery of America, in spite of the declaration of the holy doctors of Salamanca, destroyed finally the system of blind obedience to ill-founded authority. Thus, for more than a century prepared, we see the Reformation succeed, while the Waldenses of France, John Wickliff of England, John Huss of Bohemia, and others remained mere sporadic phenomena, not being supported by the cooperation of more favorable circumstances. But the Reformation, whose reorganizing power was not only felt in religion, but extended far out into the fields of politics, philosophy, music, and literature, proved to be by its incomplete and more negative nature only the aurora of a coming day, before the brightness of which the great stars in the firmament of ancient and modern history were destined to pale—the kingdom of God in these latter days.

Since the middle of last century, the tendency of human genius appears plainly in the indefatigable endeavors to conquer time, space, and labor of hands, to give to the mind a larger scope, transferring to machines as much as possible the performance of mere mechanical labor, and assigning to man the more superior part of directing them. This same spirit manifesting itself not only in mechanics, but also in politics, science, philosophy, and art, caused humanity to move in increasing progression, events to crowd with unheard of rapidity, and the child of self-thinking individuality—criticism in all fields of human intellect, and also its counterfeit—scepticism, to bear full sway. Old barriers of despotism and autho-

rity were thrown down, among which events the American war of Independence takes the foremost part, giving to the foremost portion of the Anglo-Saxon race their rights as an independent nation. This war was made sacred by the blood of thousands of freemen who died for their country, and was recognized by heaven through the inspiration of that glorious document which established the right of man to worship God according to the dictates of his conscience, to pursue his happiness not infringed by tyranny, and to have equal protection of the laws afforded to all—the Constitution of the United States, the morning star of the coming day, the John the Baptist of these latter times, sent to prepare the way for the word of revelation through the mouth of the Prophet Joseph. As John was beheaded, however, so the Constitution is trampled under foot. But nothing can stem the current; the day has begun to break; the decrees of God have gone forth; the angel has sounded the trumpet through the heavens, and all that was concealed shall become known, and that was separated shall become united; the plans of the Almighty are about to be consummated; the threads of his Providence, commencing at the beginning of days, have begun to run together, and the rays of light and truth to be concentrated into one focus—the Kingdom of God.

THE COST OF AN ARMED PEACE.

—o—

In the middle of the nineteenth century, and at this height of modern civilization, the military peace establishment of Europe consists of 2,800,000 men, while the war establishment rises to the awful total of 5,000,000. The cost of the peace array of the European States does not fall far short of £80,000,000 annually—eight hundred millions (an English national debt) every ten years. Austria keeps on foot permanently 278,137 men, at a charge of £8,876,300; Spain expends £4,200,000 upon 234,426 men; France maintains 404,000 men under arms, and pays £14,000,000 for the luxury; Italy, out of her well-drained treasury, devotes £6,603,444 to an army 222,321 strong; the peace establishment of North Germany cannot now fall far short of 300,000 men, nor the cost fall much below £8,000,000. The huge Russian levy of 800,000 men extracts from the national chest £15,250,000; while our own regulars, militia, and volunteers are maintained for the trifling sum of £14,569,279. These are principal items in the dread account, and the smaller States complete the full tale. Eight nations spend on their soldiers and establishments £72,000,000. These sums, in gross and in detail, represent the annual rate at which we insure an uncertain peace—a peace interrupted by three great wars in fifteen years, and now in extreme peril of a wholesale breaking up. It is a charming monument of human "wisdom," an excellent testimony to the good government of nations, this expenditure upon non-productive employment. But this does not represent the total cost of the warlike machinery. Five States—Austria, Spain, France, England, and Italy—employ 213,887 men for sea service, and spend upwards of seventeen millions on their navies. Including Russia and the smaller States, the total expenditure for military and naval purposes in Europe is not less than £100,000,000 per annum. The worst of it is, that when this vast outlay has been made, Europe is not one whit more certain of tranquility, nor is any one of the several States assured that it will not have to fight for its life. That constitutes tne "irony of the situation." Even when we have summed up the actual cost of this array by sea and land, the total falls short of the enormous penalty levied upon the nations. Who can truly estimate the additional loss arising from the forced abstinence of two millions and a half of men in the prime and vigor of life

from reproductive labor. Suppose we estimate their probable earnings, if employed, at one shilling per diem, the total loss per week of six days is no less than £750,000, or £39,000,000 per annum. To this we should add the difference between their wages and the value of their productions, and, if we only double it, the total exceeds the whole revenue of France. If we were to set down £200,000,000 a year as the total loss to Europe in hard cash, and as a consequence of compulsory abstinence from labor, we should not be far wrong, especially if we include the evil effect of insecurity upon enterprise.—*Economist.*

[We may as well add that in case of change from peace to war footing, those countries have provided, by special enactment, to increase their numbers—Russia from 800,000 to 1,500,000; France from 404,000 to 800,000; Prussia, or North Germany, from 300,000 to 675,000; England and the other States named without particularizing, say, in a mean ratio of those given; and it is very certain these provisional arrangements would not have been made had there existed no prospect of their being needed. With these numbers in the service, what would the budgets figure then?—Ed.]

ROYAL LETTERS ON THE ABYSSINIAN CAPTIVES.

The papers presented to Parliament respecting the British captives in Abyssynia contain two letters from King Theodorus to her Majesty. The first, translated, is as follows:—"In the name of the Father, of the Son, and of the Holy Ghost, one God, Amen. From the servant of our Lord and His created Being, the son of David, the son of Solomon, the King of Kings (of Ethiopia), Theodorus. To her whom God has exalted above all Sovereigns and glorified above all Princes and peoples, and made the Defender of the Christian faith, and the succor of the poor and oppressed, Victoria, Queen of the United Kingdom of Great Britain and Ireland. Had the illustrious Hormuzd Rassam, whom your Majesty has mentioned to us in your letter, not been sent to us about Cameron and others, but the lowest of your servants, he would have been received graciously by us. We now send, with Hormuzd Rassam, Cameron and all the other Europeans about whom your Majesty has written. Your Majesty can learn from those who fear the Lord the ill-treatment and abuse which we have received at the hands of the above-mentioned Europeans and the Copt who called himself Metropolitan, the Aboona Salama. In my humble position I am not worthy to address your Majesty, but illustrious Princes and the deep ocean can bear everything. I, being an ignorant Ethiopian, hope that your Majesty will overlook my shortcomings and pardon my faults. The people whom we have imprisoned for their reviling and defaming us, did so because the Gallas had proved victorious over the Royal children of Israel, and had humbled them; but God has empowered me, the son of one of the humble women of Israel, to regain that which had been lost by my forefathers. Doubtless your Majesty has learnt how ignorant and blind the people of Ethiopia are; wherefore I beg of your Majesty not to take amiss the mistakes I may make in my correspondence with you. Counsel me, but do not blame me, O Queen, whose majesty God has glorified, and to whom He has given abundance of wisdom.—Dated the 22nd day of January, 1858 (29th of January, 1836)."

But the King did not, in fact, let the Europeans go. On the 13th of April, the day appointed by him for their departure, they were stopped and put in prison again; and on the 17th the King wrote another letter to her Majesty, stating that he had kept her servant, Mr. Hormuzd Rassam, "for the sake of consulting together upon the extension of our friendship." The prisoners were, in fact, detained as hostages for the arrival of the English artisans demanded, and to prevent any aggressive movement towards him. In

an interview which the King had with his German workmen he said, "If I let them go, what shall I have in hand?"

Under these circumstances the reply of her Majesty took the form of a remonstrance:—"Victoria, by the grace of God, &c., to Theodore, King of Abyssinia, sendeth greeting." After reciting the facts which had occurred, this Royal letter proceeded as follows: "Your Majesty must be aware that it is the sacred duty of sovereigns scrupulously to fulfil engagements into which they may have entered, and that the persons of ambassadors, such as our servant Rassam, and those by whom they are accompanied, are, among all nations assuming to be civilized, invariably held sacred. We have therefore the more difficulty in accounting for your Majesty's hesitation, and we invite your Majesty to prove to the world that you rightly understand your position among sovereigns, and do not desire to neglect the international duties which it is incumbent on all sovereigns to fulfil. Your Majesty may be assured that we shall be disposed to attribute to misapprehension on your part, rather than to ill-will towards us, the delay which has occurred in the return of Rassam and those whom you had engaged to send with him; but in the uncertainty which we cannot but feel as to your Majesty's intentions, we cannot allow Flad to be the bearer of those tokens of goodwill which we purposed that he should convey to your Majesty. But in full confidence that the cloud which has darkened the friendship of our relations will pass away on the return of Flad, and desiring that you should as soon as possible thereafter receive the articles which we had proposed to send to your Majesty in token of our friendship, we have given orders that those articles should be forthwith sent to Massowah to be delivered, for conveyance to your Majesty's Court, to the officers whom you may depute to conduct our servant Rassam and our servant Cameron and the other Europeans so far on their way to our presence. And so we bid you heartily farewell. Given at our Court at Balmoral, the 4th day of October, in the year of our Lord 1866, and in the 30th year of our reign.--Your good friend, VICTORIA R." Sealed with the large signet, and superscribed "To our Good Friend, Theodore, King of Abyssinia."

This has been followed at a later date by a letter from the Secretary of State, dated the 16th of April, 1867:—"I am commanded by the Queen, my Sovereign, to state to your Majesty that she had expected to learn by this time that the prisoners, respecting whom her Majesty wrote to you, on the 4th of October last, had been all released and had arrived at Massowah, and that the presents which were awaiting their arrival at Massowah were already on their way to Abyssynia. The Queen regrets to find that although you had become acquainted with the contents of the letter by the copy sent up by Mr. Flad, you had hesitated to comply with her Majesty's wishes for the release of the prisoners, and, instead of sending them at once to Massowah to be exchanged against the presents, had looked still to obtain the presents on the faith of your own assurance that on the receipt of them you would release the captives. Looking to what has already passed, the Queen cannot again write to your Majesty; but she has desired me to write, and to say that her determination, as expressed in her Majesty's letter, of which you know the contents, is unchanged and unchangeable, and that, so far from being willing to allow the presents to go on before the prisoners have reached Massowah, the Queen has sent orders that the presents shall be returned to Europe, unless the British authorities at Massowah are satisfied within three months after the despatch of this letter from that port, a copy of which is sent by three different messengers, that the prisoners are actually released and on their way to the coast. In that case the return of the presents may be deferred for such time as may suffice for the prisoners to perform the journey to Massowah, on their arrival at which place the presents will be made over to your agents. The Queen has forbidden her agents to enter into further correspondence on these matters. Her Majesty requires, for the last time, by her Secretary of State, that the prisoners should be made over to her; and she trusts that your Majesty will be

sufficiently well advised to comply with her demand rather than forfeit the friendship which, notwithstanding all that has happened, the Queen is still disposed to entertain for you. Having thus fulfilled the commands of the Queen, my Sovereign, I bid your Majesty heartily farewell. Your sincere friend, STANLEY." With this the official correspondence closes. Nothing more was to be said.—*Times*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 21, 1867.

THE UNION PACIFIC RAILROAD.

THE Saints will be gratified to hear of the rapid progress of the great highway which is being thrown up across the uninhabited prairies of the West. We clip the following from the *New York Herald* :—

"Omaha, Sep. 2, 1867.—Four hundred and sixty miles of the Union Pacific Railroad are now finished, and it is expected that the track to the Rocky Mountains, five hundred and seventeen miles, will be all laid in about a month."

This news must be exceedingly encouraging to those who intend emigrating to Utah next season, and indeed to all the Saints who are scattered abroad, and who are looking for deliverance from bondage. Truly the Lord is working mightily for the redemption of his people, and for the establishment of that kingdom which they are to inherit. Why has this great enterprise been set on foot, and hurried forward with such marvellous celerity? Because the Lord of Hosts has moved upon the hearts of men to work, unconsciously, for the accomplishment of his great designs. He has planted his Saints in the heights of the mountains, and has preserved them as a separate people from all nations, until they have grown to sufficient strength to preserve their identity, and maintain the order of government which he has revealed to them, in spite of all opposition. From year to year he has brought together his elect from the countries afar off, in sufficient numbers to strengthen Zion, without exhausting her available resources. He has kept back the wicked who would delight in the overthrow of his people, by the immense difficulties and innumerable dangers of the long and tedious journey to the vales of Utah.

But he promised, through his ancient Prophets, that he would hasten his work in the latter days, and "cut it short in righteousness," that he would bring his children together from afar, and that they should "come with speed swiftly." And now that they have "waxed strong by the hand of the mighty God of Jacob," and are prepared for that contact with the world which must necessarily come, he has moved upon the hearts of men, and worked among the councils of the nation, until the great enterprise of connecting the Atlantic

and Pacific Oceans by railway has not only been conceived, but has been brought into actual being, and hurried forward towards perfect completion with an energy, celerity, and success such as has never been known before.

The gathering of the Saints from the four quarters of the earth will be accomplished with ease when compared to the old plan to which they were compelled to resort. Steam vessels will bear them swiftly from different ports, and the locomotive bring them from the Atlantic and Pacific seaboards by thousands, until all who desire to do so may "go up to the mountain of the Lord and to the house of the God of Jacob, that they may learn of his ways and walk in his paths." The completion of this great highway in the desert will benefit the people of God in other ways. It will open up the world to them as a market for their products, stimulating them to renewed exertion in the culture of the soil and in the manufacture of everything that tends to make life happy and desirable. The productions of other nations and climes will also be easily attainable, destroying the monopolies which have been established among them by speculators, and all tending to the growth, increase, and elevation of the Saints as a nation.

Those who have predicted the immediate downfall of "Mormonism" from its commencement, have found in the Union Pacific Railroad another "infallible weapon" which is to strike its death-blow. How singular it is that the "Mormons," above all people, should be so exceedingly anxious to see the instrument of their expected destruction completed as fast as possible! No doubt great numbers of people from all countries will pay a visit to Utah who are not of our own faith, and among them will be some who desire our annihilation, but we have no fear for the result. The honorable and truth-loving will see so much to admire and emulate that many will cast in their lot with us, and those who pass on their way will have nothing but good to report of us, while the evil-designing and corrupt will be powerless to accomplish any harm. "Mormonism" has lived on in spite of all efforts for its destruction hitherto, because it is the work of God, and for that reason it will continue to flourish, and prevail, and move forward to its high destiny as the leading and governing power among nations. God has preserved it until it is able to cope with the world, and now he is opening up the way by which all nations may see its beauty, receive of its benefits, and feel its power.

We are filled with gratitude to God for his goodness in thus making "a path in the desert" for his people: we look with joyful anticipation for the full completion of the work, and congratulate the scattered Saints upon the good news of the wonderful progress of the Union Pacific Railroad.

ARRIVALS.—Elders Reuben McBride and James Needham arrived in Glasgow on the 24th of August, per steamship *Caledonia*, from New York on the 10th, and reached Liverpool on Sunday the 25th ult.

APPOINTMENTS.—Elder Reuben McBride will travel and labor among the Conferences as his health will permit, and as he may be directed by us from time to time.

Elder James Needham will labor among his friends and in the regions round

about in Yorkshire, under the direction of Elder John Barker, President of Leeds Conference.

FRANKLIN D. RICHARDS, } *President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.*

OBITUARY.

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Elder Anson V. Call died on the 4th of August, 1867, at Rock Creek, between the first and second crossings of the Sweetwater. He was a son of Anson and Mary Call, and was born July 9th, 1834, in Madison, Geauga county, Ohio. He was on his return home from a mission to England, to which he was appointed at the April Conference in 1864. He was baptized in Nauvoo when eight years old, but dated the first recollection of his life from the persecutions of the Saints in Adam-ondi-Ahman. After the assassination of Joseph and Hyrum Smith, he beheld their martyred bodies, which enstamped on his memory a remembrance of the trials and sufferings of the Saints which was never forgotten. At the exodus of the Saints from Nauvoo, he journeyed with his parents to these mountains in 1848, where he has since remained, laboring for the support of his family, which numbered twelve. Besides this he filled several offices of trust, such as Justice of the Peace, Selectman, School Teacher and Ward Clerk; and during the several missions which his father performed, he took charge of his father's business, sustaining the family and contributing to their happiness by making many good and permanent improvements. He also labored diligently to improve his mind by seeking the acquaintance of books, and succeeded in acquiring a fair education.

In the spring of 1857, he was appointed a mission to the Sandwich Islands, and proceeded with others as far as San Francisco, when they were called home, on account of the Buchanan expedition, which was then coming against the Saints. Immediately on his return he was sent with a party to Echo Kanyon, where he passed the ensuing winter, and returned home in March, 1858, with the last of the brethren from that place. From that time until he was called to England he labored for the good of Zion, enjoying the confidence of all around.

While in England he labored in the Newcastle-upon-Tyne Conference, and subsequently presided over the Bristol Conference, and later still over the Sheffield Conference, which honorable position he held up to the time of his release. During the latter part of his mission his labors were curtailed by the sickness which it is supposed resulted in his death.

The particulars of his sickness are unknown to his parents, and the only news that has been received of his death has been furnished by telegram through President Young, to whom brother Call returns his sincere thanks, as also to brother Guernsey Brown, who is supposed to have attended his son in his sickness, and to brother H. P. Kimball, who attended to his funernal obsequies, and to all others who may have in any way assisted him.

The news of his death spread a deep gloom over the Ward, and filled the

hearts of many with sorrow, but all is well; he labored for the cause of Zion, and has left but for a season, to come forth clothed with immortality and eternal life.

He's fought the fight, the vict'ry won,
To hear the words, Well done, well done,—Com.

[We think the Rock Creek mentioned above is in Laramie Plains, on the Bitter Creek *route*, 423 miles east of Great Salt Lake City.—Ed. *Deseret News.*]

THE CROPS OF 1867.

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Mr. Turner, of Richmond, Yorkshire, has sent his annual report to the *Times*. It states that the wheat crop is an average one in bulk, but owing to the quantity of secondary samples the quality must be taken as under the average of what we have in good years. Oats are a great crop, and of good quality. Barley is more than an average crop, but will be found to vary more than usual in quality. Beans are a full average crop. Peas are a moderate crop. Swedes promise well in the midland and southern counties, while in the north they are likely to be the heaviest crop we have had for many years. Mangolds are an average crop. Potatoes are a full crop, varying much as to disease—in some districts greatly affected by it, while in other places scarcely a bad potato can be found.

The *Times*, in a leader, describes the harvest as a decidedly good one, though the wheat crop is probably under an average, but it may be yet raised to the full standard of an average if the present fine weather continues during the in-gathering of the northern counties and of Scotland.

The returns from all parts of the country relative to the harvest have been looked forward to with interest. Mr. Sanderson—who, as in former years, has gone very carefully into the question—says as the result of his investigation—"Taking the grain crops of England and Scotland, I estimate the wheat crop to be under average, barley 10 per cent. above average, oats 15 per cent. above average, beans fully average, and peas much below average." The reports from foreign countries are not so favorable.

The harvest in the United States this year has been most bountiful, and the supply of breadstuffs will not only be ample for all wants of the United States, but will give a large surplus for export. The estimated crops of leading articles for 1867, the estimate being that of the Agricultural Department, are the following:—Wheat, 232,500,000 bushels; Indian corn, 800,000,000 bush.; rye, 27,000,000 bushels; oats, 230,000,000 bush.; barley, 21,000,000 bush.; buckwheat, 23,000,000 bush.; potatoes, 155,000,000 bush.; butter, 542,000,000 lb.; cheese, 142,000,000 lb.; rice, 50,000,000 lb.; tobacco, 350,000,000 lb.; cane sugar, 69,000,000 lb.; hay, 31,000,000 tons; cotton, 2,500,000 bales. As compared with the crop of 1860, the year before the war, and the only year with which a fair comparison can be made, as American agricultural industry was then untrammelled, the above estimate shows for 1867 an increase of 30 per cent. in wheat over 1860; 5 per cent. decrease in Indian corn, an increase of 30 per cent. in rye, 29 per cent. increase in oats, 35 per cent. increase in barley, 27 per cent. increase in buckwheat, 40 per cent. increase in potatoes, 40 per cent. increase in butter, 33 per cent. increase in cheese, 20 per cent. decrease in tobacco, and 150 per cent. increase in hay. Indian corn, tobacco, cane sugar, and cotton show a decrease; but the latter two are exclusively grown in the Southern States, while tobacco and Indian corn are leading crops there. The returns for 1860 for all the above crops were from the entire country—North and South together, both sections being at that time cultivated to the utmost ability of their

population. Southern industry is now greatly cramped; but the general increase of all the crops, returns of which now come from the North principally, shows that section has thriven in spite of the war.

The cane sugar crop in 1860 was 230,982,000 lb.; now it is estimated at but 69,000,000 lb. The desolation of the South by the war, and this year the added devastation of the plantations along the Mississippi river and elsewhere throughout Louisiana have caused this remarkable reduction in the cane sugar crop. With regard to wheat, the California crop, which in 1866 was enormous, is this year even greater. During the first 16 days of July the receipts of wheat at San Francisco from the interior were 169,230 sacks, as compared with 85,912 sacks for the corresponding period of 1866. The first days of July are early for receipts of wheat at the shipping ports; yet, if the comparison holds good for all the season, the increase of the California wheat crop this year over that of last year will be almost 100 per cent. Her farmers have taxed their energies to the utmost.

Of cotton, the crop of 1860 was 4,676,000 bales; while the estimate above given was 2,500,000 bales. In making this estimate the Department is safe, for every one here believes the crop will produce that much, while some sanguine observers go even far beyond it; the *New York Economist*, for instance, estimating it at 3,225,000 bales. It is unfortunate with regard to cotton that the people who are in the cotton section, and best able to judge of it, are always interested in representing the crop as a short one in order to keep up prices. For that reason early in the season the accounts were gloomy and the predictions bad; but these sad tales have in most cases been dissipated. In some portions of the South, however, the crop will no doubt be bad, but that is the case every year. A few days ago I announced the receipt of the first bale of new cotton at New York from Florida; this week two more bales, grown in Alabama, have appeared, classed as "good middling," and were sold for 33c. currency. At New Orleans the first consignment of new cotton came to hand on the 13th of August; last year the first bale was received on the 7th of August. With regard to crop prospects, the reports from all parts of the South appear favorable, excepting from the overflowed districts in the Mississippi valley; from there the intelligence is of continued misfortune. Louisiana will fall short as compared with last year. Of the current cotton year, ending the 31st of August, but two weeks' returns are yet to be made. Thus far 1,855,676 bales have been received, as compared with 2,020,773 bales to the same date last year; 1,875,000 will probably cover the reported receipts of the current cotton year. Thus far during the year the exports from the United States have been 1,541,155 bales, as compared with 1,509,950 bales last year to the same date, leaving a very small stock, only 137,380 bales, at present at the shipping ports.

CORRESPONDENCE.

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SWITZERLAND.

Geneva, Sep. 5, 1867.

President F. D. Richards.

Dear Brother,—In company with brother Karl Maeser, I left London the 7th of August for Paris, where we staid four days, during which time I hunted after the scattered Saints, held one meeting, and we organized a Branch, with brother Rees as President. Their number is very small indeed—viz., four men, two women, and six children; but they feel well and are faithful, are poor, and longing to see their way open for their deliverance from Babylon. They have to work very hard for their living, their burden is heavy, food, rent, and rates are very high, and labor is not well remunerated. There is not one Frenchman in that Branch, they are all German or Swiss.

We spent the 9th at the Exhibition, where the productions of all nations, manufactures, arts and sciences known to the world, were exhibited. The field for learning was very great. but what could we see in one day? we had only to glance at what seemed the most worthy of notice, it would require a month to enable one to look at every thing, and make of it a more agreeable and useful study. The United States attracted the attention of the visitors by a most beautiful locomotive and a street car.

The higher classes in Paris live very fast, and display in the public walks the splendor of their dresses and equipages. I could not help contrasting it with the wretched condition of the poor artizan, borne down with fatigue and want. Licentiousness and all kind of vices abound in that place, and strike the sight of the passer by at every step.

On the 12th I parted with brother K. Maeser, and visited some of the Protestant districts of North France. I was made welcome by the relatives of a brother living now in Utah; every one in the village had a desire to speak with the "Mormon" Elder, and listened very attentively to what I had to say. I did not baptize any. Imbued by Catholic traditions and the abuses of the priests, some are too bigoted, while others do not believe in anything. There is also a large portion who do not admit the divinity of Christ, putting him in the rank of the great genii of antiquity, a man who moved by philanthropic views, tried to ameliorate the condition of his fellow men, and, like Mahomet, created a religion; and to their understanding Joseph Smith is a socialist, possessing great winning power over his followers, and Brigham Young a worthy disciple and clever politician. With that class of people nothing can be done.

On the 17th I started for Switzerland, and arrived at St. Imier the 18th, where I met brothers Horne and Maeser. The Saints at St. Imier are very faithful, they have a great respect and love towards the missionaries; they are very poor, the heart bleeds to see them working from morn till night for scanty wages, and provisions at high rates; it seems that in Europe generally the condition of the artizan, in the manufacturing districts, is very hard, worse than slavery.

It is fourteen years since I left this place, and things have changed very much; large, high stone buildings have taken the place of the humble cottage; the iron horse has dug up its furrows through the mountains, and its steam whistle echoes everywhere; Gentile civilization has elbowed its way among the crowd, and the people who see the poverty and sin it brings, curse every day that work of *soi-disant* progress, and regret, with reason, their hamlets where peace and purity existed, and the common and romantic footpath through the kanyon; then they had plenty of bread, and labor was well remunerated, confidence and honor were not a shadow.

Public opinion is a great ruler in Switzerland; it is generally so in small crowded localities. After having visited the Saints in Neuchatel, in company with brother Horne we started for Geneva, where we arrived on the 29th. The Branch there count about sixteen members, all told, are faithful, and were glad to see a missionary who could speak their language. I expect to stay here three weeks, and have great hope to accomplish a good work here, and to be an instrument of bringing a few honest in heart to the knowledge of the truth.

They are making great preparations here for the *Congres de la Pais*. Garibaldi is expected to-morrow.

Please to present my best respects to brothers Preston and Penrose.

If it is possible, I would like very much to be favored with a number of the STAR.

Praying God our Father to continue to bless you, I remain, respectfully,

OCTAVE URSENBACH.

IN Mississippi, as appears by the new registry, the negroes have 12,000 majority; in Alabama, over 17,000 majority; in Louisiana, over 38,000 majority; in South Carolina, 13,000; the city of Charleston, in S.C., 2000 majority.

SUMMARY OF NEWS.

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THERE are in England 34,970 lawyers, 35,433 clergymen, and 35,995 physicians.

THE mission of Sir Moses Montefiore to Roumania, in behalf of persecuted co-religionists in that province, has been completely successful.

CAPTAIN TYLER has telegraphed to the Board of Trade that on Monday he crossed the Mont Cenis Railway from St. Michael to Susa, 48 miles, at an elevation of 6700 feet, with the first engine over the line, and a train conveying a number of passengers. The company are preparing to open the line for traffic in October.

THE American correspondent of the *Times*, writing on August 23, declares that for many years there has not been known a more gloomy time among American merchants and tradespeople. The depression is unexampled. From Maine to Texas it is only among those engaged in the trade of breadstuffs that any cheerfulness exists. The wheat crop is 30 per cent. more abundant than in the year before the war.

THE OVERLAND MAILS IN THE MUD.—Judge A. G. Cook, who arrived a few days ago with an emigrant train across the plains, relates what he saw of mail matters on the road. The train crossed the Medicine Bow on the 23rd of June. At that place he saw a pile of mail bags, about a wagon load, lying by the side of the road in the mud. Some of them were leather sacks locked, and some canvas bags tied. He saw mail bags lying about in different places along the road, sometimes at stations and sometimes by the side of the road. In one place bags of mail matter were thrown into mud holes to walk over upon, and he walked over them himself and others did the same. Newspapers were plenty at such places; everybody had them. At another place a letter bag was found in the road cut open.

BATTLE BETWEEN UNITED STATES TROOPS AND INDIANS.—A despatch from Fort Hays, Kansas, Aug. 23, says:—"A courier has just arrived from Captain Corbin to the effect that Captain Ames had had a severe battle with 800 Indians under Satanta, on the Republican River. Their village was two miles long. Captain Ames charged twice through their wigwams. The savages fought desperately. Three of our men were killed and 25 wounded, and 30 horses lost. The Indians lost severely, but finally repulsed our troops. Our dead were left on the field. There was an immense amount of stolen stock in the Indian village. The savages surrounded our troops, and the fight lasted three days. Two of our men killed belonged to the Kansas cavalry, and one to the 12th Regulars. Captain Ames had 125 men. A strong force under Major Elliott, and some Kansas cavalry under Major Moore, leave for the Indian village, in light marching order, this morning. A severe battle is anticipated. We have not enough troops here." Another report says:—"Our loss was 35 killed, wounded, and missing. The Indian loss was about 150. Our loss of horses was heavy. Ames says in his report that after the battle the Indians sent a flag of truce. Our scouts who answered it were told in good English, 'Tell your officers we want no peace; we are for war; we will not leave the war path.' Our flag of truce was then fired upon, and a charge was made by the Indians. The wounded are now here. A force of 300 cavalry has gone out to meet the savages. Several white men were seen aiding the Indians during the battle." The following despatch was received from Major and Brevet Lieutenant-Colonel R. J. Dodge, commander of the military detachment stationed at Plum Creek, by General Augur:—"Fifty Pawnees have just returned from a scouting expedition, under Major Frank North, directly south of this station, on the south side of the Platte They attacked 100 Cheyennes, took a large number of scalps, killed and wounded a large number, but who were immediately taken off by Indians, or escaped in the darkness. By a sudden onset on the left flank of the enemy, the Pawnees succeeded in capturing two prisoners and several ponies, without the loss of a man."

ADDRESSES.

Joseph Lawson, 3, Ley Place, North Street, Newport, Mon.
William Park, at William Ballinger's, Bridge Place, Worcester.
Edward A. Noble, 39, Rose Hill, Cheltenham.

DIED:

THOMPSON.—At South Cottonwood, July 20th, Ann Grayson, wife of Joseph Thompson, from Sheffield, England, aged 40 years and 21 days; also her infant daughter.
BOYACK.—In Spanish Fork City, July 22nd, of putrid sore throat, Elizabeth Jane, daughter of William and Susan Boyack, aged 2 years and 5 months
DURANT.—In American Fork, of inflammation on the lungs, on Sunday 21st inst., Edward Durant.

POETRY.

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THE SILENT "BATTLE FIELD!"

Traveling on the "Hudson river railroad," during the war, I perceived at a distance what appeared to be a large encampment with tents. A nearer view dispelled this impression, but revealed quite an extensive cemetery on the sloping hillside of that beautiful river.

Those tented hosts on yon green hill slope
Have sprung to their country's call,
To swell the ranks in the battle field,
Where men as the dried leaves fall.
'Neath floating banners they'll step to time,
To the music of fife and drum,
While the sunlight plays o'er the burnished steel,
As a dream of glory come.

That dream will pass when the strife is o'er,
As snow in the summer's sun,
When the pomp of war is laid aside,
And its thunder spent and done;
When its blood red hand stains every heart,
When broken hearts abound,
What's this—lost life, lost wealth, lost all,
With the cannon's dying sound!

I erred—no muster roll is called
On yon green hills' crowded slope;
No martial tread to its own shrill notes
Stirs pulse or heart to hope.
Yet there is an army gathered, great,
Uncounted as stars at night,
Who all have passed through life's battle field,
And sunk in its fearful fight!

And there they lie in that tented field
(As the marble seemed to be),
They wait that trumpet call which will
Wake all in earth and sea:
Each one must answer that muster roll,
And those who have bravely fought
Shall find their rank in the hosts above,
No wealth hath *that* honor bought.

There crystal fount and palace of pearl,
There gates as the jasper gleam,
There gardens and groves to mortals unseen,
The real of life's best dream.
There all the wealth of our race shall be,
The noblest, most faithful, best,
Those spirits who taught us the purpose of life,
The nature of infinite rest!

Patriots, Prophets, through ages ago,
Unselfish workers for man,
Through legions of foes exalted to crowns
(A part of the infinite plan);
Their music shall swell in those golden halls
In morning and evening song;
Their love, their life shall be perfected, full,
And the glory to God shall belong.

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LIVERPOOL:

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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"MORMONISM."—INTOLERANCE TOWARDS IT.

The "Mormons" and "Mormonism" seem to be the standard texts for a great many people, who, whenever they are at a loss for a subject, build homilies upon them, and indulge in a great amount of gratuitous abuse heaped upon a people of whom they know comparatively little, and treating of a subject of which they know still less! To believe most of these scribblers, there is no virtue, redeeming quality, commendable practice, or praiseworthy act to be found among the Latter-day Saints. They picture us as the foulest and most degraded of civilized communities, and our Territory as a pandemonium in which everything vile and wicked flourishes freely. So absurd are they, and so widely is their abuse disseminated, that all who come here having been at all previously influenced by such statements, are utterly astonished at that which they see and hear. They find us industrious and sober; they do not see the bedizened wretch who has been dragged down to infamy carrying on her unholy traffic in our streets; they look at our citizens and see they are like men and women elsewhere; and if they were dropped down in our streets without knowing where they were, their cause of wonderment would be what city they had reached that was so well ordered, quiet, and peaceable.

But we are "Mormons," and there seems to be something in the very name to excite their bile. The Elders who have travelled through the nations, have found how freely and cordially nearly every one with whom they would converse, would agree with them while enunciating those principles by which we are led and governed, so long as they did not know it was a Latter-day Saint who was speaking. But as soon as that discovery was made, in most instances there was a marked and sudden change. The very name had an influence with them, and it either stirred up the worst of feelings within them, prompting to acts of malevolence, or it inclined them to seek after a knowledge of the truth.

There is a reason for this, deeper than can be found attending the influence of any sect or party, religious or political, on the earth. They differ

with each other and with all the rest continually, and there is no motive sufficiently powerful to bring about a combination of them all but one against that one. Yet, however much they are divided, and however much opposed to each other, they unite, as against a common enemy, all the world over, to oppose and abuse the Latter-day Saints.

This has been true from the day the Church was organized until the present hour. In every country where the Gospel has been preached the same fruits have been manifested, and the day a man or a woman in any of the nations of the earth, acting upon conscientious convictions, becomes a member of the Church of Jesus Christ of Latter-day Saints, no matter how highly they were esteemed before, their names are cast out as evil, and they are reviled, despised, abused, and persecuted where it can be done. These are facts known, often by very, very painful experience, to every Latter-day Saint who has embraced the Gospel where the other creeds and beliefs are dominant. And the same intolerant spirit which manifested itself to individuals in low jeers, petty annoyances, throwing rotten eggs, or beating with clubs, in a more extended, malignant, and bitter form displayed its violence in the mobbings, burnings, drivings, and merciless acts of cruelty to which the Saints were exposed in a church capacity. And it is the same spirit which to-day vents itself in traducings, malignings, abuse, and hounding on the authorities of the nation to drive us again from our homes, that our enemies may become fat on our spoils.

This thing cannot be glossed over, nor explained away by any effort of sophistry. It stands out in most glaring color, printed in our history with blood, and page-marked with the names of our martyred dead. And they who under the assumed garb of liberty pretend to be willing to accord us the possession of our inalienable rights, while striking at them with all the force they possess, cannot be so divested of common sense as not to know that their inconsistency is as shallow as it is hypocritical. The reasons why we are so abused, hunted down, and vilified, are easily understood and can be plainly told, though they could well bear to have more said relative to them than we have space to say at present. In the first place, the struggle—for struggle it is—now going on is not for the maintenance of a certain principle, or some erratic notion or pet idea entertained by any man or men on the earth; but it is for the possession of a world; it is the "irrepressible conflict" between truth and error, which will not cease until the dominion of Satan ceases upon the earth. In this contest the powers which exist in the unseen world are engaged. The powers of darkness exercise control over the minds of many millions of the human family, and fill them with a bitter, and, to most of them, unaccountable hatred to the truth and those who have embraced it. On the other hand, the heavens are stirred in behalf of the work called "Mormonism," and the protection of the Almighty has been extended over it from the first.

We wish those who so freely vilify and abuse us, who say they only wish us to give up plurality of wives, or some other doctrine which we may believe, or they may merely say we believe, to look the matter squarely in the face, analyze their feelings, and see if they have anything like the same detestation for the wickedness and crime which they admit exist in the world, as they have for the assumed wickedness incorrectly said to exist here. Or have they made up their minds to combat light, truth, and virtue; and, while claiming the possession of upright, virtuous feelings, practically declare, with the poet's friend, "evil be thou my good?" —*Deseret News.*

Manners are what vex or soothe, exalt or debase, barbarise or refine us, by a constant, steady, uniform, insensible operation, like that of the air we breathe. They give their whole form and colour to our lives. According to their quality they aid morals, supply them, or totally destroy them.

TESTIMONY.

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"That in the mouth of two or three witnesses every word may be established."—MATT. xviii, 16.

There are two ways in which we can receive knowledge—the one by personal observation and experience, the other by the testimony of others in regard to things which we cannot personally examine or see.

The first of these modes is made use of by all men, and many have obtained great knowledge of those things with which they have come in contact, through observation and diligent examination thereof. There are many things which we are compelled to know by actual contact, experience, and dire necessity. The world is full of objects which engage our curiosity and attention, hence we obtain knowledge of many things in that way, and thus the mind of man has become enriched by a vast variety of knowledge which he has been able to acquire by his own observation and application, and thus science and art have become enlarged, and that which we call civilization has become extended. The powers by which we obtain such knowledge are the gift of God, the great Father of all, for which all good men must certainly feel grateful.

But in the second place, there are some things which we cannot personally examine, because they are beyond our reach, so that we necessarily depend upon the testimony or the evidence of others for information concerning them, and most certainly a vast amount of human knowledge is obtained in this manner, hence we are informed that "Faith is the evidence of things not seen." Now, if this sentence means anything, it means that credence and confidence in the testimony of others is faith, and that some kinds of knowledge so-called, depends upon, or is received through testimony, or the evidence of others; and more particularly does this apply to religious information, for without revelation it is impossible to obtain correct information concerning God and his laws. It is said, "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." Again it is said, "This is eternal life to know thee the only true God, and Jesus Christ whom thou hast sent." Now, these sentences plainly convey the idea that it is only by revelation that we can know God, and without this knowledge no one can possess eternal life; consequently that Scripture is most emphatically true which says, "Where there is no vision the people perish," therefore the fact is plain that without revelation no man can possibly obtain eternal life.

Naturally some men are very sceptical, and will scarcely receive the smallest fact without mathematical demonstration. I have heard a person say that he would not believe the Latter-day work unless the Lord should personally appear to him, and thus reveal the fact. Others have become so prejudiced and fanatical, that they have in their anger declared that they would not be Saints if they knew the work to be true. Others again have said, if there is a God who is good and wise, who has revealed his will, he ought to have written the facts upon the sky in luminous characters, so that every one might know, and no doubt be left upon the minds of men. If men would reflect reasonably, they would see that it does not belong to man to dictate what plan the Lord should pursue, but on the contrary, to humbly find out what he has been pleased to do, and bow to his superior wisdom and judgment; and the meek and sincere man who loves the truth more than anything else, will gladly receive it under the most unfavorable circumstances, he will only wish to know that it is the truth and the mind and will of God, he will not assume to be wiser than his Creator.

Now, then, the question is, what course has the Lord pursued? Let the Bible decide—"Surely the Lord

God will do nothing, but he revealeth his secrets to his servants the Prophets." Here then is the mode in which the Lord deals with the children of men, and he has done so in all ages of the world, whenever it became necessary to reveal anything to man. We need not imagine that the Lord is a changeable being, or that he will turn round to suit the whims and fancies of foolish man; but in all cases man must yield to the plan laid down by the Almighty, or otherwise take the consequences, for disobedience brings banishment from his presence and from the glory of his power. "For the wrath of God abideth on the children of disobedience."

Having shown that it is by revelation through Prophets that the Lord makes known his will to man, confidence or belief in those servants and in their testimonies, must of course constitute faith. Paul says, "Faith cometh by hearing, and hearing by the word of God," "and without faith it is impossible to please God." Why? says the objector. Simply because without faith we cannot be saved. A benevolent being cannot be pleased with our destruction, hence he is "angry with the wicked every day." "In the mouth of two or three witnesses shall every word be established." This was the law under the Mosaic dispensation, even in criminal cases, and the hands of the witnesses were required to be first upon the head of the transgressor doomed to death. Also in making known the will of God to Pharoah, and to the children of Israel, Moses and Aaron were two witnesses. "It is written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the father that sent me beareth witness of me." John viii, 17, 18. Here we have the words of Jesus declaring that the testimony of two men is legal evidence. When Jesus had been baptized, and had come up out of the water, the Father himself bore testimony to the truth of his mission and Sonship, by declaring, "This is my beloved Son, in whom I am well pleased." John testified and said, "I saw and bear record that this is the Son of God." And Jesus, after he commenced his ministry, bore testimony of himself. When he sent out the Twelve and the Seventies to proclaim that the kingdom of heaven was at hand, he sent them two and two, and moreover, the disciples were required to "be witnesses both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Surely the law of testimony is so plain, that none need be ignorant who possess common understanding.

Now, Paul tells us "That in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven and which are on earth." Here, then, is a declaration of Holy Writ, informing us that in a time yet future from the days of Paul, (who declared that the sound of the Gospel had gone to the ends of the world in his day: Rom. x, 18,) the greatest dispensation that ever graced the footstool of God was to be ushered in, a blending, welding dispensation, which should gather together and unite in one all things, the ancient righteous and the modern righteous, those of heaven and those of earth; and Daniel tells us of a kingdom to be set up in the latter days, which should break in pieces and destroy all other kingdoms, even a kingdom of Saints, who should take it and possess it forever. John, in the Apocalypse, tells us that an angel should bring the Gospel to preach to all nations. Isaiah says that in the last days the Lord's house shall be established in the tops of the mountains, and that "Zion shall arise and shine."

Here, then, are several testimonies given by ancient Prophets in relation to the work of the last days, which is to surpass and eclipse all others for vastness, for signs, and wonders, and mighty deeds, and manifestations of the power of God, and in the abundance of revelations that are to be given. Then the question arises, how are we to expect that this will be commenced, this kingdom set up? We reply, just as God has commenced all others. We do not expect that the Lord would commence the greatest dispensation without a Prophet, any more than the least; He is not a changeable being, but will pursue the

plan laid down in the Scriptures. "Surely the Lord God will do nothing but he revealeth his secrets to his servants the Prophets." Consequently he must raise up a Prophet to whom he can reveal his mind and will, else the Scriptures could not be fulfilled. "Heaven and earth may pass away, but my words shall not pass away, until all shall be fulfilled," says the Lord. Then, when he has raised up a Prophet, how is he to make known the truth of heaven to the world at large? Simply, "In the mouth of two or three witnesses shall every word be established?" And who is to be that Prophet, and who are to be those witnesses? We presume they will be men very much like other men, only chosen of God because they do his will and keep his commandments.

We now come to the principal point of interest—present revelation, living Prophets, and witnesses of the truth of the Latter-day work. In all ages of the world men could believe in dead Prophets without any difficulty, while at the same time they always rejected and persecuted living ones. The servants of God in this age, with all its supposed refinement, civilization, and enlightenment, meet with the same reception as the ancients, the same unrelenting opposition and bitter persecution. Light and darkness cannot assimilate—good and evil are ever in antagonism. Let us, however, compare their evidences, and examine their reception. The occurrences mentioned in the Bible are all historical, the actors have passed away, the scenes and representations are no more, they exist only on the page of history, and the witnesses are dead; mankind have only dead testimony, yet it is generally received. The Saints, on the other hand, give to the world living testimonies, not merely two or three witnesses, but thousands of them. The servants of God have encircled the earth like a flood. In every quarter of the earth the testimony has been borne, the warning voice has been lifted up. The Lord, through his servants, has called upon the inhabitants of the earth to repent, yea, "The sound thereof has gone to the ends of the world."

However, let us examine the evidence a little more minutely. The Prophet Joseph was shown the plates containing the Book of Mormon, and received them by permission of the angel of the Lord. After the book was translated, the angel of the Lord appeared unto three men with the plates in his hands in their sight, and commanded them to bear testimony of the fact to all the world. They were obedient to the commandment, and their testimony, with their names attached, is published with the Book of Mormon. Twelve other persons have given their testimony that they have seen and hefted the plates, and they have given their names to the world. The Levitical and Aaronic Priesthood was received under the hands of John the Baptist personally, and afterwards the Melchisedec Priesthood under the administration of Peter, James, and John, the immediate Apostles of Jesus Christ. Joseph and Hyrum gave their testimony to the world, and then, like their great Master, sealed that testimony with their blood. Now their testimony is in force. Thus we present the testimonies of the living and the dead commingled.

When the servants of God testify that Joseph Smith was a Prophet of God, the people ask us how we know. We tell them, the same way that Peter knew that Jesus was the Christ—viz., by the revelations of God. The Savior has said, "If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself." "The testimony of Jesus is the spirit of prophecy." "And no man can say that Jesus is the Lord but by the Holy Ghost." Just so in relation to Joseph Smith. It is by the Spirit of the living God, which reveals the things of God, that his servants are able to testify, as did Peter of old, and their testimony is true. Moreover, they are able to bear this testimony independent of any man on earth, for flesh and blood hath not revealed it unto them, but their Father who is in heaven; and they, at the same time, promise to all who will repent and obey the Gospel in the proper spirit, that they also shall receive this testimony.

I was asked the other day, what

evidence we gave more than Mahomet? I replied, that we gave in addition to our testimony, a perfect system of religion, sustained and proved by the Bible, and brought forth by an unlearned man, who did not understand the Gospel, except as it was revealed to him, a system which has hitherto proved invulnerable, which is an evidence which neither he nor any other man could bring in favor of any other system on earth. We have the pure and true Gospel of the Son of God in its fulness, and not a man-made system. This strengthens our testimony, so as to make it doubly impregnable.

Still, how is the truth received in general? With sneers, with scorn and contempt; opposed by railing accusations, slander, reproach, lies, and the cry of delusion, false prophets, &c. Now we think if the enemies of truth had any arguments they would bring them; but the fact that they only pour forth abuse and falsehood, proves sufficiently that they have no argument, and that lies is their only refuge. It is true that some have said, you are interested witnesses. We should be fools if we were not. Were not the ancient Apostles and Prophets interested witnesses? And if we know we are engaged in the work of God, which will revolutionize the earth, and bring life and salvation and eternal happiness to the righteous, we should be worse than fools not to be interested. But I would ask, did ever any one see or hear of such a wonder? It is true that for a righteous man, some would even dare to die, and patriots might perhaps do much for their countries and families; but to find a man who would volunteer to go to hell and be damned, simply that he might be able to bear a disinterested testimony, would be a phenomenon indeed, something that the world never saw and never heard of. The secularist delights to revel in the absurdities of sectarianism, but when he comes to examine "Mormonism," he cannot find those things to gloat over, he shuts up the eyes of his understanding, and falls back upon his native scepticism, and says he cannot receive our testimony, "it is too wild, extravagant, and visionary, and contrary to science and the views of learned and intelligent men." "The Lord taketh the wise in their own craftiness." The testimony still stands immovable, and is as great a stumbling-block to the infidel as to anyone else, he cannot penetrate it, he cannot get round it, it still stands an insurmountable obstacle, and by making the assertions above stated, he simply declares he has no arguments.

Yet this class of men is the most liberal we meet with. If the unbeliever wishes an evidence of the existence of God written upon the sky, he can find it there if he will but consider and gaze upon the beautiful rainbow in the cloud, with its resplendent and variegated colors, as a token of the covenant made with man, that He will no more bring a flood of waters to destroy all flesh. This is an evidence that He is, and that his word is sure, and of the truth of the Bible. We are aware, however, that the objector will endeavor to ignore it, by saying it is only a natural phenomenon! Again, in regard to testimony, the evidence of two respectable witnesses would be received in any civilized court in Christendom, and their testimony would be considered sufficient in any case, criminal or civil. Why, then, cannot testimony be received in behalf of "Mormonism," with its vast army of witnesses? Surely the very fact that they testify that *God lives*, that he has spoken from the heavens, that he has established his Church and kingdom in fulfilment of prophecy, ought to be sufficient to demand the attention of the world, and cause a proper and impartial investigation of the facts offered to their notice. And in addition, let them look at the self-denial and devotion of those men who circumscribe the earth that all may have their testimony; encircled with difficulties on every hand, often hungry, cold, thirsty, weary, sick, and prostrated, yet still undauntedly persevering, contending with poverty and distress, and braving dangers of every kind, they cease not to do their Master's will, and succeed in bearing their testimony. However, the Lord understands his own business, and he has declared, "His word shall not return unto him void, but shall ac-

complish the end for which it was sent."

And now let me say, that the signs of the coming of the Son of Man are manifesting themselves in heaven above and in the earth beneath, distress and perplexity are troubling the nations, the fulness of the times of the Gentiles, and the destruction of the wicked are at hand, yea, the signs of the times are truly significant; "The hour of his judgment is come," and the Lord saith, "And after your testimony cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come."

JOHN BARKER.

FAITH AND REASON.

Very seldom has there been in the whole history of religious movements a greater confusion and mixing up of ideas, than between the two great principles of faith and reason; they being generally considered so entirely antagonistic to one another, that we behold one class of philosophers—religious, scientific, or politic—building their various schemes upon what they call reason exclusively, denouncing the principle of faith as something synonymous to superstition, as we find for instance in the teachings of Voltaire and Rousseau in France, and in the writings of a great many German philosophers; while on the other hand we notice not only the Pope of Rome condemning the philosopher Hegel for trying to prove the truth of Catholicism by argument of reason, maintaining that the Church of Rome stands on faith alone, but also countless hosts of other divines in our day fretting about the progress of natural sciences and their discoveries, as inimical to the cultivation of that faith by which their class have endeavored for centuries to lead mankind. We see here one party standing up to fight another, just as zealously defending an opposing principle, and besides that, millions of other people shifting in a compromising sort of way between them both, hither and thither.

This state of things would not only be incomprehensible, it would be altogether impossible, if these various parties in their zeal would have examined the principles they are defending, and had found that they did not possess the real article, but only its counterfeit, for the true principles have emanated from God, the foundation of all truth, and cannot contradict one another.

Faith, if the true one, must be revealed from heaven, and kept alive by constant revelation, like a river whose fountain you cannot stop without drying up the entire stream. Reason, if properly used, never starts from wrong premises, nor is influenced by prejudice, and, being itself of divine origin, must needs lead to God again. Faith comes down from heaven, and reason leads up to it.

The voice of God, or revelation, calling forth in the hearts of the honest an echo, which is faith, does not encounter reason, in its course through the souls of men, as an opposing principle, but unites itself with it as with something congenial, although subordinate, to its nature; for the knowledge of God and his word can be obtained through faith alone by revelation, and reason bears testimony to it, by showing its harmony with the eternal laws of nature and of thinking.

Therefore we all know that we cannot reason a man into the kingdom of God, either by writing or preaching; but the testimony of Jesus Christ, as revealed within our own heart, must and can be alone the starting point, showing afterwards, by arguments from Scripture and nature, the uniformity of all three. I have found in my short experience, that if a man is not willing to obtain the testimony for himself through humility, sincerity, prayer, and obedience to the plain, outspoken commandments of God, you cannot convince him of the truth of the latter-day work, if you had even all the science and learning of this world, and the eloquence of angels at your command; and any discussion with such individuals about our doctrines, is nothing but a sparring exhibition of the smartness in argumentation of both parties, nothing more, either in its nature or in its results.

KARL G. MAESER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 28, 1867.

GOLD MINING.

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IT is a matter of great astonishment to the world, and especially to the people of the United States, why President Young does not encourage explorations for gold in Utah Territory. The worship of the Yellow God has become so popular, that those who do not bow before its glittering shrine are looked upon as something exceedingly singular, and very much behind the times.

While all around them are the strongest inducements to search for the shining ore, the Saints remain quietly at their peaceful occupations, cultivating the soil, developing the resources of their thriving Territory, and enjoying the comforts and pleasures of virtuous and happy homes. Gold-mining operations are carried on in all the surrounding and adjoining States and Territories, and miners with their "little piles" of the precious dust are continually passing through our settlements, yet the gold fever which has obtained such great epidemic power around, finds no congenial element through which to spread its contagion among the Saints in Utah.

Many people have imagined that the Saints were kept in bondage by President Young, and prevented from going to the mines by his tyranny; but this foolish notion is now discarded by all well-informed persons, for the authenticated statements of intelligent and responsible writers have made the fact palpable, that the only power exercised by the "Mormon" leaders over the people, is the influence of wise counsel and good example. It is perfectly true that this influence is brought to bear upon the people to deter them from joining in the excitement of their gold-hunting neighbors, and it is also true that President Young has no desire to see gold discovered at present within the Territory of Utah. This, no doubt, may appear very strange to some

especially when it is understood that cash is so scarce among the people there, that they have to resort, in their general trading relations, to the somewhat inconvenient principle of barter.

But a little reflection will show that President Young's policy is full of wisdom, and tends to promote the best interests of the people over whom he presides. Gold is not true riches. In itself it bears no comparison in value to iron. Where would be all the vast and wonderful improvements of the nineteenth century, if gold alone, instead of iron, had been brought up from the hidden depths of the earth? The weak, discordant, and miserable condition of Spain, Mexico, and other nations just tottering over national graves, demonstrates the insufficiency of gold in building up kingdoms, while the power and value of iron in promoting the greatness of nations, may be seen in those communities where it has been developed to the greatest perfection.

Gold has comparatively very little value, except that which men have attached to it as a circulating medium. It is very beautiful when manufactured into ornaments, and will no doubt be always used to adorn our persons and our habitations, but a bushel of wheat in itself is of far more real worth than a wagon load of gold. Gold will not sustain life, nor, apart from the pleasure which its beauty gives, will it tend to make life happy. Miners have perished for the lack of bread, with what they considered a fortune lying by their side. They could not eat their gold, neither would it shelter them from the chill blasts of winter. Alone on the wide prairie, or in the solitude of the mountains, how miserably poor is the man without provisions, though he be laden with the precious metal. What he has labored and toiled for, and for which he has sacrificed the solid comforts and sacred pleasures of home and ties of kindred, he would be gladly willing to give for even the scanty crusts of poverty.

In the isolated position of the Utonians, where it is necessary for them to produce among themselves the essentials for human existence and comfort, how much more precious is a spacious field yellow with the ripe golden grain, than heaps of nuggets, or sackfuls of the worshipped dust. Food must be had, but gold is a non-essential. It might be argued that possession of the precious metal would bring possession of all the essentials, because money will buy anything in the world, and money would provide the means of transport for all that is purchased. But this would effect the very opposite of that which is desired, for the object which President Young, under God, has in view, is to develop, in the people whom he has been called to lead, all the elements which constitute national greatness. One thing absolutely necessary to make them a great and a free people is, perfect independence, and that independence cannot truly be said to exist, while they do not produce among themselves all that is requisite to sustain themselves in comfort.

The search for gold begets a wild, crazy spirit in the hearts of men, which leads them to disregard the ties of brotherhood that should bind them to their fellow-men, to break loose from the wholesome regulations that are the safeguards of all communities, and to set at naught those social obligations which they are under to their country and nation. The path to national wealth and power is not paved with gold, but the elements of strength and riches lie in those things that sustain life and make it desirable. Far more wealthy is the nation which has an abundance of food and clothing, and a healthy, contented,

and increasing population, than the community whose only riches is what are called the precious metals.

Let gold be the deity before which a people bow in adoration, and all the richest joys and most holy aspirations of their being must be offered up as a sacrifice. The spirit of their devotions will be selfishness, individualism will take the place of patriotism, and personal and national improvement will perish in the fire of lust and greediness. A community of gold miners is, generally speaking, a band of men reckless, desperate, selfish, and suspicious. Human life is held in little estimation among them, and the rights of property are not so much respected as the fighting qualities of the owners thereof. The worst passions of humanity grow into frightful proportions, while the refined and lofty sentiments inspired by home companionships and family joys, are drowned in the whirlpool of baser feelings.

If gold mines were discovered in Utah, and the people were to turn their attention to mining instead of their present pursuits, how soon would their world-renowned prosperity and peace be only something to remember and long for! No doubt there is plenty of gold hid up in the recesses of those grand old mountains that surround the Saints as a bulwark; but we hope it will remain sleeping in its quiet resting places, and never peep forth to gaze upon the face of day, until the Saints have so developed the richer and more substantial resources of the country, and have become so well schooled in divine political economy, and the true object of their existence as individuals and as a people, that its coming forth will be no bar to their progress, but that the god of this world may be a servant unto them, and be used for those purposes for which the Lord designed it.

The business of the Saints at present is not to hunt or dig for gold, but to cultivate the soil, to manufacture everything that is necessary for their use, to make their habitations beautiful and full of comfort, to raise up a generation of sons and daughters who will serve the Lord from their childhood, and to do all that lies in their power to build up a kingdom that shall be full of strength, virtue, peace, and glory, while the world hurries on to its doom. And when the time comes that gold is necessary for the further extension of the kingdom, and the adornment and beauty of the temples and dwelling places of the Saints, the Lord who has guided them hitherto, will show them when and how to obtain it. President Young has frequently promised that those who stay at home and attend to their duties, will be far richer than those who go to the mines for gold. Experience has proved the truth of this with the rest of his sayings, and therefore the Saints are contented to stay in the peaceful Valleys of Utah, and enjoy the heavenly wealth of the richest earthly treasures—wives, children, and friends.

Who would exchange the paradise of home with its loved ones, and all the dear and tender emotions that stir the heart in the sweet society of virtuous companions, prattling little ones, and true hearted friends, for the noise, dangers, blasphemy, violence, excess, and revolting brutality of life at the gold mines? Let those whose hearts are set on the shining ore, hunt after it and dig for it to their heart's content, and if they succeed in gathering all they could desire, see how much joy, comfort, and peace lies in their lumps of yellow earth.

The Saints of God will, bye and bye, possess all the gold that they can wisely use. It will give them much power among the wicked, and great influ-

ence among nations, but they will not worship it, nor set their hearts upon it. Their public buildings will glitter with the precious metal, it will ornament their mansions and shine upon their tables, but its crowning beauty will be seen in the great Temple of our God, where, in rich abundance and excellent workmanship, it will be displayed to beautify his sanctuary, and make the place of his feet glorious.

THE EMIGRATION.—We learn that President Brigham Young, jun., in company with the emigrating Saints, started from North Platte on the 8th of August, and that on the 16th they were at Julesburg, all well. North Platte is about 290 miles, and Julesburg about 380 miles from the Missouri river.

OBITUARY.

—o—

We exceedingly regret having to announce the death of our esteemed brother Elder Brigham W. Kimball. We have been waiting for fuller particulars of the sad occurrence, which have not yet been received, or should have published, before, the following account from the *Deseret News* of July 31 :—

"It is with sorrow that we chronicle the death of Brigham Willard Kimball, son of President Heber C. Kimball, while on his way back from his mission, and, according to the telegram received by President Kimball from his son Heber P., about 75 miles this side of Julesburg, on the Pole Creek line, at which point he was buried. Every one will sympathise with brother Kimball in this bereavement. Brother Brigham was a young man of great promise, and one whose labors had been effectual in doing much good. "He is not dead," but gone behind the vail, there to continue the work in which he was engaged."

CORRESPONDENCE.

—o—

HOLLAND MISSION.

Zwolle, Sep. 9, 1867.

President F. D. Richards.

Dear Brother,—It ever affords me infinite pleasure to report myself and labors, and make those who are placed over me in the Priesthood acquainted with the progress of the work of God under my charge. In the first place I wish to say I am well, and the brethren laboring with me are enjoying most excellent health, for which we feel grateful to God our heavenly Father, the giver of every good.

Brother Holling and I left Gorinchem last Wednesday morning for this city, to meet with the Elders in private council, agreeable to your communication to me, and yesterday (Sunday) the 8th inst., we carried out your counsel to us to the very letter, and we had an excellent time together. The God of the Prophets was with us, and our hearts burned within us, and were made glad in contemplating the things of the great latter-day kingdom, and the enjoyment of the rich fruits of the good Spirit of our God, for there was a mighty outpouring of the Holy Ghost in our midst. All present were renewed with an unction from above, and expressed a perfect willingness to listen to the counsel of God's servants, and exert

themselves to break through the thick crust of tradition which encircles this people, and to penetrate the false doctrines of this priest-ridden land.

We are busy sowing the Gospel seed, broadcast, to both rich and poor, high and low, whether it ever takes root in their hearts or not. We have distributed nearly one thousand copies of the Voice of Warning, and between two and three thousand tracts, through the provinces of North and South Holland, North Brabant, Zeeland, Utrecht, Gelderland, Overyssel, Friesland, Groningen, and Drenthe. In about one month more, we shall dispose of all the books we have, and if the Lord does not open a door within that time for us, I do not know what course we shall pursue. I shall trust alone in the Lord and his servants for wisdom to dictate me in my duties.

In the morning brother Holling leaves this place for Gorinchem, to acquaint himself with the language, and brother Lammers returns to Amsterdam, to labor in that city. Bro ther Van Steeter and myself expect to go into the interior of Overyssel, Drenthe, and Groningen, to make known in those provinces the wonderful things which are transpiring with God's people, and the fulness of the everlasting Gospel.

Two persons have been baptized in the city of Leeuwarden, Friesland, since I last wrote to you, but still we are without a home. We must leave the result of our labors in the hands of God, for Paul may plant, and Apollos may water, but God alone can give the increase. May the Lord wake up the honest in this wicked nation, to a sense of their situation, that they may heed the message of salvation which is delivered unto them by the servants of God, (without money and without price,) and increase their desires to gather out from old Babylon before she falls to rise no more.

The one thing needful contained in your last letter came safely to hand, for which I thank you kindly, and I should have responded sooner, but I thought I would wait till after our Conference of the Priesthood, and communicate both under one head. Your absence on the arrival of my letter has not inconvenienced me, for your reply was just in time. The brethren with me all join in kind love to you and the brethren in the office, and we pray God to bless you, and all associated with you in the Priesthood, who love the cause of Zion.

I am, as ever, your most obedient servant and brother in the new and everlasting covenant and Church of Jesus Christ of Latter-day Saints,

FRANCIS A. BROWN.

NEW POSTAL ARRANGEMENTS BETWEEN GREAT BRITAIN AND THE UNITED STATES.

—o—

The following notice was issued by the General Post-office, London, Sept. 16:—"On the 1st of October next and thenceforward the entire postage, British and United States combined, chargeable on newspapers posted in the United Kingdom addressed to the United States of America, and whether forwarded by British mail packet, by United States' mail packet, or by private ship, must be paid in advance, instead of the British postage only as heretofore, and no further charge will be levied on their delivery. The following is the postage required to be paid, and this payment must be made by means of postage stamps:—For each newspaper duly registered at the General Post-office for transmission abroad not exceeding 4oz. in weight, 2d.; for every additional 4oz., 2d. On and from the same date book packets and packets containing packets or samples of merchandize may be forwarded from the United Kingdom to the United States of America, by British or United States' packet, or by private ship, at the following rates of postage, which must be paid in advance by means of postage stamps:—

For a packet not exceeding 4oz. in weight, 3d·; above 4oz. and not exceeding 8oz. 6d.; every additional 4oz., 3d. Those rates of postage comprise the whole charge to the place of destination, unless the packets contain any article which is liable in the United States of America to a Customs' duty."

The following has been prepared at the Post-office Department, Washington, U.S. :—

Whereas article five of the new postal convention concluded between the United States of America and the United Kingdom of Great Britain and Ireland on the 8th day of July, A.D. 1867, provides that mailable matter, including printed papers of all kinds, maps, plans, prints, engravings, drawings, photographs, lithographs, sheets of music, and so forth, and patterns and samples of merchandise—including seeds and grain—shall be transmitted by either office at such charges not less than three pence in the United Kingdom, or six cents in the United States per four ounces on books, packets, and patterns, or samples of merchandise, and under such regulations as the despatching office may from time to time lay down. And whereas the provisions of the said article are to be carried into effect in each country on the 1st of October, A.D. 1867:

It is hereby ordered, That the rates of postage to be levied and collected in the United States, on and after the 1st day of October, 1867, upon international newspapers, printed matter, and other postal packets enumerated in the said article, posted in the United States, and addressed to the United Kingdom of Great Britain and Ireland, shall be as follows :—

Newspapers and unsealed circulars, two cents each.

Pamphlets and periodicals over two ounces in weight, and other printed matter (except books), including printed papers of all kinds, maps, plans, prints, engravings, drawings, photographs, lithographs, sheets of music and so forth, four cents per four ounces, or fraction of four ounces.

Books, six cents per four ounces, or fraction of four ounces.

Patterns and samples of merchandise, eight cents per four ounces, or fraction of four ounces.

And it is further ordered, That the regulations to be observed and enforced in the United States with respect to printed papers of all kinds, and other postal packets enumerated in the said article, shall be the following, viz :—

First.—The postal charges herein established must in all cases be fully prepaid at the office of mailing in the United States, by means of United States postage stamps affixed outside the packet or its cover. If not so prepaid the packet cannot be forwarded.

Second. — Newspapers, circulars, pamphlets, periodicals, books, or other printed papers, including maps, plans, prints, engravings, drawings, photographs, lithographs, sheets of music, &c., must be wrapped or enveloped in covers open at the sides or ends, so as to admit of the enclosures being removed for examination.

Third.—No newspaper, pamphlet, periodical, or article of printed matter, (other than book packets) may contain any word or communication, whether by writing, printing, marks or signs, upon the cover or wrapper thereof, except the name and address of the person to whom it is sent, the printed title of the publication, the printed name of the publisher or vendor who sends it ; or, in case of newspapers or other regular publications, when sent direct to subscribers from the office of publication, the printed date when subscription expires. It must not contain a letter or any communication in writing or other enclosure.

Fourth.—No book packet may contain anything that is sealed or otherwise closed against inspection ; nor must there be any letter, nor any communication of the nature of a letter, whether separate or otherwise, unless the whole of such letter or communication be printed. But entries, merely stating from whom or to whom the packet is sent, shall not be regarded as a letter.

Fifth.—No book packet must exceed two feet in length, or one foot in width or depth.

Sixth.—Any book packet which is

not open at the sides or ends, or has any letter or communication in the nature of a letter written on it or upon its cover, cannot be received or forwarded in the mail, and it is the duty of Postmasters, whenever they have ground for suspecting an infringement of any of the above conditions, to open and examine book packets, patterns, samples, or other postal packets posted at or passing through their offices.

Seventh. — Patterns or samples of merchandise must not be of intrinsic value, which rule excludes from the mails all articles of a saleable nature, or whatever may have a market value of its own, apart from its mere use as a pattern or sample, or where the quantity of any material sent ostensibly as a pattern or sample is so great that it could be fairly considered as having on this ground an intrinsic value.

Eighth.—No packet of patterns or samples must exceed twenty-four inches in length, or twelve inches in breadth or depth, or twenty-four ounces in weight.

Ninth.—Patterns or samples must not bear any writing other than the address of the persons for whom they are intended, except the address of the sender, a trade mark and numbers, and the prices of the articles.

Tenth.—There must be no enclosures other than the patterns and samples themselves. The particulars which are allowed to be furnished under the preceding resolution must in all cases be given, not on loose pieces of paper, but on small labels attached to the patterns or samples or the bags containing them.

Eleventh.—Patterns or samples must be sent in covers open at the ends, so as to be easy of examination. Samples, however, of seeds, &c., which cannot be sent in open covers, may be enclosed in bags of linen or other materials, fastened in such a manner that they may be readily opened for examination.

Twelfth. — Patterns, samples, or other packets containing liquids, poisons, explosive chemicals, or other articles likely to injure the contents of the mail bags or the person of any officer of the Post-office, are positively excluded from its mails.

Thirteenth.—The laws and regulations of this Department, which exclude obscene books, pamphlets, pictures, prints, or other publications of a vulgar and indecent character from the mails of the United States, are also to be enforced with respect to books, pamphlets, pictures, prints, or other publications of like character addressed to the United Kingdom or other foreign country.

Fourteenth. — Letters, newspapers, pamphlets, periodical, or books, posted in the United States, and addressed to the United Kingdom, may be registered at the office of mailing upon payment of a regisration fee of eight cents in addition to the ordinary postage charges, both of which must be prepaid. But the reduced registration fee of eight cents on letters will not take effect until the 1st of January, 1868.

Fifteenth. — Newspapers or other kinds of printed matter, book packets, patterns, and samples of merchandise, originating in the United Kingdom and addressed to the United States, will be received in the United States fully prepaid, and must be delivered free of charge to the party addressed at the office of distribution in the United States.

Article five of the aforesaid convention also prescribes the following specific regulations to be observed and enforced in each country, viz:—

Neither office shall be bound to deliver printed papers, the importation of which may be prohibited by the laws or regulations of the country to which they are transmitted.

So long as any customs duty is chargeable in the United States on the importation from the United Kingdom of any of the articles enumerated above, such customs duty shall be levyable in the United States, and the proceeds shall accrue to the United States Treasury.

Except as above, no charge whatever shall be levied in the country in which international newspapers, book packets, and patterns or samples of merchandise are delivered.

Postmasters are instructed to levy and collect in advance, on and after the 1st of October, 1857, the rates of postage as fixed by this order on the

different kinds of printed matter and other postal packets herein enumerated, observing strictly the regulations herein established with respect to each classification of the same.

So much of the new convention as relates to international letters exchanged with the United Kingdom will not take effect until the 1st of January, 1868, and in the meantime the postage charge on letters will continue, as at present, at twenty-four cents per single rate of half an ounce or under. But on and after the 1st of January, 1868, the single rate of postage on international letters will be reduced to twelve cents.

The offices of exchange on the side of the United States are New York, Boston, Philadelphia, Baltimore, Portland, Detroit, Chicago, and San Francisco.

ALEXANDER W. RANDALL,
Postmaster-General.

SUMMARY OF NEWS.

—o—

In the New Factory Act just issued, a Jew who closes his factory till sunset on a Saturday, is to be allowed to keep it open after sunset till nine o'clock for females and young persons to work till that hour.

A sort of congress of schoolmasters, numbering two thousand, from all parts of the empire, including Hungary, has just been held in the Redouten-Saal of the Imperial Palace at Vienna, sitting three successive days to discuss a variety of questions concerning the improvement of their position and the efficiency of their work.

MONSTER BLAST.—On Tuesday, a monster blast took place at Mr. Savin's works at Lanymynech. The particular locality chosen by the manager for the mine was about twelve yards from the edge of the perpendicular face of the quarry, of a fearful depth to look down upon. Here a shaft was sunk into the flinty limestone, 60 feet deep, from the bottom of which, at an obtuse angle with the shaft, inclining towards the face of the rock, a chamber was cut 7ft. long, 5ft. wide and 4ft. high, for depositing the powder weighing one and a half ton (3,360 lbs). In about 16 minutes from the time of igniting the fusee a volume of smoke issued from the rock, and an upheaving and opening took place, then a crash, and eight or nine thousand tons of limestone had been thrown down, and probably half as much shattered and loosened.—*Oswestry Advertiser.*

A TOWN DECIMATED BY CHOLERA.—It is now twelve days since the last case of cholera occurred (says a letter from Albano), and the Albanese are beginning to recover from the panic into which they were at first thrown by the sudden and unexpected outbreak of the epidemic. The mortality has been fearful. In the summer season, when the town is full of visitors, it may count 8000 inhabitants, but the ordinary population is between 6000 and 7000. Now, the visitors fled almost to a man upon the first alarm, so that the disease committed its principal ravages upon the ordinary inhabitants of the town, of whom it carried off, according to the municipal register, 775. There is hardly a house but has lost an occupant, and I believe not a family but has been bereft of one or more of its members. In some cases whole families have been swept away. Up to the present (Sept. 12) Gensano and the other villages are shut against us. When anybody approaches the "cordoni," or barriers, he is asked where he comes from. If he can prove that he comes from any other place, he is allowed to enter, but if he comes from Albano he is fumigated and conducted by a man with a gun in his hand through the principal street of the town and shown out at the other side. Upon no pretence is an inhabitant of Albano permitted to enter a house in any of the surrounding villages. The Zouaves, who behaved so handsomely in the thick of the epidemic, have gained golden opinions among the Albanese, and some golden medals from his Holiness.

ADDRESS.

Abiah W. Brown, Edward L. Butterfield, } 15, Clyde Street, Sunderland, Durham.

DIED:

FRYER,—In G. S. L. City, August 13th, Ann, wife of William Fryer, formerly of Grantham, Lincolnshire, England.

TURNER.—In St. George, Utah, [no date given], Alice Amelia, daughter of William and Alice Trescott Turner, aged 1 year, 7 months and 17 days.

DUNN.—In Kirkintilloch, Scotland, on the 14th of August John Dunn, who has two sons residing in Tooele City, Utah.—DESERET NEWS, please copy.

PIERCEY.—At London, August 27th, of convulsions, Mary, daughter of Jacob and Mary Piercey, aged 20 days.—DESERET NEWS, please copy.

STANIFORTH.—At Sheffield. July 12th, 1867, Samuel Staniforth, aged 46.

MAY.—At New Tupton, August 18th, William May, aged 41.

POETRY.

—o—

TWENTY YEARS AGO,

Beneath the mountains crown'd with snows,
With future prospects rife:
The desert blossoms as the rose,
And teems with joyous life.
Roll back the curtain of the past
Where time's swift changes flow,
And take a retrospective cast
Of twenty years ags.

This then was but a wild retreat,
Where nature had no charms—
Untrod by all but savage feet,
In most degraded forms.
'Twas all a waste, a barren sod—
A part of Mexico,
Unsought by man—unblest of God
Till twenty years ago.

In summer's sunshine, crickets here,
And snakes, their rights maintain'd;
And o'er the winters, bleak and drear,
Cold desolation reign'd.

G. S. L. City.

Let fall the curtain—look and see
The present bright tableau,
Contrasted with the scenery
Of twenty years ago.

We've braved the desert's trackless wilds—
We've tested untried soil,
And here, a rich abundance smiles
To compensate our toil,
From bondage and oppression free—
With friendship's social flow,
We meet and chat with merry glee,
Of twenty years ago.

The earth, its richest gifts, bestows
And plenty smiles around—
A sea of life among us flows,
With love and beauty crown'd.
Thanks be to God the Holy One,
From whom all blessings flow;
For what achievements we have won,
Since twenty years ago.

E. R. SNOW.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON,

AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 40. Vol. XXIX. Saturday, October 5, 1867. Price One Penny.

CHRIST'S WORK OF ATONEMENT.

On the atonement made by Jesus of Nazereth hangs the redemption of the whole human race. Christ's blood is the crimson fountain of everlasting life. His expiring agonies were as the birth-pains of humanity's regeneration. Without the atonement all man's efforts for salvation would utterly fail, the reign of death would be as everlasting as it is universal, and man's earthly probation would be wasted.

Christ died that we might live. He who did no sin yielded up his life for the guilt of others. Reason may not grasp all the causes for this infinite sacrifice, but faith steps in where reason fails, and lifts the mind to regions of immortality. Faith grasps the cause and the necessity, and sees the glorious and eternal results of the vicarious offering. As unassisted reason cannot comprehend this subject fully, we do not purpose in this article to treat upon it extensively, but only to point out some of its salient features which all, who wish to, may understand.

Christ's work of atonement must be considered under two heads—viz., as bringing, firstly, salvation from original sin, and secondly, salvation from actual sin. These terms are used in their popular sense, *original sin* meaning the sin of our first parents, and *actual sin* the transgressions of all mankind.

Original sin introduced death into the world: death temporal and death spiritual. Temporal death is the separation of body and spirit. Spiritual death is banishment from the presence of the Father, who is the author of life. The sentence of spiritual death was pronounced and took effect upon our first parents, when they were driven from the Garden of Eden. Previous to this they had enjoyed the presence of the Lord and the glory of his power. They held free converse with him in all the perfections of his heavenly majesty. No vail was drawn between them and Deity, no clouds of sin obscured their vision. But when the penalty of the broken law was enforced, they went forth from his presence, the curtains of eternity were drawn between the heavens and the earth, and God was hidden from their now mortal sight.

This spiritual death has come upon

all their posterity, and "no man hath seen God at any time;" that is, in the fulness of his glory. We read of men who, through faith and obedience, have seen the God of Israel, but his glory was veiled from their view, or they would have been consumed. Moses gained a partial glimpse of its lesser beams, and his face shone brighter than the morning sun, so that the children of Israel could not look upon him, and he covered his face with a veil. Because of this spiritual death which has passed upon all men, their reasonings and searchings to find out God are in vain.

The sentence of temporal death was not executed upon Adam and Eve until they had passed through a probation in their mortal state, and had learned the great plan of redemption prepared from the foundation of the world. "But, behold, I say unto you, that I the Lord God, gave unto Adam and unto his seed that they should not die as to the temporal death, until I the Lord God should send forth angels to declare unto them repentance and redemption, through faith in the name of mine only begotton Son." (Doc. & Cov. page 117.) This temporal death has also passed to their posterity, and "it is appointed unto all men once to die." But the probation granted to our first parents is also granted to their children, that they also might have the privilege of being instructed in the plan of atonement, and have the opportunity of manifesting whether they are worthy of the fulness of its benefits.

Through what is called the fall, mankind are shut out from God's presence, and death obtains universal dominion upon the earth. Christ came to redeem the whole posterity of Adam from these evils. He kept the whole law of God, "he knew no sin, and guile was not found in his mouth." He was as "a lamb without blemish and without spot," and having transgressed no commandment, and thus being pure and holy, he offered himself as a sacrifice to atone for the original sin. He came as "the lamb of God to take away the sin of the world." He died, but death had no dominion over him. He entered the abodes of the lost, but hell could not detain him. He preached "deliverance to the captives," and "the opening of the prison to them that were bound," "he led captivity captive," and, bursting the bonds of the tomb, arose from the grave and ascended upon high, grasping the keys of hell and of death.

He has thus become the resurrection and the life, "and as in Adam all die, even so in Christ shall all be made alive." The benefits of the atonement are as broad as the effects of the fall. Death came through Adam's transgression, life comes through Christ's atonement. All die in Adam, all will be raised from the dead in Christ. All are banished from God's presence through the first transgression, all will be brought back into his presence through the one act of atonement. The sin was one, the atonement is one. Mankind at large had no part in the first transgression, they have nothing to do in the atonement for it. Adam sinned, Christ died for that sin. All that was lost in the fall is restored in the resurrection, for "all that are in their graves shall hear the voice of the Son of God, and they that hear shall live," and "the dead small and great shall stand before God." Being thus redeemed from death, being raised from the grave, and brought back into the presence of God, it will be perceived that the effects of the fall will be entirely removed from all mankind, and that they will stand upon their own merits before the throne of the Eternal Father.

This brings us to the consideration of the second part of our subject—salvation from actual sin. We are informed in the Scriptures, that when all are brought before the bar of God, "every man shall be judged according to the deeds done in the body, whether they be good or whether they be evil." Now, there is no need to demonstrate the truth of the Apostle's saying, that "all have sinned, and have come short of the glory of God." Every person knows this in his own experience. Conscience will whisper it in the hearts of all, with a still small voice, but sounding louder in the soul than the thunders of the skies. Since the day when our first parents transgressed, sin has become

as universal as death itself. The laws which God has revealed through his Prophets in different ages have been broken, and the whisperings of the Spirit of life which lighteth every man that cometh into the world, have been disregarded. "The wages of sin is death."

Although redeemed from the effects of the fall, yet the consequences of our own sins remain, and a second banishment, an eternal spiritual death, will be pronounced upon all, unless some means of redemption are also provided from the results of actual transgression. This provision is made in Christ's work of atonement. "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." (1 John ii, 2.) The blood of Christ was shed, therefore, not only to bring salvation from original sin, but also from actual sin, as may be further seen from the following passages of Scripture. "Who, his own self, bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes we are healed." (1 Peter ii, 24.) "So Christ was once offered to bear the sins of many, and unto them that look for him, he shall appear the second time, without sin unto salvation." (Heb. ix, 28.) "And this is the Gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness." (Doc. & Cov., page 267.)

But there is this difference between the atonement accomplished by the Savior for the original sin, and that offered by him for actual sin; that while redemption from the first comes to us irrespective of our acts, salvation from the latter can only be obtained through complying with certain conditions. And this is just. For, while it is consistent that we should be delivered unconditionally from the consequences of a sin for which we are not responsible, it would be inconsistent that we should be saved from the consequences of our own personal transgressions, without any effort on our own part.

Christ's atonement for actual sin is, therefore, conditional. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That the conditions which are necessary to be complied with might be fully made known, Jesus sent forth his servants to all nations, saying, "Go ye into all the world, and preach the Gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned." (Mark i, 15, 16.) Faith in Jesus Christ is, therefore, an essential condition to receiving the benefits of his atonement for actual transgression. And this faith is something more than a mere assent of the mind to his mediatorial sacrifice, or a mere belief in his divinity and holiness; it signifies, also, an acceptance of all his commandments and precepts. And this faith can only be manifested by works. That professed faith which is not exhibited in a practical obedience is of no avail. It cannot reach the benefits of Christ's atonement; it has no life, virtue, nor effect.

True faith in Christ produces repentance, and repentance brings forth obedience. The first act of obedience required is baptism, and this brings remission of sins. Remission of sins is the result of Christ's atonement, but those who desire that blessing, must seek for it in the appointed way —viz., by faith, repentance, and baptism, for it will be granted in no other. God's house is a house of order. His laws in spiritual things are as fixed and sure as his laws in natural things. "Except a man be born of the water and of the spirit, he cannot enter into the kingdom of God," (John iii, 5) is a law as certain and unchangeable as the laws of gravitation or of chemical affinity.

Remission of sins prepares the way for the reception of the Holy Ghost. This gift is imparted to the baptized believer through the laying on of hands. Men divinely authorized can alone administer these sacred ordinances effectually. The Holy Ghost bears witness of remission of sins, and makes plain the further requirements of the Gospel, that the soul, new born

into the kingdom of God, may henceforth "walk, not after the flesh, but after the spirit," learning the ways of God and walking in his paths, until he shall grow up "unto the stature of the fulness of Christ."

Those who obey this Gospel when brought up from the grave into the presence of the Father through the atonement of Christ, will be blest with the priceless privilege of dwelling with him in his glory forever. Not only that, but their redemption from the effects of the fall will take effect at an earlier period than the resurrection of the unbeliever and the disobedient. They will be "Christ's at his coming," and will be caught up to meet him, and will reign with him a thousand years, while "the rest of the dead live not again until the thousand years are finished." Those who "know not God and obey not the Gospel," having no part in the great atonement conditionally made for actual sin, when brought up from death, to behold the face of God, will hear the just, but dreadful sentence, "Depart from me ye cursed."

This glorious Gospel of redemption from original and actual sin, must be preached to every creature; therefore, Christ not only sent his servants to proclaim it to all the living, but he, himself, went by the spirit and preached it to the dead. "And for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter iv, 6.)

And as since the Apostles fell asleep, men have departed from the simplicity and verity of the only true and everlasting Gospel, the Lord has revealed it anew, in this last dispensation, for the benefit of both the living and the dead, preparatory to the hour of his judgment which is nigh at hand. Therefore, repent, O all ye ends of the earth, and obey the Gospel, that you may obtain the fulness of the blessings of Christ's work of atonement.

CHARLES W. PENROSE.

REFLECTIONS ON THE PEACE CONGRESS AT GENEVA.

"Men should be no longer instruments, but men. Nations no longer herds, but nations." These words were uttered in the late Peace Congress at Geneva, by the French philosopher M. Edgar Quinet. They are remarkable words, and like a beacon-fire seem to throw a glare of light over the uncertain path of humanity in these dark, last days. But in human reasonings and teachings, it not unfrequently happens that a sentence is uttered which seems to thoroughly settle a question, to set the whole matter at rest; yet, upon closer examination, it is found that it settles nothing, but in reality leaves things as it found them.

Let us endeavor to see how it is with the words of our text. "Men should be no longer instruments, but men." What did M. Quinet mean by these words? Did he mean that henceforth every individual man should think and act entirely regardless and independent of all other men? Let us carry out such an idea, and all society and organization would be impossible. Nay, carry out the idea, and nature itself would be broken up, creation would be dissolved, and each individual atom claiming liberty would assert its right to dance. We begin life, every soul of us, by being instruments in the hands of others. It is thus that the infant developes successively into the child, the youth to the man. The schoolboy, by being an instrument in the hands of the master, developes into the scholar. The apprentice developes into the journeyman by the same rule. The very same process goes on in the ranks of men: the advanced have to teach the backward, and the backward have to be subject to the advanced, or lose their chance of progress; and the more thoroughly this proper subjection is understood and carried out, the sooner will nations rise above the level of herds, and be able to keep power when it is put in their hands. But

perhaps the philosopher meant that improper and unjustifiable subjection demanded by the strong of the weak, and by the crafty of the simple, which makes the weak and simple instruments of wickedness in the hands of despots and reckless tyrants. If that be what he meant, his words are worthy of all acceptation, for this species of submission brings no compensation, but rather remorse and bitterness, which either goads men on to the most horrible deeds of retaliation, or crushes them down to abject despair. But how is this bondage to be thrown off? Another speaker in the same Congress—General Garibaldi—says, "The only remedy which I know of against despotism, is the universal brotherhood of free people." Very good, General, how is that to be come at? He replies a little further on, by "the founding of the religion of God." That is firstrate, but O dear, the General after all is like the Irishman's cow, who no sooner presented Pat with a beautiful pail of milk, than she put her foot in it and tipt it over. He proposes to carry on the religion of God by "A Priesthood of *genius* and *intellect*, instead of a Priesthood of ignorance and revelations." Now, General, would it not be better to carry on the religion of God by the Priesthood of God? We would suppose, nay, we know that genius and intellect, without authority and without divine revelation, will miss its way as much or more in the future than in the past, for the combat is thickening, and the way becoming all the time more precarious. Surely, if the General would dissociate revelations from Jesuitism, and find them in the mouths of God's authorized servants who, like himself, are toiling for universal brotherhood and true freedom, he would be as willing to take revelations from God as from a French philosopher, and be willing to admit that men must first be taught by God how to become men, ere the beckoning voice of a Quinet will urge them onward or upward, or men cease to be the tools and dupes of Devil-made despots.

G. C. Ferguson.

THE ABYSSINIAN EXPEDITION.

(Public Opinion.)

The Abyssinian expedition appears to have been irrevocably decided on. The English Government does not wish to put up with the immense humiliation inflicted on it by the Emperor Theodore.

The expeditionary army will be drawn, for the most part, from the Indo-Britannic Empire. But the Sepoys, spite of their discipline, will not be able to contend against the warriors of Abyssinia, whose courage and impetuosity are truly wonderful. It is thought, therefore, that English troops will be added to those of India, which will be especially chosen from native regiments.

It is not, however, without a certain anxiety that we see England engage in this struggle; for, under present circumstances, it would be well for her to have full liberty of action in Europe.

The statements which have appeared in some of the papers respecting the expedition are not quite correct. The expedition will be organized in India, under the command of Sir Robert Napier, Commander-in-Chief at Bombay, who is to be intrusted with the chief political as well as military authority. Sir Charles Stavely has been selected as second in command. A quantity of steam transport has been taken up, and will start for Bombay immediately, so as to be there in the course of November; but the Bombay Government have also provided a quantity of transport for themselves. Officers have also been despatched to various places to purchase camels and mules. Massowah will probably be

selected as the base of operations, but this point is not finally settled. Three steamers have been provided, which are being fitted up as hospital ships, and will be furnished with appropriate stores. Medical officers will be appointed to them. The whole of the arrangements are under the direction of the India-office, in order to secure unity of action ; but the expense will be borne by Imperial funds.

Should a cold fit of fear come over King Theodore, or should he be defeated and put to death by the rebel chieftains who are in arms against him, we may even at the eleventh hour be saved the cost of the Abyssinian enterprise ; but we cannot wait for such contingencies. If we are to act we must act promptly, while the good weather "holds up" in these rainy highlands, which unfortunately happens only during the autumn months. The Admiralty, accordingly, has issued notices for steam freightage to the extent of 18,000 tons for the transport and supply of the expedition ; and consequently the shipping interest is in a state of unusual liveliness. Meanwhile, since the chances are entirely in favor of a serious movement, it is well to ask what we know of Abyssinia. The truth is that we know very little indeed. So scanty is our information, that the march of a British army to Debra Tabor or Magdala will be that of a gigantic exploration party. We can count almost on one hand the authorities who have described with any minuteness the nature of the country. Poncet, Bruce, Salt, Tellez, Beke, and Harris,—there are really few other Europeans who had an opportunity of exploring the country ; and as for the unfortunate Englishmen imprisoned in the interior, they have seen it chiefly from the bars of a goal-yard. Still we have ample materials for a rough idea of that land to which, says Homer, Jove used so often to go in order that he might feast with the "blameless Ethiopians." Being twice as large as the British Islands, with an extreme variety of climate and a broken configuration of surface, it cannot, of course, be portrayed in any general epithet. If one could take a sweeping bird's-eye view of Abyssinia from above Axum or Gondar, it would appear a vast table-land, with a long rocky edge on the eastern side, facing the Red Sea, and a steep but steady slope on the western side, sinking by shelves to the channels which feed the Nile and to the plains of Sennar. It is a region of African Alps, of lakes, torrents, and gorges, where rain falls in profuse quantities, washing down by way of the Blue and the Black Rivers a rich volcanic *detritus* that goes far to supply the fertility of Egypt. The mountains at Halai, by which our troops will enter the region, rise to 9,000 feet above the sea ; at Debra Tabor they are higher still. Mount Guna, for example, reaches an elevation of 14,600 feet. Some of the mountains are bare, yellow, hot, and volcanic ; some are clothed with grass, low bushes, and the acacia tree ; but trees are not abundant in Abyssinia, except in the valleys and round the little churches. Water is scarce except in time of rain, when the deep beds of the streams are suddenly choked with whirling amber waves, which disappear again as quickly into the low country to the westward. As the traveller decends from the flat high shelf opposite to the Red Sea, towards the Tagazzie bottom, he exchanges the cold highland airs for tropical heats ; and here the troops will find a district full of dark brushwood and game, and a deadly climate in the hot months. Their route, supposing they march from Massowah, will thence be upward again into the hill country of the Semyen, near to Lake Tsana. Hoar frost occurs here in October among the sandstone and lava ridges, and the climate by day is like spring in Europe, but terribly moist. Alpine vegetation mingles with a curious universal palm-like plant, the *Rhynchopetalum*. Among the animals are the ibex, the lammergeyer, the leopard, and the hyena. Lake Tsana itself and the table-land of Begamider, where Debra Tabor is situated, lie lower by a few thousand feet. It seems that rain falls more or less continually in that quarter for nine months in the year, but June is the beginning of the regular wet season, and October of the dry or drier one ; these periods, however, vary in

different parts. A broken Libyan highland, Abyssinia is what a vaster Switzerland would be if transported to the tropics, and if bordered by blazing deserts on each flank of its cool rocky peaks. But the country has neither snow nor ice; and so soft is the substance of the mountains, that deeper channels have been cut by the torrents into the rock and soil than we see in any other part of the world.

"A leap in the dark" may be occasionally a necessity in politics, but it is hard that we should find it so in war. Yet we really do not know what better description to give of that Abyssinian campaign for which, as our military intelligence informs the public, "preparations are now fairly begun." We are going to throw a little army upon a point on the east coast of Africa, thence to march by unknown roads into an unknown country, against a barbarous and, possibly, inaccessible sovereign. Taken altogether, Abyssinia is, perhaps, the most out-of-the-way region of the earth for a regular campaign. Not that it is very far off, or, as far as its shores are concerned, unapproachable, but there is hardly a spot on the habitable globe of which we know less than we do of its interior. Of course there are maps of the country, but they serve only to render the darkness visible. Tracks of enterprising travellers, ancient and modern, are carefully laid down, and marked at intervals with somewhat indefinite specifications of "wells" and "villages." A "great forest abounding in elephants," and a "country producing frankincense and myrrh," are notable features in the chart, as are also a point where a certain river is lost in the sand, and another designated as the probable source of the Blue Nile. Beyond these districts—that is to say, on the south-western frontier of King Theodore's dominions—we pass on through a "country inhabited by pagan negroes" to the Mountains of the Moon, a spur of which mysterious range seems actually to enter the Abyssinian kingdom.

The "preparations" now announced from Woolwich are excellently adapted to the occasion. We are making ready for a battle, not against man, but against nature. The object is to send out not merely artillery, but portable artillery—guns which can be carried on mules' backs, or possibly on men's shoulders, over hills and through passes where no carriage could move. The contrast between the implements and the service in this case is most extraordinary. We are actually building minature cannon and minature carriages of polished steel for work in an African desert. These weapons, hardly bigger than children's toys, and weighing no more than the luggage allowed to a first-class passenger on a railway, will nevertheless throw a projectile of 7lbs, being thus more effective than the cumbrous fieldpieces of sixty years since. It has been discovered that they will ride best on a mule at right angles to his back, instead of in a parallel line, and so new-fashioned pack-saddles are to be manufactured accordingly. The troops will carry their own arms, but in some way or other there must be carried for them food and drink, as it appears to be quite uncertain whether water can be had on the march or not. Having said this much, however, we have said nearly all in the way of warning. So far as we can judge, there will be little fighting to do, nor do we know that the climate is dangerous or the population hostile. King Theodore, by the latest intelligence, can scarcely hold his own against his rebellious subjects, and there is no reason why any class of these subjects should regard us as enemies. We shall not be exposed to the fanatical hatred of a whole people as in China or Japan. An Abyssinian war ought not, in short, to be so difficult or so deadly as an Ashantee war, and yet we have managed Ashantee wars more than once.

The great obstacle in the matter is its mystery. We shall be marching into a region without any means of conjecturing what we may find. It is understood that there are mountains in the way; indeed, the maps tell us that; and we are making preparations for warfare in passes and defiles. But, beyond that, the campaign will be equivalent to an exploring expedition conducted on an irresistible scale.

The work of fitting the ships is being briskly pushed along, and

the whole of the transports will be ready in a few days. Of these 14 or two-thirds of the required number have been taken up in Liverpool—11 for troops, and three for mules and stores. The West India and Pacific Company supply four—namely, the American, the California, West Indian, and Bolivar; the National Steam Navigation Company two—the England the Queen—and the fine new steamer, the France, is under survey, and it is expected will be chartered. The Inman Company furnish the City of Dublin, the City of Manchester, and the Kangaroo; Mr. C. E. Dixon, the Bosphorus; and Mr. Fernie, the Peruvian. The Meander, belonging to Messrs. Bibby, has been placed under survey for the conveyance of mules; and the Bolivar sent round to Deptford to be fitted up for the same description of service. Two of the Liverpool Admiralty surveyors have been despatched to Newcastle to survey the steamers Emperor and Empress, for the conveyance of mules and stores. A detachment of the Military Train, consisting of Captains Morrison and Miller, Lieutenants Devine and Walsh, Ensigns Noake and Stone, and 26 men, have left Southampton in the Peninsular and Oriental Company's steamship Massilia, for Alexandria, whence they proceed to Suez for service in connection with the Abyssinian expedition.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 5, 1867.

HEALTH OF THE ELDERS.

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We request our brethren from Zion, who are now laboring in the various European Missions, to carefully consider the first paragraph of President Young's letter, touching their healths while in these foreign countries and climates:—"I have just heard that the health of brother Moses Thatcher is not good, and that he was quite feeble last winter. I would like you to make inquiries respecting his condition, and if his health is failing, release him and send him home. Should there be any others of the Elders whose health is feeble, and likely to fail under the effect of the climate, they also should be released and permitted to return."

The President also says in a letter to Elder Thatcher:—"It is sometimes the case that Elders are so ambitious to fill their missions, that they will conceal their true condition, when they are ailing, from their Presidents. They do not like the idea to go out that they cannot finish a mission, or stay the length of time usually assigned to a mission. They do themselves an injustice by so doing. Every man should take care of his own health, and endeavor to prolong his life, and if a foreign climate does not agree with him, he need not stay there and die through a false pride, for a faithful man can find a greater field of usefulness at home than he can abroad."

The lives of the righteous are precious in the sight of God, and it is exceedingly desirable that such as fear God and delight to do his will, should live to

work righteousness, to help build up the kingdom, and establish truth in the earth. Aside from the grief which we feel at separation from our brethren by death while in these lands, or on their way home, it is a duty they owe to themselves, to their families, to the Church, and to the whole human race, that they preserve their lives and their healths to the best of their ability, that they may live long to help gather Israel, redeem Zion, and extend the dominion of the Priesthood over the earth for its redemption, with those who may inhabit it, from the powers of sin and death. Therefore we say, seek to know yourself, to understand the constitution of your mortal bodies, and what they can endure ; observe carefully the effects produced upon you by a change of climate, change of food and drinks, and the change of labor which, with most of you, is so different from the labors in which you have been engaged at home. A careful observation of these things, and the peculiar circumstances surrounding you, will enable you in many things to wisely adapt yourselves to your conditions, and gradually and safely to acclimate yourselves to your fields of labor. The brethren on the Continent are favored with a dryer and purer air, differing not so widely from their mountain climate as that in the British Isles ; here the change is very great, from an altitude of several thousand feet above the sea, in the light and arid atmosphere of the Rocky Mountains, to the moist, humid air of the sea level, which is almost like breathing water thickened with the fumes of burning coal, is at best a very unusual labor of the lungs, aside from any taxation by public speaking. The young and less experienced should consider this well, and not tax their lungs at first, beyond what is necessary, to make themselves heard in their public congregations, and let those who are used to the climate speak to out-door meetings, mostly, until you shall have found out that you can do so with safety. But the greatest difficulty and danger, as will be seen from Elder Thatcher's letter, is, where in some districts the Saints are so poor, and perhaps out of work, that the Elders, in compassion, rather suffer than add an iota to their present intolerable burthen. In snch case, brethren, let your President know your condition, if he does not, and that, too, before you are seized with illness, that you may fortify against it.

To the Presidents of Missions, Districts, and Conferences, we say, the damp cold winter is near, set about providing the Travelling Elders in your fields of labor with such substantial clothing as shall enable them to perform their labors in any and all weather incident to the climate, without jeopardizing their healths, and get it accomplished before a cold is contracted, that may wear upon them all winter. Let this be a leading item with you at once, as in some places it will take a little time to effect it ; but by going about it directly, you will accomplish it by the time it is needed, health will be preserved, a greater amount of usefulness will be secured to the Church, and we, with our friends, be spared the grief that has wrung our hearts a few months past, by the premature death of faithful and devoted brethren here and on the Plains. We wish the Elders to consider carefully the subject to which this is a mere allusion, and they will find that the noblest study of mankind is man, and by learning to save themselves, may become saviors upon Mount Zion, able to save those that shall hereafter hearken to their counsels.

Elders Levi W. Richards, Nephi Fawcett, Edwin Walker, and Henry J. McCullough, who have taken the small pox are now nearly recovered from it.

CORRESPONDENCE.

AMERICA.

Great Salt Lake City,
August 29, 1867.

President Franklin D. Richards.

Dear Brother,—I have just heard that the health of brother Moses Thatcher is not good, and that he was quite feeble last winter. I would like you to make inquiries respecting his condition, and if his health is failing, release him and send him home. Should there be any others of the Elders whose health is feeble, and likely to fail under the effect of the climate, they also should be released and permitted to return.

Your favor of the 27th of July has just been received, and its contents duly noted. We are much pleased to hear from you, and also to learn that so many of the missionaries had reached the shores of Europe in safety. We have cause for constant thanksgiving in witnessing the great deliverances which the Lord extends to his people, preserving them from the wiles and attacks of the Indians, and from dangers of every kind by land and sea.

Myself and the brethren of the Twelve—Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith, and George Q. Cannon—returned yesterday from a visit to Utah county, during which we held two days' meetings at Provo, and dedicated the new meeting house at that place. We were absent five days, travelled about one hundred and fifty miles, and held eleven meetings. The meetings were crowded, and were very interesting to both speakers and hearers. Brother Orson Hyde joined us at Provo, and after the meeting there he left for the city. We went to Payson, and thence to Goshen, and returned to this city by the west side of Utah Lake. We intend to leave the city on Monday next, the 2nd prox., for Bear Lake Valley, holding meetings at the various settlement on the way up. Brothers Orson Hyde and Erastus Snow will accompany us.

The health of the people is good, and they are zealously pursuing their labors. The summer has been a very warm one. The grasshoppers have been very numerous, and their ravages in many places have been very destructive. Our fields and gardens have suffered to some extent, but not so severely as other places. The Saints should take warning, and if they are wise, they will, and prepare for another year, for should these hoppers lay their eggs, they will be very apt to be numerous next year; but this will be as the Lord directs.

With love to yourself and the Elders, in which Presidents Kimball and Wells, and brother George Q. join, and praying the Lord to bless you continually with every blessing necessary to qualify you for the discharge of the duties of your high and holy calling, I remain your brother,

BRIGHAM YOUNG.

ENGLAND.

Birmingham, Sep. 26, 1867.

President Franklin D. Richards.

Dear Brother,—I write with pleasure in answer to your kind letter of yesterday, which reached me this morning. I have also received a letter from President Young, stating that from several sources he had heard that my health was not good. You desired me to write to you freely in regard to the matter, which I shall endeavor to do.

Last winter I was at times considerably exposed, having to walk from ten to fifteen miles often in the rain and chilling winds, for I could not reach the Branches composing the Cheltenham Conference by rail. In addition to this, I was sometimes compelled to sleep with insufficient bedding. The Saints were kind, and did the best they could for me, but in those rural districts they are very poor.

During the fall and winter I was afflicted with severe colds, which caused me to cough a great deal. About the beginning of February last I took a very heavy cold, which seemed to settle upon my lungs, and for three

days and nights my coughing was very severe, and almost without an hour's intermission, and I had at that time considerable fever. This attack tried my lungs very much indeed; but as soon as the cold loosened I got better, and was soon able to travel around and visit the Saints. I will here say, that during this time Elder Edwin Frost was with me, and, I suppose, forming his conclusions from what he then saw of me, has, I have heard, since his arrival home, given it as his opinion that I would not be able to stand the climate of this country.

This, in connection with other reports of a similar nature, has, I presume, caused President Young to write as he has done. Since last February I have been bothered but very little with colds, but my lungs have never regained their former strength, in consequence of which I have had to be careful, especially in out-door speaking; for, after any severe exercise of my lungs, I invariably experience severe pains in my chest, accompanied with tremblings and a general weakness of the whole system. I have, therefore, recently spoken but little in the open air, and have confined myself to writing as little as possible, and I think I can safely say that I have experienced good effects by adopting this course.

You wished me to write, or state to you my feelings. In the first place, although I must admit that my health is not generally so good as it was previous to my arrival in this country, and that I am neither so strong or fleshy as I was; yet I have never, and do not now feel apprehensive, for, with the blessings of God and your permission, I still think I shall be quite able to continue my duties in the position which has been assigned me.

Yet, I would not have this desire spring from a false pride, or any other than a desire to do right, and be obedient to the servants of God. But I must say I have a desire to remain to fill my mission, at least until I am assured by you, and my own feelings, that I ought not. My own convictions now are, that with proper care to prevent exposure (which generally ends in colds), I shall be able to preserve my health, at least in as good condition as it has been, or is at present.

Here, in the Birmigham Conference, there is no necessity of exposing myself as I was exposed last winter. In writing home, I have generally told my folks that I was well, and felt warranted in doing so, for I have not really felt that I have been ill, with the exception of the time referred to.

Dear brother Richards, if I felt it would be unwise for me to remain, I would unhesitatingly tell you so, as I should, after what has been said, certainly think it my duty to do. And if, hereafter, I find the damps of the coming winter do not agree with me, or that my health fails, if it is your wish I will inform you.

I hope what I have written will prove satisfactory to the Lord and to his servants. I certainly feel very grateful for their love and confidence, and, I believe, my highest ambition is to keep the commandments of God through them.

You desire to know how we have prospered since our Conference. We have been happy. The Saints speak of it as their *best* Conference, and they, and we young Elders, not only feel strengthened by it, but still rejoice in the good instructions given to us at that time. We hope not only to remember, but to practice also. Our meetings since have been more or less attended by strangers. On last Sunday evening we had an excellent time in our little chapel in Farm Street. A number of strangers were present, who seemed to partake of the good Spirit, expressed their pleasure in being with us, and said they had enjoyed our meeting very much, and would certainly come again. After meeting was dismissed, they remained in the chapel some time, and conversed freely with the Saints. I shook hands with most of them, and invited them to come and continue to investigate our doctrines, and they promised that they would do so.

The Elders who labor with me are still enjoying themselves in the work of the Lord. They are quite well, and join with me in love to yourself, and to brothers Penrose and Preston.

Trusting that I have not omitted

writing anything that should have been written, and ever praying for your welfare, prosperity, and happiness, I remain, as ever, your brother,

MOSES THATCHER.

Southampton, Sep. 12, 1867.

President Franklin D. Richards.

Dear Brother,—Thinking it might be a duty devolving upon me as a servant of God, to give you a brief account of my labors in this Conference, I take my pen for the purpose.

While making the many trips which I have through the Branches and among the scattered Saints, I have ever found them ready and willing to receive me and administer to my wants, with that cheerful kindness which is nowhere to be found on earth except among the sons and daughters of God; in short, I find them to be a kind, warm-hearted people, desiring to do all their limited means will allow for the building up of the Latter-day kingdom.

There is at the present time an increase in the number of tithe payers, the fruits of some articles on that subject in your valuable paper the MILLENNIAL STAR. Myself and those sent to labor with me, assisted by the local Priesthood, are spending much of our time in open-air preaching, and trying by every lawful means to disabuse the public mind, by bringing forth the testimony of those who have both seen and heard, when and wherever our travels favor us with an opportunity. Many of the congregations have been large and orderly, listening with apparent interest, and agreeing with our instructions in general; but to come forward and obey requires more courage than they possess. We have baptized a few, and have organized one new Branch. We meet with some opposition; but the old stories which are brought forward, appear false and very foolish when met by the testimony of those who are direct from the people of whom they have heard so many strange and wonderful things. Some of our most bitter opposers have come forward after the close of our meetings, and asked to be forgiven, saying they were sorry for what they had done, and wished to part friends, &c. All the opposition that has been manifested has failed to do us the least injury. The Saints in this Conference are still struggling to lay by a few pence for their deliverance from this land of poverty and oppression.

As regards myself, I feel well in the task assigned to me. The brethren are united with me in all our labors. We enjoy the best of health, and truly feel thankful for the privilege of laboring in this land.

Praying God to bless you, I am your brother in the Gospel,

MARIUS ENSIGN.

AUSTRALIA.

Melbourne, July 25, 1867.

Dear brother in the New and Everlasting Covenant,—I avail myself of the present opportunity to write you a few lines, to let you know how we are getting on at your antipodes. I have commenced a course of lectures at the National Hall, a large hall for this country, it will accomodate about seven or eight hundred people, and the place is always crowded. On the first Sunday evening I gave for a subject, "Things that differ cannot be the same," and I showed that the so-called Christian churches are no more like the Church set up by Jesus Christ and his Apostles, than a Free and Easy is to a Masonic Lodge. I contrasted the organization of the one with the other, and compared the doctrine taught by the one, with that taught by the other, together with the different and conflicting doctrines taught by the different sects, &c. After the lecture I invited question, and I had plenty of it. My lecture occupied two hours, and I then continued answering questions for an hour and a half. I never felt so much liberty, I could have found ready answers, I believe, the whole night. I had prepared no set discourse, but before I began, I asked my heavenly Father to give me wisdom and understanding, and ideas and words to clothe them in. I believed that he would, my faith amounted to a certainty, and it was realised. I did not feel the want of a single word, and I can assure you I was pretty well baited, interrupted when speaking, called names, insulted, and howled at.

On the second night I spoke on the first principles of the Gospel, and after I had finished preaching, you will no doubt be better able to conceive the scene than I can describe it, one would think pandemonium was let loose, such screaming and howling. An attempt was made to turn the gas off at the meter, and was only just prevented in time. A rush was made for the platform, but I caught one by the neck and threw him over, and shoved another off, and by the exercise of a little muscular Christianity, managed to keep them in check. The third night was just such another exhibition of Christian intolerance. I see a good and profitable work before me, and I pray my Father in heaven to enable me to do it faithfully, and that the honest in heart may be gathered to Zion.

Dear brother, I have felt the want of the books I sent for about eleven months ago. I sent a post-office order for one pound, which was acknowledged, and the books said to have been sent to me, but I have never received them. If you will send me a second lot of the same as previously ordered, I will remit you the amount for both parcels on receipt of the parcel now ordered. Please let me know what ship you send them by, and what ship you sent the other parcel by. You may depend that I am both able and willing to pay for what I order, although only earning a very small salary; yet, by keeping the Word of Wisdom, I am enabled to pay ten shillings a Sunday for the hall to preach in, and to save something for gathering to Zion. If you will send them (the books), I will remit the money to the amount of five pounds by the very next mail after receiving them; and if you do send them, (and I hope you will,) please send a letter by post at the same time, letting me know that you have sent the parcels, and how you have sent them.

Dear brother, I have gathered up a good few of the scattered Saints, and am sending them home to the Valley as fast as possible. Can you give me any information of a Mr. C....., who belonged to the Stockport Branch, and emigrated to the Valley in the year 1854. He is here, and tells me he left Salt Lake contrary to counsel, and went to California diggings. He confesses his fault, is very penitent, desiring the Church's forgivness, and, if possible, to be received back into its fold. He says he has never denied the Priesthood, but thinks he went to the Valley before he was ready. I wish to know what I should do. Would you be pleased to give what information and counsel you may deem necessary for my guidance, and believe me to be your humble brother in the Gospel,

ROBERT BEAUCHAMP.

[Brother Beauchamp's diligence and zeal to support himself, hire a hall, preach the Gospel, and administer salvation to his fellow-men, is an example of Christian charity which it would be well for many others to imitate, and for which the blessing and favor of God does and will rest mightily upon him. We say go ahead, persevere in the good cause in all faithfulness and humility, and gather out the honest in heart, until it shall be manifest to you that your work is done in those lands, then gather up to Zion and learn the greater things of God's law and kingdom. — With the gentleman of whom you speak we have no acquaintance, but if he desires it with all his heart, receive him into the Church by baptism; and if he lives his religion, he will be *ready* by the time he is *able*, to go to Utah and serve God in unison with his brethren. — The publications ordered will be sent, and you will be duly advised of their shipment, by post, with particulars. Please write frequently.—ED.]

MORMONISM IN VICTORIA. — *From the Melbourne Advertiser*, July 20.— The National Hall, King William-street, was crowded on Sunday evening last, by what appeared to be an intelligent and respectable audience, which had assembled to listen to the exposition of an advocate of the extraordinary principles of Mormonism. The early part of the evening was occupied in treating of the religious creed of the inhabitants of Salt Lake, and in quoting the testimony of anti-

Mormon writers who had visited them in favor of their good government and high state of morality; these judgments going to the effect that the men were upright and just, and the women virtuous and happy. The speaker, who invited questions, showed in his answers considerable knowledge of the Scriptures and of his subject; and without any compromise of our opinions as to the right or wrong of what he urged, we consider that he was not in all cases treated with that charity of utterance the subjects under view deserved. He signified his intention of being at the same place again to-morrow evening.

A SALT LAKE MEETING.

(Semi-Weekly Telegraph.)

Setting religion aside, was there ever such a scene of social and ethnological interest?

The pilgrims of Mecca show little more than the types of semi-barbarous races, and recall but the visions of faded glory, when the sword of Mohammed conquered, or the mighty Saladdin grappled with the crusaders. But here amid the Rocky Mountains, the effects of earth's proudest civilization show that they have taken root, by the development of art and science, as well as of every industrial pursuit.

The wilds of Arabia are gladdened for a moment by the presence of the pilgrim, and then the breath of the storm wind for ever obliterates his footsteps from the sandy pathway; but here the followers of the cross have their finger prints in permanent improvement and granite walls. Who are this people, and whence do they come? I have heard their fame at the ends of the earth, and I will now gaze upon their countenances as they sit by the thousands beneath the shade of their Bowery.

Foremost in the field of faces is the type of the ever progressive Anglo-Saxon race. But it is perhaps embrowned by toiling beneath a warmer sunbeam than that which may be permitted to shine upon the children of commerce whom you may find in New York and London assemblies; yet these are from the States and from England.

And the language which thrills the listening multitude is that which will soon be the mother tongue to half the world, for the Celt and the Scandinavian nod their assent to the speaker to-day, and show an interest in the English language as the emigrants of all nations are observed to do when they touch the shores of Australia and America.

But let us see the breaking up of the vast congregation. That lady in her native highland plaid, and who yet remembers the Gaelic accents of her heather home, is engaged in close conversation with one whose peculiarities of pronunciation, joined with studied politeness, mark his origin in some city where French manners reign.

That gentleman is evidently from Germany. I hear him saying in rather a broken manner to a returned missionary, "I have not seen you since we were in Hamburg together."

Two of my acquaintances, who were once editors, are joking together upon their assumption of the farmer's dignity, while others who never dreamed of literature in other lands, are now bringing forth gems of thought; and real native talent sparkles in the compositions of the young, which I am privileged to read sometimes, as well as in little dialogues I hear from day to day.

But I must notice something more in this sea of heads and hearts that moves on, wave after wave, through the gates of the Temple Block. There is a refined Dane, who cannot with hold a smile while he grasps his Swedish brother by the hand, who can only imperfectly imitate the accents of Copenhagen, the softest of north-

ern dialects, so far as my observation has reached.

And here is a man from the borders of polar climes, where the sun at one season sets at midnight, and gets up again directly; and yonder is a child born beneath the equator, where there is no change in the length of day and night. That dark eye and aquiline nose suggests the profile of hardy hunters that bring the wild goat from the Alpine crags, and those delicate fingers betray the watchmaker of Geneva, while a merry laugh at my shoulder shows that my Hibernian friend has not forgotten the wit of the "Emerald Isle." And there is a face that I once saw pale in Europe, and it is now grown swarthy by long residence in a tropical clime. But if the cheeks are not so fair, the heart is faithful yet.

However, time would fail me to tell of the miner from Wales and the mariner that has circumnavigated the globe, of those that came from the sun-set isles on Scotia's rugged coast, the fair scenes of Europe's garden—ancient Italy, and those that have tracked the lordly lion among the mimosa groves of Southern Africa, or trellised the vine amid the Switzer's vales.

I must finish my observations by shaking hands with these leading and affable men, who, in the providence or permission of the Almighty (if you prefer that term) are swaying the destinies of a people swiftly becoming homogenous. JABEZ WOODWARD.

SUMMARY OF NEWS.

—o—

Garibaldi was arrested on the evening of Sept. 23rd, at Sinalunga, by order of the Italian Government. He was making active preparattions to enter the Papal territory.

POPULATION OF THE PAPAL STATES.—The *Correspondencia di Roma* publishes a summary of the census of the Papal States in 1867, just issued by the ecclesiastical authorities. Rome contains 54 parishes, of which 9 are outside the boundaries. Total population is now 215,573 souls. The total population of the provinces still under the Papal rule is as follows:—Rome, 326,509; Civita Vecchia, 20,707; Viterbo, 128,324; Velletri, 62,016; Frosinone, 154,559; or, in all, 692,112.

Not only do the remains of the unfortunate Emperor Maximilian occasion the Austrians trouble, in consequence of the Mexican refusal to give them up, but a dispute has arisen as to the disposal of his property. It appears that the Emperor executed two wills—one at Miramar, shortly before his departure for Mexico, in which he constituted the Empress Charlotte residuary legatee; the other was drawn up at Queretaro, not long before his execution, under the supposition that the Empress Charlotte was dead, and in it the Archduke Charles was named residuary legatee. The delegates of the Emperor of Austria and of the King of the Belgians having failed to establish the basis of an arrangement, a suit at law between the two sovereign families seems almost inevitable.

PHOTOGRAPHIC SURGERY.—An unusnal application of photography, reports the *Lancet*, has lately been mentioned in the French papers. A gentleman who had married a young and handsome lady, of whom he was extremely jealous, was obliged to apply to a surgical celebrity of Paris on account of a boil which caused the lady great agony, and was situated about the cardiac region. To allow of an inspection was out of the question, and nothing could induce the husband to sanction it. The surgeon declined prescribing blindfold; but the difficulty was overcome by the gentleman's skill in photography and tinting. He presented to the doctor the exact facsimile of the affected part, was told what course to pursue, and to report progress in a few days. This was done very punctually, and a second photograph presented. After three or four visits of this kind the wife was well, and the husband much pleased with the success of his contrivance.

ADDRESS.

Frank H. Hyde.
Alonzo E. Hyde. } 123, Oldfield Road, Salford, Manchester.

DIED:

GRIST.—In the 14th Ward, G. S. L. City, John K. Grist, of inflammation, of the bowels, aged 40 years, formerly of Liverpool.

BERRETT.—At North Ogden, Weber county, August 17th, 1867, Diana, daughter of Robert G. and Sarah Ann Berrett, aged 5 months and 21 days.

POETRY.

LINES ON THE SECOND COMING OF CHRIST.

O! ye nations awake from your slumbers, arise,
For soon will the Savior descend in the skies,
The signs of His coming do plainly appear,
As the leaves on the trees tell that summer is near.
He comes, our redeemer, his rights to possess,
His foes he'll subdue, his friends he will bless,
Ev'ry eye shall behold him and ev'ry knee bow,
And those that have pierced him their error shall know.

O! how will you feel in his presence to stand?
You who now reject and dispise his command;
'Neath the rocks and the mountains you gladly would hide.
The day of his vengeance you cannot abide.
Then come all ye honest from every nation,
While God in his mercy still offers salvation,
Has sent forth his servants in days as of old,
As shepherds they gather the sheep to the fold.

Receive ye the message, God's mandates obey,
And flee out of Bab'lon, O! hasten away,
For the judgments are coming, e'en now at the door:
They'll be to the nations most grievous and sore:
For their sin and rebellion, their priestcraft and pride,
His servants they've mock'd and his laws they deride;

Brigg.

Oh, Bab'lon, thou doomed one, thou surely must fall,
Thou hast spurned at God's mercy nor heeded his call!

Like the stone in the sea, as the angel has strewn,
With thy pomp and thy pride, thou must be overthrown,
Then let us escape to the land in the west,
Where in safety and peace the Saints will be blest.
There Cities and Temples to God we will rear,
And for the great Bridegroom will all things prepare;
How joyful we'll meet him our Savior and friend,
Our sorrows and mourning will then have an end.

We'll again meet our loved ones, and dry up our tears,
And reign with the Savior a long thousand years:
All creation then shall in harmony blend,
And man everywhere meet a brotherand friend.
What glorious times on this earth we will have,
A heaven no more beyond space we shall crave,
From the least to the greatest the Lord all shall know,
And satan's dominions we'll quite overthrow.

M. PIKE.

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MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 41. Vol. XXIX. Saturday, October 12, 1867. Price One Penny.

UTAH'S UNPOPULARITY.

—o—

Utah has been, and continues to be with some people, rather unpopular. Some seem to dislike Utah without knowing why. Like the individual who disliked Mr. Fell, yet could not tell the reason why he did so, they simply know they do not like Utah, without having any clear understanding wherefore.

As she is unpopular, however, she must have some distinctive features which mark a difference between her and other places. We have no particular wish to "show up" the evils, iniquities, and abominations which exist elsewhere. The task is not a very pleasant one, neither is it a profitable one. And it may be that in finding the reasons of Utah's unpopularity, we have to expatiate on the virtues that are said to exist so abundantly throughout Christendom! Still, we hardly think this likely, unless the world has become much more righteous than it was a few years ago, and the entire press of the civilized world is given to traduce themselves and their neighbors in the most calumnious and slanderous spirit.

To find out the cause of Utah's unpopularity, we must try and find out wherein we differ in our manners, habits, customs, belief, and practices, from the inhabitants of other places; for some of these are the cause of that unpopularity. Our people look very much like other people, so much so that when any of them mingle with the great world, no one entertains any suspicion that they belong to Utah. They eat, sleep, dress, walk, talk, transact buiness, and attend to all of those matters which occupy the attention of mankind, just as other men and women do.

As they are not distinguishable in these respects from other people, it must be something which shows itself in some other way, or develops itself in them in a collective capacity, that causes their unpopularity. Travel away from this Territory, and in some of the leading characteristics of society a very material change is seen in every city you enter from that which is found here. In business matters there are the same peculiarities to be noticed here as elsewhere; but there are some things which strike the attention of travellers from this place, when they

go abroad, while their opposites are exceedingly noticeable here to those travellers who pass through our cities.

The great number of saloons, grog shops, and similar places, that are found to exist elsewhere, with their scarcity here, is a noticeable feature. This has been found to be one cause of our unpopularity, among many who have made this Territory their halting place for a time; and numerous were the devices resorted to that the law might be evaded or made void which restricted within close bounds the vending of liquors.

Another thing in which Utah does not meet the wishes of those accustomed to, and desirous of having all the institutions which characterise society elsewhere, is the absence of houses of ill repute and their abandoned inmates, which have come to be looked upon in the world as a necessity, because those who assume to be conservators of public virtue find themselves unable to stem the current of depravity. They are not here, and their absence has been made the subject of private comment by individuals with whom Utah grew very unpopular, be cause of the lack of these and kindred means of enjoyment!

The people of Utah, too, are so far behind the spirit of the age, that they wish and seek to live at peace with each other and with all the rest of mankind, if they will be permitted to do so. Because of their peaceful disposition, they are berated by individuals who would much prefer to see them divided into parties and abusing each other, according to the method most approved and in fashion in the world.

The people here also believe in men whose nobleness, virtue, integrity, truthfulness, honor, and wisdom, they have proved through many trying years; and they object to elevate to pinnacles of eminence in their midst, and do extreme reverence to, poor miserable beings who may be sent here, and who wish to be exalted to positions nature never qualified them for, and their vices forbid them from filling. This is very galling to them; they do not like to be placed on their proper level; and the people who do it are very unpopular with them. Hence they speak and write as they feel, with all the wounded dignity of neglected swell-heads, not according to facts and reason. The consequence is, that they seek to extend Utah's unpopularity, and as far as their influence goes, or their word is received, they are successful in doing so.

It is very common to ascribe all the malevolent things that are said against this community, to the fact that plurality of wives is a part of our religious belief; though the same individuals undertake to say what is and what is not a part of our faith, telling us that we cannot include the principle named in our religion. It is presumable that this is the first instance in the history of the world, of one class or set of people telling another that they do not believe something as part of their religion which they claim they do.

We say, as a people, that the Lord has given a revelation commanding plurality of wives; our enemies say he has not done so. There is only one way by which they could say so truthfully, knowing their assertion to be correct, and that is by having received a revelation from God saying that he had not commanded it. This they do not pretend to have received. They do not believe that he does or will give revelation. They are not very sure whether they believe anything about him. At any rate, they do believe that he never interferes with, nor takes any practical concern relative to the affairs of mankind, and that he would not disturb the equanimity of fashionable life by revealing anything that would in the least come in contact with their opinions and practices. So they say that God has not given us this command; and though it would seem that we ought to know best, and that we ought to know what our religious belief is, they still persistently refuse to admit that this is a part of our faith.

It seems strange that they should deny us the right of knowing what we believe, especially as they call this an evil and erroneous practice, and they very eagerly seek out anything which we believe or practice that has the appearance of evil, hoping thereby to make capital against us, and increase our unpopularity. But the fact is,

they still wish to keep up a semblance of clinging to constitutional principles; and if they were to admit plurality of wives to be a part of our religious faith, they would be compelled by the provisions of the Constitution to let it remain undisturbed. Sweep away that section of the Constitution which prohibits interference with any religion, and the cry would go out, from one end of the land to the other, among those with whom Utah is unpopular, that plurality of wives is a portion of our religious faith!

But it is not the lasciviousness and corruption which they wrongfully, in their impure thoughts, say are consequents of plurality of wives, with which they find fault, and which render the principle and those who believe in it here unpopular in Christendom. All have some idea of the corruption and lasciviousness which reign in monogamic society, though but few have any conception of their grossness and heinousness. That society *could not be more corrupt* under any circumstances where plurality of wives prevailed, than it is at present where monogamy is the exclusive practice, is a fact easily demonstrated; and it is proveable that even under the fierce tropical sun, with all the incentives to licentiousness which there abound, there can not be found corruption so deep and damning among polygamists as is to be found to-day in the midst of (so-called) Christian and monogamic nations.

No, it cannot be the alleged corruption which it is falsely said plurality of wives produces that makes it unpopular. The Sultan of Turkey and the King of Egypt have recently visited France and England, two monogamic, Christian(!) nations, that claim to stand in the van of civilization and refinement; and these two noted polygamists of the eastern hemisphere enjoyed the hospitality of imperial, monarchial, and aristocratic monogamists, and were for the time being the very lions of the hour, feted, caressed, and made the objects of the most solicitous attention. Had they visited this nation they would have been equally lionized and feted, and their polygamy would only have made them more "interesting creatures!" Who doubts it? Nobody with an ordinary share of common sense.

The reason why plurality of wives here is so unpopular with those who rail against it is, because they cannot find in Utah that corruption which their depraved appetites desire; and though it may hit hard elsewhere, the truth must be told, that ninety-nine one-hundreths of all the opposition elsewhere turned against our practice of it, is because of the corrupt thoughts and practices of those who rail against it, and who judge us by their own vile hearts, and what we do by what they would do were they in our places.

Another thing which may help to make Utah unpopular is, that the fashionable practice of abortion is not practiced, nor thought of, among the inhabitants of this Territory. The children given to us by the Lord are viewed as blessings, and are watched after and cared for as valuable treasures. Hence a trip through our settlements shows more robust, healthy, rosy-cheeked, good-looking children, than can be found in any other portion of the world with the same adult population.

In Utah, too, our married men do not do as the practice is elsewhere: have a wife, open and avowed, whose children are nurtured in the lap of ease and elegance, while they keep several others to whom they are not married, who are not recognized as wives, and whose offspring grow up uncared for, children of secret shame and guilt, whose pathways in youth are in the haunts of vice and infamy, and who swell in after life the long roll of criminals that fill our prisons and disgrace the country. This is popular in the world; it is unpopular here, where every man honors his wives with the sacred and holy name of wife, and cares for his offspring as treasures bestowed upon him by Heaven.

Utah is unpopular because she does not desire to have the public purse robbed to enrich a few greedy, unscrupulous, dishonest speculators, who would, if possible, involve Government in expenditure however needless and uncalled for, by which they could secure a fat contract. In this Utah is very unpopular—with said speculators

—because she knows their character, disregards their enmity, and proclaims their dishonesty.

We could give several other reasons why Utah is unpopular, but these are sufficient to make her as unpopular as the nether regions—and a good deal more so—with all those who love, cling to, and advocate the superiority of that which is fashionable in the world. When simple truth is preferred to tinselled falsehood ; when virtue is practiced, and men cease to gloss over corruption with specious words and phrases ; when honesty is at a premium, and hypocrisy at a discount ; when politicians seek the good of the country in preference to that of party, becoming patriots instead of partisans ; when God is worshipped, his truth believed, his name reverenced, and his laws obeyed, then Utah will become popular ; but until then, it is probable she will be more or less unpopular with the world at large, and with dishonesty and corruption in particular. —*Deseret News.*

NUMBER ENFRANCHISED BY THE NEW REFORM ACT.

(*Times, September 2nd*, 1867.)

The Reform Act is the creation of the House of Commons, yet we greatly doubt whether more than a very few members of Parliament have formed any definite idea of the probable increase of the electoral body under its third and seventh sections. People talk roughly of some 800,000 names being added to the Register, and of the Constituencies being doubled on the average ; but we are not informed, and have no conception, upon what figures these conjectures are founded. The Lodger Franchise alone is an element so intractable as to baffle all speculative analysis. As Lord Carnarvon truly said, the estimates vary from one hundred thousand to half a million, and those who are best acquainted with such matters would differ among themselves as to its prospective effect within the metropolis alone by at least 50,000 votes. No Return that could be procured at present would throw much light upon this important point, and we must be content to await the result of the experiment. With respect, however, to the Ratepaying Household Suffrage in Boroughs, the materials for at least an approximate forecast have been provided in a Return presented to the House of Lords. In this Return the population, the existing number of registered electors, and the total number of male occupiers are stated, for each borough, in parallel columns. No doubt the same information might have been collected from other Papers previously issued for the use of Parliament, but it is here reproduced in a succinct form, which deserves attention. The general inference to be drawn from it is that, however limited by conditions, the Reform Act is a larger measure than it has commonly been represented.

Since the 186 English Boroughs in the list before us are arranged in order of magnitude, we cannot do better than begin with the first page, headed, of course, by the Tower Hamlets. The population of that vast constituency in 1861 was 647,845 ; the number of electors on the Register for 1865-6 was 34,115 ; and the total number of occupiers is 90,781. This proportion of registered electors to occupiers, being more than one-third, is considerably larger than the average proportion in the twenty-five most populous Boroughs, which is between one-third and one-fourth. The variations, however, are very great, the operation of Household Suffrage on the metropolis being, as is well known, much less sensible than on great provincial towns. Thus, in Marylebone, the registered electors amount to nearly two-thirds of all the male occupiers ; in Finsbury and Lambeth and Westminster to far more than half ; in Southwark and Greenwich to about half ; while in the City of Londou the former (exclusive of Freemen) outnumber the latter. In Liverpool and

Manchester, on the contrary, the registered electors are but one-third of the male occupiers; in Birmingham and Bradford, only a fourth; in Sheffield, less than a fourth; in Leeds, Wolverhampton, and Stoke-upon-Trent, no more than a sixth; in Oldham, but little over a seventh. The proportion at Bristol is almost exactly one-half, being identical with that at Southwark; but there are besides some 1,700 Freemen at Bristol, and nearly 2,000 electors by virtue of ancient right qualifications. Let us now turn to the last page of the list, and compare with these proportions those which prevail in the fifteen smallest English Boroughs. Here the registered electors average between one-half and one-third of the male occupiers. At Lymington, for instance, which happens to be first, the numbers are 347 and 870 respectively; at Launceston, which comes next, 371 and 833; at Richmond, which stands third, 316 and 813. The only case among these small Boroughs in which the proportion exceeds one-half is that of Harwich, where the numbers are 386 and 705. The grand total of registered electors in English and Welsh Boroughs is 489,071, and the grand total of male occupiers 1,367,025; so that, if all male occupiers were registered, the Borough Constituencies would be well-nigh trebled, without allowing for the Lodger Franchise.

It is to be regretted that no column in this Return is devoted to male occupiers at a rental of £10 and upwards. We should then have been able to see at a glance what kind of preliminary deduction must be made from the whole body of male occupiers in each Borough. Fortunately, this deficiency is supplied by an official Return prepared for the late Government in 1866. Hence we learn that, whereas the number of electors registered *as male occupiers* is 455,699, the aggregate of male occupiers at a gross estimated rental of £10 and over is 634,082. Supposing this ratio to hold good under the new Reform Bill, it would follow that we must strike off two-sevenths of the 1,367,025 possible claimants of a Household Franchise in Boroughs, thus arriving at 1,000,000 more or less. But it is certain that a larger and larger margin should be left for vagrant habits the lower we go in the social scale, nor is it likely that so many as five-sevenths of all the householders will satisfy the requirement of one year's residence with the payment of Rates on the full rateable value of their tenements. The Compound Householder has never been accustomed to pay Rates, and will assuredly be often in arrear, even though he is now made a ratepayer *de jure*, and relieved from the liability to a fine on admission to full citizenship. Upon the whole, we may, perhaps, accept 1,000,000 as the *maximum*, and 800,000 as the *minimum* number of the Reformed Borough Constituencies—always excluding the householders in the new Boroughs, who cannot be estimated at less than 50,000, as well as the uncertain product of the Lodger Franchise.

THE FALL A BLESSING.

—o—

Pious people in these latter days often grieve mournfully over the wickedness of man in the beginning. Adam in their eyes is a monstrous sinner. Surrounded, as he was, with all the luscious fruits of the primeval paradise, why must he lust after the only thing forbidden. And they frequently speculate upon the probable happy and charming condition of affairs, if he had not been so desperately wicked as to eat that apple. They look upon that act as the worst of crimes, and upon the effects that followed it as the greatest of evils that could befal mankind.

Now we Latter-day Saints view this matter in a very different light, and looking upon it from our standpoint, the fall, though in itself an evil, resolves itself, through the providences of God, into a positive good and an everlasting blessing to all mankind.

According to the account we have in

the common version of the Bible, Adam and Eve were placed in the Garden of Eden immortal, pure, and knowing nothing of evil. The first commandment they received was to "increase and multiply and replenish the earth, and subdue it, and have dominion over all things upon the face thereof." If this commandment had been obeyed, and they had continued in their immortal and innocent condition, their posterity would also have been deathless and ignorant of evil. But a knowledge of evil is necessary to the full understanding and appreciation of good. Contact with sin, and experience of its effects, are necessary to the thorough comprehension of the nature and results of righteousness. And to taste of death is essential to the complete realization of the benefits of everlasting life. Therefore the fall, which brought these "evils," was in reality one of the greatest blessings to the whole human family.

As the Book of Mormon says, "There must needs be an opposition in all things." Truth in opposition to error, light to darkness, joy to sorrow, pleasure to pain, sweet to bitter, life to death, good to evil. And these opposites are co-eternal. None of them were originated in the fall, but only developed. And a knowledge and experience of them is essential to immortal spirits, that they may advance to perfection. Man is dual. He is an immortal spirit dwelling in a mortal body. In this condition he is an imperfect being, subject to many influences the nature of which he does not comprehend, and death obtains dominion over him. In his perfect state he will be an immortal spirit in an immortal body, having learned the nature of adverse influences, including death, and having obtained power over them.

As an eternal being, capable of everlasting progression, and of realizing infinite pleasure or misery, it is necessary that he should become acquainted with the nature and effects of all things in the universe, that he may learn what will produce happiness, and what will produce its opposite. In his relations with his fellow beings through the everlasting ages, it is also necessary that he be tried and proved, that his true value and his real qualities and tendencies may be properly estimated, and that he may occupy his true position in the eternal kingdoms. If there had been no fall, if sin and sorrow and death had never been introduced, these experiences would have been lost to us, and therefore we should have remained in perfect ignorance of many things which are necessary to be known in our travels towards exaltation and perfection. The fall is therefore a blessing to us.

Those who berate father Adam so much, will, perhaps, be rather startled to learn that, under the circumstances, his act was almost a necessity, and that if he had not transgressed the law of everlasting life, they would not themselves have had an existence upon the earth. Paul informs us (1 Tim. ii, 14,) that "Adam was not deceived, but the woman, being deceived, was in the transgression." Eve, being beguiled by Satan in the serpent, partook of the forbidden fruit, and thus became subject to the penalty of death and banishment from the garden and the presence of the Lord. Adam, if he had not partaken also, would have remained in his immortal state, single and alone in the garden. But he had been commanded to "increase and multiply and replenish the earth;" he, therefore, without being deceived as Eve was, partook of the fruit she offered him, accepting the position with all its penalties. This is very plainly shown in the Book of Mormon, page 58. "And now, behold, if Adam had not transgressed he would not have fallen; but he would have remained in the Garden of Eden. And all things which were created, must have remained in the same state which they were, after they were created; and they must have remained forever, and had no end. And they would have had no children." 59th page—"But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are, that they might have joy."

It would be well for those who grieve so much over Adam's wickedness, to look a little more to thei

own, for in the great day of accounts, when every man shall be known as he is, they will find out that Adam is the great head and benefactor of the human race, that he has been exalted on high, while, unless they become better prepared, they will be cast down so low, as to be shut out from even a glimpse of the glory of the great Father of man.

It might be objected, if the benefits of the fall are so precious, why did the Lord give the commandment prohibiting the fruit of the tree in the midst of the garden? To this we reply, that God is just. In the perfections of his Godhead he cannot violate the principles of eternal justice. Suffering can, in justice, be only the consequence of the violation of some law. The law must be broken before the penalty can be enforced. God gave the commandment, knowing that it would be broken, and having, beforehand, provided means of redemption from the ultimate consequences of its transgression. Suffering being necessary for the perfection of his children, the Eternal Father predestinated them to pass through it. He formed a world whereon they could dwell for a season, and pass through a probation of trial. Obedience to his laws produces happiness. Violation of them brings its opposite. He proclaimed a law which he foreknew would be violated, and thus pain and death were introduced upon the world he had framed, and would have eternally remained there, if he had not, also, prepared the plan by which redemption could come. An infinite law was to be broken, an infinite sacrifice, in atonement for the broken law, must be offered. Therefore Jesus, the firstborn, was chosen to be the world's Redeemer, and he is called "the Lamb slain from the foundation of the world."

Through this vast scheme of human suffering and redemption, the spirits that dwell in bodies of flesh as the children of men—but who are the offspring of God, and who have descended from a higher sphere—are placed in a position of temporary suffering and trial, by which they become acquainted with the laws which govern the gross material of this lower world, are brought into contact with evil, and all the opposites of the calm and peaceful innocence of their first estate, and in the exercise of their own agency, can manifest to their Father, and each other, whether they love the good or the evil. The memory of the glory and pleasure of their first estate in immortal regions, is temporally obscured in their union with the earthly flesh. Without this, the remembrance of the glorious past, and the prospects of the still more glorious future, would make their brief existence here so insignificant in its extent and suffering, as to be in effect no trial to them. But now, shut out from their Father's presence, and deprived of all remembrance of their former life, they stand in the midst of contending elements and influences, to use their agency and choose a path for themselves.

When this earth's probation is past, the day of reckoning will come, and all must give an account of the things done in the body. Our Father will then determine our respective positions in the next estate. Some, having "overcome all things," will obtain a crown in the kingdom of the Father, will inherit all things, and reign in the midst of the everlasting glory. Others, having not been valiant in the battle of life, will receive a subordinate position. And those who defiled themselves, rejoiced in evil, and wilfully opposed the truth, will receive their portion of the everlasting punishment prepared for transgressors, until they have "paid the uttermost farthing," and will then be subject unto those who have proved themselves worthy of a "far more, and an eternal, and exceeding weight of glory." Thus, through the fall, all will be proved, and all have an opportunity, through the power of the atonement, to ascend to higher glories, and a more exalted condition of being, than that which they occupied in their first estate of innocence. The fall, therefore, is made the medium of a great and everlasting blessing to the whole human family.

Oh how great is the wisdom and the love of our Eternal Father! Our very sorrows and troubles are, through his providences, aids to our perfection, and contrasts, to make richer and more

exquisite, the eternal joys and endless bliss of our future exaltation. This planet, now the battle-field of opposing powers, will soon cease to be a vale of tears and a sphere of suffering. Its proving-time is nearly over, its glory-day is dawning now; and, ere long, the presiding genii of evil and death will be driven to darker shades, and the days of its mourning shall be ended. "Then we shall see Adam and Eve at the head of a multitude quickened and raised from the dead," and the whole family of man, having passed through their probation, and having learned its intended lesson, will bow low before the chief Patriarch, the ancient of days, Adam, Michael, the great father of man, blessing him for the work he has accomplished for them, and realizing the important truth—"Adam fell that men might be, and men are, that they might have joy!"

CHARLES W. PENROSE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 12, 1867.

FALSE RUMOR.

—o—

MUCH has of late been said and published about some fancied division among the Saints in Utah, and the pleasing story has been passed along from metropolitan to provincial journals, in America and in Europe, with an avidity that gives truthful indication how satisfactory it would be to the world if such might be the case.

In addition to this hoped-for calamity, the discovery of gold, about 250 miles east of Salt Lake City, in a neighboring Territory, lent an encouraging aspect to the minds of those who, being devotees to "the god of this world," know the supremacy of his power in the hearts of the disobedient, and not knowing the superior power of truth in the hearts of the dutiful and virtuous, have fondly hoped and believed that the concurrence of opposing influences would now successfully demoralize the Saints, neutralize the powers of the Priesthood, and render them in all general respects like other people. For years this has been the fond hope of the enemies of Zion, though the period of its realization was and still is in the future. They have said, "let our eyes look upon Zion, and let her be defiled; but they have not known the thoughts of the Lord," nor yet of his servants. Through every storm and struggle for the supremacy of the truth, the Lord has brought his people out with a greatly increased confidence of not only his ability, but willingness to deliver them from all that shall or can conspire against them, until even those who have no sympathy with us tantalize our enemies with having put us down different times at the following rates: once from twelve thousand in Missouri to thirty thousand in Illinois, and again from that number in Nauvoo, to one hundred and twenty-seven thousand in Deseret, so that even our enemies should know,

if they will, that the hand of God has been mightily with his people in all their troubles.

But in the present case, the rumor of division in the Church is purely a fabrication, the persons to whom the schism is attributed are travelling through the Territory with the Presidency, preaching salvation to the people, or following their vocations at their homes as usual; and never was there a time when the fulness of the Gospel was more abundantly taught, or its principles practiced with more cordial intent, than while our enemies are laying the flattering unction to their souls, that the Saints in Utah are being demoralized, their institution and union broken up, and they about to be absorbed in the universal corruptions of the world.

We write this less for those of our readers who are experienced in the Church, than for those who are without inquiring the way of the kingdom, and such as having rendered obedience, have not yet obtained the testimonies of the Holy Spirit for their confirmation in the truth. To the less experienced, it seems strange that any should forsake the precious faith which is to them so satisfying and happifying. The reason is, that such hold the truth in unrighteousness, and because they have pleasure therein, the Holy Spirit forsakes them, they are left "to believe a lie that they may be damned, having pleasure in unrighteousness." Such as do this are occasionally and frequently falling out by the way, some after having run well for a length of time, and it is this which constitutes all that bears semblance of division in the Church. This shedding of the coat is manifest in all animated nature; even trees, if not pruned, will by the aid of the frosts, storms, and winds, drop their dead branches; domestic animals cast off their coats when they will no longer adhere to them. The Church of Jesus Christ, the embodiment of all principles of life, temporal and eternal, in like manner, aided by the conflicts of surrounding elements raging at times to storms of persecution, sheds off by apostacy all that will not adhere to its life-giving principles. Instead of it being a loss, it is a great relief to the Church to get rid of those who will not live their religion, be they few or many. As the well pruned tree is more vigorous to bear a larger crop of more highly flavored fruit, so is the Church refreshed, invigorated, and every way more comely in the sight of God, angels, and just men, bearing more and better the fruits of obedience, virtue, heavenly purity and power, when free from transgressors. Those who keep the commandments of God and their covenants, receive continually the life of the Spirit, which enables them to attach with a greater firmness to all the conditions of the Church which lead to life and glory in the kingdom of God; which Church and kingdom is now set up and cannot be thrown down, nor given to another people, until Christ shall come and reign therein over all the earth.

As a pleasant obverse to our subject, we notice that our correspondence this week, and for several weeks past, has embraced information from different and distant portions of the earth, most of which have called for publications of the Church, and in some instances for Elders to administer in the ordinances thereof; and we are happy to know that in some nearer portions a spirit of inquiry exists and is extending. The Lord says He will soften the hearts of the children of men from time to time, and when he does so, is the time for the Elders to labor and be co-workers with him. Therefore, let every man who

bears the holy Priesthood be diligent to spread the truth to the utmost of his ability, that he may bring forth fruits of praise and rejoicing.

The results of the Reform Act, the work of about five months of the assembled wisdom of the British nation, at a cost of many thousand pounds, is given in our present issue; but it must be borne in mind, that in its effects it only extends to England and Wales. Reform Bills for Scotland and Ireland are expected to pass the next session of Parliament.

CORRESPONDENCE.

—o—

SCANDINAVIAN MISSION.

14, Lorentzgade, Copenhagen,
Sept. 25, 1867.

President F. D. Richards.

Dear Brother,—Having leisure today, I improve the opportunity to pen you these lines, and will, in the first place, thank you for your kind favor of the 10th inst., which I read with great interest, with the exception of the items of bad news. I sincerely sympathise with you, as well as with President Kimball and brother Call. Misfortunes befaling our children, and the bereavement of those that are near and dear unto us, strike a sadness in families that only the soothing influence of our holy religion, and the glorious hope of the reunion with those we love, can ameliorate. I should have reciprocated your kind letter earlier, had it not been for my travels in visiting the several Conferences I have attended, both in Sweden and Denmark. Conferences were held at Hjorring, in Jutland, the 25th ult.; at Aalborg, the 1st inst.; at Malmo, the 8th; at Gothenborg, the 15th, and at Veile, in Jutland, the 22nd. These meetings were well attended, considering the busy harvest season, and the many miles some of the Saints, living scattered in the country, had to travel to reach their meeting places. Cheering and lively reports were given of the Presiding and Travelling Elders, and it afforded me great pleasure and satisfaction, not alone to listen to their testimonies of the success the Lord had given them in their labors, but also to bear my testimony to the Saints and strangers of the glorious principles of the Gospel, and the blessings attending those who live up to its requirements, and are striving to improve and advance in the duties required of us, in order that we may spread and establish the kingdom of God upon the earth, and ultimately be saved in the same through our faithfulness.

Our Elders from the Valley are indeed doing their best to promote the cause, and the same testimony I can with propriety give of the native Priesthood, and the Saints in general, who are very willing to sustain the Priesthood and the work according to their means and circumstances.

In the past three months, there have been baptized 280 new members in the Mission, and as the harvest time will soon be over in the country, the Elders will have more opportunity to hold meetings among the farming population, whose attention the past months has chiefly been directed to their agricultural pursuits, and while thus occupied, they are not so inclined to attend meetings as when they have more leisure time; hence we are hoping for better increase in the ensuing months.

As the Elders from Zion wish to take the MILLENNIAL STAR, also the JOURNAL OF DISCOURSES, I beg you for the future to send us 15 copies of each, with as many in each packet as can be mailed conveniently.

I thank you for the clip you sent me of the *Cambrian Daily Leader*, canvassing "Polygamy as the trump card of Mormonism." It is very interesting to see how futile is the reasoning of that editor against polygamy, though he closes his piece with what

he no doubt thinks is a very striking and crushing argument: "Polygamy is un-English; it is more, it is un-Christian." What a profound conclusion! But he takes good care not to state that it is un-Scriptural. I should like to know how he will prove that "*the whole scope and genius of Christ's sublime precepts* (which precepts?) *are opposed to the revolting idea of a man living with two or more wives,*" and how he will cure prostitution, which he admits is "a vice that possesses all the attributes of infamy and degradation." Poor editor, he is in a bad fix, and I hope he will often have to feel surprised at the apparent ease with which these men (the "Mormon" Elders) succeed in propagating their creed. It is interesting to see how stirred up the editors are in England with regard to "Mormonism." How good it is; it will help to spread the truth against their own will.

I will now close, with the kindest love from all of us here to yourself and all around you. Our united prayers are for your welfare, and for the work here in Europe. May the Lord bless you abundantly, is the sincere wish of yours faithfully,

C. WIDERBORG.

SWISS, ITALIAN, AND GERMAN MISSION.

Horgen, near Zürich,
Sep. 24, 1867.

President F. D. Richards.

Dear Brother, — That I have not sent any news to you from here for some time, is not owing to any indifference in the discharge of my duties, but to my travelling about of late to such an extent, that for the last two weeks I have not staid two nights in any one place, but have been on the tramp all the time, in consequence of the scattered condition of many of the Saints in Switzerland. The Berne Branch is increasing very fast, and already their place of meeting begins to be too small for them, so that they will soon be obliged to make other and more convenient arrangements. The Priesthood there are fully alive to their duties, and they labor faithfully in bearing their testimony in simplicity and with a prayerful heart; but the poverty amongst the Saints in Berne, as well as in other places of Switzerland, is, with very few exceptions, very great, the prospects for emigration, therefore, thus far, are extremely limited, adding to this the stagnation to a great extent of all kinds of industry, we surely feel the necessity more than ever to cast our hope upon God alone, to open the way for so many poor and faithful souls. If sometimes my heart feels heavy when I see their poverty, (working, when work they have, from early morn to late eve, for scarcely one franc and a half a-day,) I feel rejoiced and lifted up again with great hope in my own faith, when I see their cheerfulness and readiness to obey the counsels of the servants of God, and their steady belief in a final gathering home to Zion.

From Berne President Horne and myself went to Thun, where there is a Branch of the Church, consisting, however, of so scattered a number of Saints, that it is almost impossible for them to see one another altogether at one time. To illustrate to you the earnestness of the people here in the Gospel, may suffice to instance a young woman, the sister of a school-teacher, who came on foot during day time, 18 miles, to get baptized and confirmed into the Church in Thun, and returned, during the night, all that long way back over the mountain, to be at her work the next day; and two other sisters came from Langnau to Thun, a distance of about 16 miles, having left their home at 1 o'clock in the morning, to attend the meeting, as they had heard that brother Horne and myself would be there, and one of them to be baptized and confirmed also, as this could not have been done at their own place. These two went back with us the next day to Langnau on foot. On a previous visit here I had held a meeting, and now we called a meeting again, Monday night, which was attended by several strangers, and the next day held another meeting at the same place, which was attended by so many strangers, that both rooms of brother Bentler's house were crowded, notwithstanding a heavy rain which had commenced to pour down in the evening. All present expressed them-

selves pleased with what they had heard, and we think the work there is also on the increase, having requested some brethren from other Branches to take turns in visiting this young Branch, and keep the work going until they can stand on their own feet. We went the following day to Duerrenroth, in Canton Aargau, where we arrived in the evening, quite tired out. Here lives a brother Steiner, surrounded by some six or seven Saints, very much scattered; and inasmuch as this brother contemplates emigrating next spring, I do not know how these Saints can be taken care of, but I hope something will turn up yet, that we may be able to open a Branch in this region. Our road led us the next day through a Catholic district of Switzerland, in which nothing struck us so much as the poverty, dirtiness, and filth of the villages, notwithstanding the countless arrangements of devotion at the road sides, and at all crossings of the streets, where crosses, little temples, &c., showed us that their faith in Christ had degenerated into the plainest idolatry, without sense or reason. There will be a poor show here, probably for a long time to come, for the light of truth. Late in the evening we reached the house of brother Bachmann, at Williberg, Canton Aargau, where we staid over night, and started the next morning for Aarau. Here we saw the first signs of the cholera now raging at Zurich, in the shape of great proclamations from the Government to the people. On the train which brought us to the unfortunate city of Zurich, we had a car all to ourselves, as the fear of the cholera has stopped all trade, commerce, and travel, and we went through the comparatively desolate streets of that city of mourning without entering one house, and went beyond it to the house of a sister on the hill. But it seems the destroyer was on our track, for the same night a child of another family in the same house caught the epidemic, and we decamped early the next morning, to avoid being shut up for a week or more, as every house in which a case occurs is at once shut up by the police, and nobody permitted to enter but the physician, and nobody to leave under any pretence whatever, provisions being furnished them by the guard. Whole streets are shut up in that way, and last week from 40 to 50 deaths occurred every day, but it has gone down now to 19 daily. We held a meeting in the woods, about four miles from the city, last Sunday, which was well attended by all the Saints in the neighborhood, some having come the distance of nine miles to hear us, and a great many strangers were present, who seemed to be very attentive. The spirit among the Saints here is very good, which is no doubt attributable to a great extent to the untiring labors of brother Hugentobler, who has been laboring faithfully in these regions for the last three years, and reports also the work on the increase. From here we intend going to Winterthur, to attend meeting there next Sunday, if they will admit us in that place, as a great many cities and Cantons of Switzerland will not permit any body to enter that comes from Zurich, unless he submits himself to a quarantine for one week. Although brother Horne and myself have no fear for ourselves concerning the cholera, having placed our trust in the God of Israel, and being here in the discharge of our duty, we nevertheless do not neglect those precautions in regard to food, which wisdom and experience have recommended. The trees here are breaking down everywhere under their loads of fruit, apples, pears, and plums in great variety; and we could have plenty of them for the asking, but we are careful, and rather abstain from these tempting treats in a great measure, than to displease our God in making ourselves liable to come under the influence of the angel of destruction, who is hovering over this unhappy place.

Brother Horne wishes me to apologise for him for not writing to you this time, inasmuch as he is very busy to-day with the affairs of this Mission, but he will write ere long.

Next week I hope to continue the reports of my tour through Switzerland, and pray God in the meantime, to lead and guide me in the discharge of my duties, that I may be found faithful before him unto the end.

Please remember me kindly to brothers Preston and Penrose, and the rest of the brethren in the office.

May God continually bless you, is the prayer of your brother in the everlasting covenant,

KARL G. MAESER.

CANADA.

August 31, 1867.

Mr. F. D. Richards.

Sir,—Please forward 1 Voice of Warning, 1 Spencer's Letters, and other books of your own choice, to the amount which I enclose for the payment of the same, and direct to—Edward Wildman, Norwood, P. O., Peterboro Co., Canada West.

If an Elder would come here we would be glad, as several persons are desiring baptism.

Yours truly,

SAMUEL PRESTON.

[Will President Miles of New York please direct some Elder in the States to answer this call, and build up a Branch of the Church in that place.—ED.]

NEW ZEALAND.

14, Victoria-street, Copenhagen,

August 31, 1867.

President F. D. Richards.

Dear Brother,—I take the liberty of writing a few words to you, stating the affairs of the kingdom of God in New Zealand, which islands I left on the 6th of June last. The Church at that time consisted of 1 Elder, 1 Priest, 1 Deacon, and 4 members—total 7. Of this number 1 Deacon departed for England.

Elder W. Burnett, who will report hereafter to you, has been of great assistance to me, the Spirit of the Lord came strong upon him after he was rebaptized, and continued so in bearing good testimony.

Brother James Burnett, who was also ordained a Priest, kindly opened his house for our meetings, and with the faith and diligence of these brethren, the Lord did greatly bless us in bearing our testimony before the people, and we had truly a good time of it. The brethren solicit your prayers and the prayers of the Saints, that they may be upheld thereby in faith, and prosper in the good work to which the Lord has called them.

I see from the STAR that you have forwarded the books desired, and wish to thank you for it. They will be received by brother Burnett, who will also acknowledge the receipt thereof.

The Church being poor, young, and so few in number, I did not enforce the law of Tithing, but directed them to do good to all men, inasmuch as they have means and opportunity, and let that be their Tithing until they may receive further instructions from you.

Praying the Lord to bless you and all his Saints, I remain, dear President, yours faithfully,

CARL C. ASMUSSEN.

[We have quite recently published instructions in the STAR on the subject of Tithing, which, if adopted by them, will prove beneficial to the Saints scattered throughont all the earth.—ED.]

ARE THE SAINTS IN THE RIGHT PLACE AT THE RIGHT TIME?

(From the Deseret News.)

On my journey from the south to this city a few days since, I took a little pains to ascertain if the streams and springs of water used for the purposes of irrigation had increased or diminished, satisfied that the streams in my own immediate section (Sanpete) had increased from 150 to 200 per cent. within the last five years. Six years ago, the little settlement where I located contained about 35 families at that time. Then there was much complaint of the scarcity of water for watering their crops, so much so, that some moved away because they said their crops burned up for

want of water to bring them to maturity; now over 100 families reside there, and no complaint about water. At Fort Ephraim, in the same district, at that early day, the settlement consisted of about 100 families, and much murmuring and complaints were heard by the citizens concerning the lack of water; now that place contains 225 families, who have taken in many hundreds of acres of new land, and about two weeks ago their Bishop informed me that the entire settlement, this year, had used only about one-third part of the water. The settlements of Fairview, Fountain Green, Moroni, Mount Pleasant, Manti, and Fort Gunnison, in the same county, have experienced a like increase of water. Fountain Green is supplied by a large spring, bursting out at the foot of the mountain, and it has been considered heretofore that no quantity of snow or rain could affect that spring; yet strange to say, that fountain throws off, of late, a column of water in like increased quantities with the other streams of the valley.

In passing down Salt Creek Cañon I discovered several small streams of water running across the road, where I never saw running water before at any season of the year. Further along this way, in Juab county, to wit.—beginning at Nephi which, in the days of Bishop Haywood's administration in that settlement, contained about 25 families, and much dissatisfaction then existed among the inhabitants about the lack of water to mature their crops, that settlement has since increased to some 225 families, and only about half of the water used this last year, as Bishop Bryan informed me about ten days ago; besides, they have had to dig two or three ditches to carry their surplus water, to prevent their hay land from being drowned out. In coming up through that county, I observed several streams of water crossing the road where I never saw the like before. The north part of Juab Valley produces a very luxuriant growth of the finest bunch grass, and is very extensive; yet it could not be used for grazing because there was no water near. Years before this, as I passed to and fro by this lovely district, and saw the beautiful grass waving in the gentle breeze, I thought what a pity it was that some one would not sink there an artesian well, bring out water and convert that grass into milk, butter, cheese, and beef. You may judge of my surprise when I passed that lovely tract ten days since, and saw, near the foot of the mountain, a powerful spring gushing out of the earth, and throwing off a stream large enough to sustain quite a population. I observed a similar increase of water in every settlement on my entire journey, a distance of about 150 miles.

As a matter of course, I was compelled to reflect upon this great increase of water throughout the land, and concluded that the old Prophet, Isaiah, was directing the telescope of his vision to these very valleys when he said, (chap. xxxv.) "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. In the wilderness shall waters break out, and streams in the desert; and the parched ground shall become a pool, and the thirsty land springs of water." With the heart swelling with gratitude to the Most High, I said, here is an additional testimony that the Saints are in the right place, and at the right time.

When land and water testify in favor of the Saints—when angels from heaven declare the fulness of the Gospel, and men on earth reiterate their testimony—when the blood of martyrs stains the land, and calls to heaven for vengeance and redress—when the political ship of state of the great family of nations is so heavily freighted with intrigue, dishonesty, and corruption, that she is gradually, yet imperceptibly sinking, then is the time for the faithful watchman to cry aloud and spare not. The first watchman cries, "Two feet water in the hold," but no attention is paid to his cry. Presently a second watchman cries, "Four feet water in the hold, and pumps running day and night." By and by the cry is again heard, "Six feet water in the hold, and pumps running all the time." One pump may be named the bloody conquest of Prussia; another the deadly struggle in Mexico; another the rebellion in

Spain, and the low rumbling of the war car in continental Europe; another, reconstruction at home. Some of the hands are becoming weary and contentious, and leave their post, not being agreed as to the manner of saving the ship; but the poor Latter-day Saints, who are the faithful witnesses of God, and the only people on this wide earth to whom he communicates his will, or that have faith to receive it, must be taken to task for all they say and do, by those who hate God and his ways. The world is not at war with us because we believe in and practice polygamy; yet they claim this as the cause of their hatred of us. They use this reason as a specious and plausible pretext to wage war against the authority with which God has endowed his servants. In proof of this fact, the Grand Sultan of Turkey, though a polygamist, could pass among the crowned heads of the world, and be accepted in their courts, and no exceptions taken to his polygamic proclivities. They well know that he has not the Priesthood of God, and, consequently, is harmless as to the institutions of the world. There is but little difference between him and the great mass of the world; yet he is more honest and consistent than they, for he acknowledges polygamy and practices it. The world denies polygamy, that is, the Christian world, but secretly do worse than practice it.

But aside from all strife, all men will know some day that the Latter-day Saints are God's chosen people, and he that fights them pierces the apple of his own eye.

ORSON HYDE.

SUMMARY OF NEWS.

—o—

Thirty wrecks were reported for the week ending Sept. 28th, making for the present year a total of 1909.

House flies may be effectually destroyed by mixing half a spoonful of powdered black pepper, a teaspoonful of brown sugar, and a teaspoonful of cream. Place the mixture in a room where the flies are troublesome.

A new planet has been recently discovered at nearly the same time by Professor Tietjen, of Berlin, and Mr. Peters, of Hamilton College, United States. It is stated to be about the eleventh magnitude. The discovery of this planet, to which the name of Undina has been given, is very interesting, as it makes up the number of these bodies that have been discovered to 100.

BLACK HAWK.—We had the pleasure of meeting Superintendent Head, who had arrived from Uinta Reservation, where he had met and had a talk with the notorious Black Hawk, who came there with his family, unattended by his warriors. Black Hawk said he has 28 lodges under his sole control, and that he is assisted by 3 Elk Mountain chiefs, who have each 10 or 12 lodges with them. These Indians are scattered along the settlements, he avers, from the north of Sanpete county to the southern settlements, watching opportunities to make raids. He expressed a desire for peace; said he could control and would be answerable for his band, and believed he could get the others with him, as they all looked to him as the head chief. He would try and get them all together at some point, perhaps Uinta, to have a talk with Colonel Head; but it would take some time to do this, as they are so scattered. As an earnest of his sincerity, he stated that he had made a covenant, when he commenced to fight, that he would not have his hair cut, and he had talked strong of Tabby and Kan-osh who had theirs cut like white men; but now that he was going to have peace, he wished to have it cut, and requested the Superintendent to shorten his locks for him, which was done after finding that he was anxious to have it so. The savage was saucy at the opening of their interview, but finally toned down, and talked reasonable before they got through. —*Deseret News.*

Since the beginning of the present year Paris has been visited by fifty-eight sovereigns, princes, &c.; amongst whom are one emperor, a sultan, ten kings, six reigning princes, nine presumptive heirs, and a viceroy.

INFORMATION WANTED.—Sister Esther Core of Utah, desires us to inquire through the STAR for the address of her daughter, Sarah Beaven, who was living in London, when her mother last heard from her.

DIED:

BEXTED.—Drowned, August 8th, in an irrigating canal, in South Jordan precinct, West Jordan Ward, John Carlos, son of Henry and Emily Bexted, aged 18 months and 10 days.

POETRY.

OUR MISSIONARIES.

Ye heralds of joy, be swift in your quest
Of the honest and meek abroad in the world:
Let them drink from the stream whose fount's in the west,
Where the banner of honor and truth is unfurled.

The scorn of the wicked is powerless to hurt you,
Their snares, their devices are impotent too,
While bearing the armor of truth, right and virtue,
With the watch-word of duty ever in view.

Though slandering hypocrites tauntingly boast
Their opponents are nothing but ignorant youth,
Yet in wisdom and power they shall find you a host,
If your trust be in God, and your motto: "The Truth."

Press onward to action, united, yet meek,
And the prayers of all Israel to Heav'n will ascend,
That your efforts to aid the oppressed and the weak
Be rewarded by Him whose great cause you defend.

J. H. M.

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President B. Young

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

["ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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THE FOUNDATION OF PERMANENT PROSPERITY.

Travellers on arriving in this Territory are struck with an air of age which pervades our cities and settlements, and with the home attractions which abound so plentifully. After a journey across wide prairies and seemingly interminable sage plains, the shade trees and orchards among which this city lies embosomed, have a peculiarly pleasant and inviting appearance. No one unacquained with the facts, when comparing this city with those of the neighboring Territories, would think that twenty years ago the place where it now stands was a sage desert.

On every side are to be seen houses with an air of home comfort that is attractive. The soil, naturally forbidding and hard, has been blessed by the Lord, and the labors of the people under that blessing have produced comfort and plenty from a desert. Men build houses, not simply to live in for a year or two and then sell, but for their children to inhabit. They plant trees around them, that all may luxuriate in the coolness of their shade. They set out fruit trees that their families may enjoy the fruit. Flowers are cultivated, and with them a taste for the delicate and the beautiful grows up. The east and the west furnish seeds, and cuttings, and roots, which, when planted and developed, minister to our gratification and delight. These and many other things easily observable, show that we have not come here only to acquire wealth, but to live; that we make of this our permanent home, a home which we seek to beautify and adorn for our gratification and comfort, and the gratification, comfort, and delight of our children.

It is usual in the mining districts of this western country, to see cities spring up in an exceedingly short space of time. Houses are built as if by magic, streets grow, stores multiply, and business thrives for a time. All is bustle, stir, life, as it is called, and making money, which, by the bye, only a few can make, the rest merely helping them to do it. After a time, the contiguous mines do not yield so richly, discoveries are reported elsewhere, and much of the population floats off, having no home inducements to bind them there. A few years

later, and that town is measurably deserted; business has moved off to other places, while the streets are dull, silent, and comfortless looking. This is the picture of many towns in the mining regions. Sudden growth, great and rapid prosperity, quick decadence and desertion, because those who built them did not design to live there; they sought only to make money, that they might carry it away to enrich other places.

We have come here to live. Our cities are permanent. Their prosperity is not so quick, but it is steady and ever on the increase. Business may become dull for a time for the merchant and trader, but the comforts that are drawn from the earth and elements around us are the same to our use. Consequently, every settlement made, every farm fenced and broken up, every orchard set out, every house built, every water-ditch or canal dug, is a permanent improvement which will not depreciate, but will continue to increase in value, and will aid in making more valuable all the property contiguous to it.

When men talk of energy and enterprise in developing the mineral resources of this great region of country, they might, on reflection, give at least a part of the credit due to the energy and enterprise which first settled and opened it up, and without which the development now so highly lauded would have been impossible for many years. And when they talk of the adventerous spirits and hardy miners who dare the terrors of the savage that they may obtain gold, they might, once in a while, allude to the adventurous and hardy women and children who set them the example in braving such dangers, not for gold, but to find and make a home, being driven by mob violence to the desert for shelter. And those dangers were braved, too, by weak women and children, when their extent was unknown.

The progress and development of the country west of the east ridge of the Rocky Mountains, as far as it has depended upon the search for and the finding of the precious metals, has not been healthy nor permanent. This thirst for gold so strongly pervades all classes, that when the attraction presents itself in scenes wild, dangerous, and rude, it draws together large numbers of the wildest, most reckless, and desperate of men, who to supply their wants, to find excitement, and to gratify their desires, would dare much more than they have to do to obtain the prize they seek. Following them, to prey upon their reckless waste and extravagance, come hungry speculators; and all that vice can provide to minister to man's gross desires or depraved appetites is provided, that the hard earned gold may pass into the hands of others than those who toiled for it.

Are these the elements, thus gathered together, of which a prosperous and truly progressive community are formed? Does it not take years of opening up the natural resources of the country, agriculturally and horticulturally, before a permanent foundation is laid on which the superstructure of prosperity can be successfully raised? Let the facts bear witness. West of us lie California and Nevada, two States, each with the dignity of being a Republic in and of itself. They have had all the advantages of heavy capitalists aiding in developing their resources. Their mines have been exceedingly rich. Gold and silver have been dug there in immense quantities. But it was not until California took a position as an agricultural, vine-growing, and manufacturing State, that her real prosperity began to be developed. Nevada, to-day, with her rich mines, and her much vaunted wealth, is poor and almost bankrupt; and it would be no boasting to say that plodding, slow-going, agricultural Utah could buy half-a-dozen such States, and have a margin left to put a picket fence around a portion of them. Without drawing sustenance from some other place, her mines would have been still undeveloped; and it will take years to weed her population of those characters who are the bane of society, to whom we have referred, and who follow the careless, reckless, hard-working, easy-spending miner, like sleuth hounds.

What we deduce from this is, that the very foundation of progress and prosperity in this western country is

developing its agricultural and horticultural resources; this Utah has done, and done it first. That without this development, which Utah pioneered, and in which she still stands in the front rank, the mining districts would not, could not, have been opened up, at least for many years, for the difficulty and expense of freighting produce over a long way, through a wild, unsettled, and unknown country, would have precluded it; there would not perhaps have been any telegraph wire connecting the Pacific with the Atlantic; there would not have been even a nominal daily mail across the continent; and the Union Pacific Railroad would still have been a thing of the future for bursting eloquence to elaborate upon. We deduce also, that the society thus drawn together when those districts are opened up, is not of the kind which conduces to the real prosperity and growth of the place where they temporally locate. And, that a State or Territory so settled and peopled has to pass over the yeasty waves of insecure moral and financial elements, before it can reach the calm, still waters of true prosperity and public moral health.

The progress of Utah is far in advance of her near neighbors. Her prosperity is steadily increasing. She has within her all the elements of greatness, power, and importance—not in her rich soil, but in the policy, industry, and virtue of her people—which are being surely developed. She can feed and has fed her thousands who have been engaged in this opening up and developing process, and her prosperity has the air of age and the stability of permanency about it. Utah has done well for our country; she has cost it less, and done more for the development of these vast western possessions, than any other State or Territory in the Union. That is simply stating a fact in so many words. Her people have opened a road from the Mississippi to the Pacific, settled a wilderness, wrested bread from the desert to feed the thousands who, seeking for a fortune, sought the gold and silver in which our neighboring States and Territories rejoice, and thus have been the instruments in developing and placing in the hands of the nation the inexhaustible wealth in which it takes such pride.

Justice, simple justice, would seem to demand that Utah, having done so much for her country, should receive some better recompense than taxation without representation. And, failing such, that she should be allowed to develop her own prosperity and her internal resources in her own way, according to the wish of the people, offering the best assurance for the future in the present, which is but a result of the past, that it would subserve the dignity, prosperity, and financial and moral health of the nation.—*Deseret News.*

MOUNT CENIS SUMMIT RAILWAY.

We have already briefly announced that the line of railway which has been in the course of construction for the last 18 months over the Alps at this pass, and which follows in the main the great road of the First Napoleon, was successfully traversed a few days back, over its whole length of 48 miles, by a locomotive engine. A train, composed of an engine and two carriages, left the St. Michel station at 6.30 a.m. There were present the Duke of Vallombrosa; Mr. Fell, the inventor of the system; Mr. Brogden, a director of the company; Mr. Brunlees, the engineer, and Mr. Bell, his assistant; Mr. Blake, the agent of the company; Mr. Alexander and Mr. Barnes, locomotive engineers; Signor Copello, chief engineer for the Modane section of the tunnel; Captain Beaumont, R.E., Mr. James Brogden, Mr. Jopling, Mr. Morris, and Captain Tyler, R.E., on the part of the British Government.

Mr. Fell's system consists of the application of a central double-headed rail placed on its side in the middle of

the way, and elevated about 14 inches above the ordinary rails. There are four horizontal driving wheels on the engine, under the control of the engine-driver, which can be made by pressure to grasp the central rail so as to utilise the whole power of the engine, and so enable it to work up incredible gradients without slipping. The carriages also have four horizontal wheels underneath, which, with the central rail, form a complete safety guard. In addition to the ordinary break, there are breaks on the central rail. It would appear, therefore, impossible for the engine or carriages to leave the rails where the central one is laid.

The morning was admirably adapted for the trip, the sun shining with great brilliancy upon the Alpine peaks and the numerous glaciers which are visible in different parts of the route. After leaving the deep valley in which St. Michel is situated, the line passes by a gradient of 1 in 30 to the Pont de la Denise, where an iron bridge spans the River Arcq near the site of that which was carried away by the inundations of last year. As the little train passed the village of Fourneau, the workmen of the Grand Tunnel of the Alps turned out *en masse*, and, as at all other parts of the route, they were observed stooping down and even endangering their lives for the purpose of inspecting the unusual mechanism of the engine for working on the central rail. The first very steep gradient of 1 in 12 was seen in passing Modane, and, fore-shortened to the view, appeared on the approach as if impossible to surmount ; but the engine, the second constructed on this system, had already proved equal to the task on the experimental line, and, clutching the central rail between its horizontal wheels, it glided quickly up, under a pressure of steam not more than 80lbs. to the square inch, without apparent effort. The progress was purposely slow, because no engine or carriage had previously passed over the line, and also to give opportunity for examining the works. The damages to the road on which the line was chiefly laid were found to be substantially repaired by the French Government. The magnificent scenery around, and the waterfall near Fort Sessaillon, were much admired as the sharp curves afforded different views while passing on the edges of the deep ravines. The train entered Lanslebourg station under a triumphal arch, having accomplished 24 miles of distance, and attained an elevation of 2,100 feet above St. Michel.

From this point the zigzags of ascent commence, and the gradients over a distance of four miles were for the most part 1 in 12. Looking down from the train near the summit, as if from a balloon, four of the zigzags were visible at the same instant to a depth of 2,000 feet. The power of the engine was satisfactorily tested in this ascent, and the summit was reached under salvoes of artillery from an improvised battery, and amid the cheers of French and Italians who had gathered to welcome the English on the frontier. The engine again came to a stand under a triumphal arch, at an elevation of 6,700ft. above the sea. Flags of the three nations, and a silk flag specially presented by Signor Ginaoli to Mr. Fell, waved over a sumptuous breakfast, also provided by that gentleman. The hospice, the lake, and the plateau of the summit, surrounded by snow-clad peaks and glaciers, rising to an elevation of from 10,000ft. to 13,000ft. were passed, and the portion of the descent commenced from the Grand Croix. The railway here follows the old Napoleon road, which was abandoned long since for diligence traffiic on account of the dangers from avalanche. Masonry-covered ways of extraordinary strength had here been specially provided for the railway.

The descent to Susa was a series of the sharpest curves and steepest gradients, on which the central rail had been continuously laid. The Valley of the Dora, with Susa and the convent of San Michel, and even the Superga above Turin, visible for 30 miles in the distance, presented a magnificent panorama, as the train wound through a clear atmosphere round the mountain side. The confidence of the party on a trip which would under ordinary circumstances have been so dangerous, was manifested by their crowding round all

parts of the engine, from which, under a feeling of the security afforded by the central rail, they thoroughly enjoyed the ever-changing scenes as they passed round the edges of the various precipices. Susa was entered amid the acclamations of multitudes of spectators, and the party adjourned to dine at the Hotel de France.

Thus was completed a journey unexampled in its character both as respects the steepness of gradients, the elevation of the summit level, and the difficulty with which the curves and precipices were overcome.

DEDICATION OF THE PROVO MEETING HOUSE.

The President and party reached Provo on Saturday, Aug. 24th, at 8 o'clock a.m., escorted by the military, who met them a few miles north of the city. The cordial reception awarded by the citizens was truly gratifying. The school children, with banners and music, turned out *en masse*, delighted with this opportunity of manifesting their feeling of love and good will to the leaders of Israel.

President Young opened the meeting, in the new meeting house, at 10 o'clock, and after singing by the choir, the dedicatory prayer was offered by Elder John Taylor.

President Young and Elders Orson Hyde, Orson Pratt, John Taylor, W. Woodruff, Geo. A. Smith, and Geo. Q. Cannon, made remarks edifying and appropriate to the occasion.

The meeting was dismissed with benediction by Elder Geo. Q. Cannon.

AFTERNOON.

In the afternoon an audience estimated at 4,000 met in the Bowery. Present on the stand—President B. Young, Elders O. Pratt, J. Taylor, W. Woodruff, Geo. A. Smith, Geo. Q. Cannon, and visitors from the city; Bishops William Miller, Harrington, Evans, Johnson, Fairbanks, Cluff, McCullough, Thurber, Halladay, Murdock, and many of their Counsellors, and Elders from the various settlements.

Elder G. D. Watt opened the meeting with prayer.

Elder Geo. A. Smith, W. Woodruff, and Bishop Edward Hunter addressed the vast assembly. The teachings were chiefly on the Word of Wisdom, strictest purity of morals, economy, progress, &c.

The names of the Presidency and High Council of this Stake of Zion were submitted to the people and unanimously sustained. Bishop W. Miller, Isaac Bullock, and George W. Bean, Counsellors.

HIGH COUNCIL.

Aaron Johnson, Simmon P. Curtis, Stephen M. Farnsworth, William O. Sperry, John Leetham, John H. Carter, Ben. K. Bullock, James E. Daniels, L. John Nuttall, Wm. A. Follett, Joseph Clark, Geo. M. Brown.

Elder T. B. H. Stenhouse dismissed the meeting.

A meeting of the Priesthood was held in the evening, in the new meeting house, at which Presidents Joseph and Brigham Young spoke. The former made a very earnest appeal to those present to be kind in all their intercourse with those associated with them, and to seek to save the souls of those committed to their care. President Young's discourse was deeply interesting to all Israel, and will no doubt be published in due time.

Provo, Aug. 25, 1867.

The long looked for "two days' meetings" have come to a close, and the people are wending their way to their homes and firesides. Many have come from a very great distance, and return again to labor waiting for them with more joyful hearts than when they left it. It has been "a great time," and every body has seemed filled with joy and satisfaction.

To-day the meetings were held in the Bowery. In the forenoon, prayer was offered by Elder Woodruff. Elder Taylor offered a lengthy discourse on the corruption of human nature by the wickedness of men, and the purposes of the Lord now to restore man

to his original condition—through a strict observance of the laws of life. Elder Orson Pratt spoke on marriage as instituted by the Almighty. Benediction by Elder Cannon.

In the afternoon, prayer offered by Elder Watt. Elder Hyde spoke at some length on the counsel of to-day. Elder Watt spoke in his usual vigorous and interesting style. President Young spoke of the Indians returning to the settlements; on the emigrating of the poor; on the marriage of the young men and maidens among the Saints; on the benefits to be derived from the common use of vegetables, fruits, fish, &c., instead of teas, coffees, and certain kinds of meats. His remarks were listened to with great attention. Meeting dismissed at half-past 3 o'clock by Elder Geo. A. Smith.

The President and company left immediately after dismissal, in order to be present at a meeting to be held in the evening at Payson.

The singing during the meetings, by the Provo, American Fork, and Spanish Fork choirs, was very excellent. The Saints are evidently doing considerable in the cultivation of music, which we are pleased to note is observable everywhere we travel.

THE PROVO MEETING HOUSE.

This handsome building is now nearly completed, and as a monument of the perseverance and labors of the Saints in Provo, also a pleasant place in which to worship the Lord, they have good reasons to rejoice and be thankful for such results, as we believe the people have felt much the want of such a place.

As long ago as 1852 the plan was furnished by President Young, but the Indian disturbances of '53 prevented its prosecution.

In '56 and spring of '57, the walls of the basement were reared. The summer of that year the adobies were made, and arrangements perfected for erecting the walls of the building; but in July, the good people of Provo, learning that the peace of the Territory was menaced by an invading foe, accepted the necessity of dropping public work, and prepared to unite in the common defence. Labor upon the building was not resumed until the departure in '61 of the last remnant of that admirable depleter of the national treasury, "Buchanan's Utah Expedition." In that year the walls were erected, and the chief part of the timbers for the roof and tower were procured by donation and on labor tithing, under the superintendence of Bishop A. H. Scott. After this, very little was done until in '63 a voluntary assessment of three per cent. upon property was made and applied under the supervision of Bishop W. Miller, accomplishing the roofing of the building and raising the principal timbers of the tower in the spring of '64.

The work on the building progressed but little in this year, various obstacles seeming to prevent, while all saw the need and benefit to arise from its completion. At a two days' meeting held there in July '64, President Young, in referring to this fact, said, "I pray ye people of Provo, build that house." Still no effectual movement was made until Feb. '65.

A mass meeting was called, at which several suggestions were offered, favoring the speedy completion of the House, and on the people's being reminded of the President's request, they instantly voted to complete the house as early as practicable, agreeing upon additional voluntary assessments on property, and appointing A. F. Macdonald, M. Tanner, and Thomas Allman, committee, to finish the house in a style that would, if possible, express their desire to comply with the President's wish.

The building is 81 feet long by 47 feet wide, with a tower 80 feet high. The basement is well suited for Priesthood and public meetings and Sunday schools. The upper room has a gallery, with pews on the main floor, and capable of seating about 1100 persons. The pulpit, aisles, and vestibule, are beautifully finished, and with their carpeting, the work of our faithful sisters, gives an air of taste and comfort to all. A vestry, additional to the plan, about 20 feet by 20 feet, has been built. There is a bell in the tower, a clock in front of the gallery, and an excellent (Mason & Hamlin) organ, imported by D. O. Calder.

The superintendence and working of the plan has been tastefully execu-

ted by Thomas Allman, who was appointed for this by President Young in '61. The approximate cost of the building is as follows :—

By donations under Bishop A. H. Scott, ...	$12,119,00
Assessed on property in '63, under Bishop William Miller	6,221,00
Labor Tithing per. act. in all ...	25,498,00
Amount assessed on property '65 and '66, under A. F. Macdonald, M. Tanner, and T. Allman ...	30,706,00
Total,	$74,544,00

which is designed to finish the work ; and although the figures are large, much of the outlay has occurred to a disadvantage, having to apply means in opening and keeping open kanyon roads, hauling stone from quite a distance, and receiving labor and produce at rates involving loss in value, also a waste of material occasioned by delays. All this, however, will enter into the sum of an experience useful hereafter. We have to say that all who have contributed to this work have done well, and trust that it is only a beginning of the many good public works yet to be executed by the Saints of Provo city, whose location is such as admits of a wide field for public and private improvements, with the advantages possessed in so many natural facilities.

The design was adopted with the view of preserving among us a reminiscence of a Presbyterian meeting house, that the children of the Saints might see in what kind of an edifice many of their fathers worshipped before they heard the Gospel. The designer in this has been very successful, and on the Provo bench stands now a building that will ever be a credit to those who have contributed to its erection. It is a very comfortable house, and we hope that it will ever be crowded.

It is without exception the finest place of worship in the Territory, a magnificent building—an edifice that reflects the highest credit upon the people who have reared it. There is nothing about it of elaborate artistic labor—comfort, convenience, and propriety only seem to have swayed the designer and builders, and in the house now finished, they are achieved.

The building as approached in front exhibits the only unfinished part of the house. Through the breaking up of the kanyon road, the rock for the steps could not be procured in time, but when placed there, the steps will be three sides of a pyramid, with a broad platform. The entrance is wide and the door massive—six panneled and grained in dark oak. Above the stone pediment over the door is a tableture of stone 7 by 3, with the inscription—

ERECTED
A. D. MDCCCLXI.
"Praise ye the Lord."

with four ornamental branches engraved in the corners of the stone. Above the cornice in the gable is a four feet circular window, surrounded by a heavy scroll moulding. Two basement windows with Venetian blind shutters, and over them two windows ten feet high, with Venetian blinds. Four windows of the same size are on the east and west of the building, with porch entrances to the basement. The inside is a picture of neatness. The seats are in the old pew style, and conveniently wide to admit of a passage before the sitters. The gallery is supported by four pillars and one pilaster on each side, and one pillar in the centre of the end of the gallery. These pillars are painted as Seannea marble, with black and gold marble at the base. The front of the gallery is plain, heavy framed work, grained white oak, with a mahogany band or top rail. The cornice round the ceiling is six and a half feet girt—very massive. There are three stucco circular wreaths as centres for the chandeliers, the middle one with an extra large wreath around it. The pulpit is a piece of excellent workmanship. The front is formed of a large semi-circle with two small semi-circles and pilasters on the wings, crowned with a massive cornice. The window at the back of the pulpit is draped in crimson plush velvet, with a heavy fringe. Above it is a deep and massive cornice, in style a combination of Elizabethian and Gothic. The semi-circles of the pulpit and the friezes of the cornices are grained in imitation of oak root ; the pilasters and mouldings in plain white oak. The band rails and newells of the pulpit stairs are painted in mahogany. The painting was executed by brother

John Gladhill, and reflects the highest credit upon him as a grainer. The pulpit and window cornice were the workmanship of brother Thomas Allman, and exhibit excellent taste and workmanship. The upholstering work was done by C. F. N. Tweede, which is most tastefully executed. The carpeting for the entire building was the free will offering and labor of the sisters in Provo. We would have been pleased to here add their names, had they been furnished us. We heard the names of Mrs. Lucy Smith, Mrs. Hannah Smith, and Mrs. H. Saunders.

The basement room is the same size as the room above, with a speaker's stand. The room is well lighted and designed for all public Mass and Priesthood meetings, as also scientific and educational meetings. The vestry is a convenient room, 20 x 20 feet, with south door and two side windows, with a stairway and door entering the main room near the pulpit. The block is designed to be fenced, with trees planted around for fruit and shade.

In early days, there were numbered in Provo some hard cases, which gave the place something of an unpleasant name; but as Elder Geo. A. Smith remarked on Saturday, that class had been well scattered, and Provo was rid of them. For our part, we could not but respect the people of Provo. None but a good, liberal hearted people would have kept at that building so many years, and devoted so much of their substance to its erection. We think, therefore, they are deserving of the respect of the Saints everywhere, and the blessing of the Almighty. The Saints there have now a fine place in which to worship, and the Priesthood may find now a ready response to their invitation to "come and hear." We hope that they will be blessed together in their good work.—*Semi-Weekly Telegraph.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 19, 1867.

A VARIETY.

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The Saints in Europe will be delighted to read of the dedication and description of the Provo meeting house, as an additional evidence of the enterprise and devotion of their brethren in one of the larger Stakes of Zion. We hope soon to favor our readers with an account of the dedication and a description of the new Tabernacle, which it was expected would be so nearly completed as to admit of holding General Conference in it on the 6th inst.

The article describing the passage of the first railway train over the summit of Mount Cenis, in Italy, may not be quite so interesting to our English readers, as it will be to those who dwell among the mountains in Utah, who are expecting the shrill whistle of the iron horse will soon make his approach known to them. There the scientific appliance of the "middle rail," and the cars with "horizontal wheels," may sometime be of use in passing summits of the Rocky Mountains.

Never were the nations of Europe more fidgety nervous, or exquisitely sensitive on religious, political, and war questions, than of late or at present. The

temporal supremacy of the Pope is endangered by the presence of revolutionary eruptions on the body politic, which it is generally believed are likely to continue and increase in violence, until the nature of the complaint shall have rendered the subject "Constitutional."

The assembly of 500 Catholic Bishops and Priests at Rome in June, did not establish quiet in the Pope's dominions, neither did the Pan-Anglican Synod, which included seventy-five of the 150 Episcopal Bishops who were invited from the antipodes and all climes, convened last month in Lambeth Palace, succeed in settling its discordant topics, and uniting its clergy in the "unity of the faith," since the disputed points are agitated as angrily as before.

The Saints rejoice in the onward and undivided progress of the truth, which is gathering the honest, the virtuous, and obedient of the earth, into the Stakes of Zion, and building them into a nation wherein shall dwell forever the statutes, ordinances, and judgments of the Holy One. The accounts of late have seemed to be very encouraging from all parts of the earth where the Gospel is preached.

But of the growing spirit of the age, as it exists between the sexes, we quote the following chivalrous article from our cotemporary the *Telegraph* :—

"We have seen some complaints of late that the age of chivalry was gone, apparently never to return, and this particularly with regard to the conduct of man towards woman. That absorbing and overweening but respectful worship of woman, as exemplified in the romantic days of knight errantry, has certainly passed away. There is still extant a worship equally as overweening of woman, but we are not so sure that it is generally so pure and respectful as that which prevailed in the olden times, usually understood as the days of chivalry. Woman is worshipped now as devotedly as she was then, men are as ready to extol her as an angel, but we very much question if they are as anxious generally that she should remain as pure as it is considered an angel ought to. There is some reason to think that much of the worship of woman now-a-days is the worship of passion and of flattery, for the sake of possession, and possession with the view and intent of the degradation and the ruin of the worshipped. That is about the amount of the gallantry and the chivalry that are boasted of now-a-days, and we confidently appeal to every man who considers himself a gallant, whether such is not the case.

How are the facts in actual life? If there really did exist true chivalry and true gallantry towards woman, men would not only professedly think highly of woman, but would encourage and defend her in the maintenance of her personal purity, both from others and from themselves, at all hazards. They would consider a woman's integrity as her priceless jewel, of which no man has a right to deprive her, and of which no true man would attempt to deprive her, but on the contrary, would not only defend her good name, but the true foundation of her good name, with as much heartiness and unflinching determination as ever did knight errant of old defend the claims to beauty and general superiority of his particular Dulcinea.

Is that widely the case? We believe we may safely say that it is not. The number of men is legion who seek every opportunity of showing their gallantry and chivalry by effecting the ruin of women, and then by increasing the crime by deserting them, and still further by boasting of the ruin accomplished. The women become outcasts, but the men are received again freely into society,

and thus encouraged to continue their vile and destructive practices. The number of men is greater who will take opportunities that may appear, and there are a great many men who can endure very little temptation. There are a few men who are 'not that kind of men' at all. Such is the chivalry of to-day."

CORRESPONDENCE.

AMERICA.

St. Louis, Mo., Sept. 21, 1867.

President F. D. Richards.

Dear Brother,—As I stated in a former letter I would at some future time send you a full report of my labors in the United States, I now avail myself of an opportunity, and will give you the facts in as concise a manner as possible.

After visiting Philadelphia, and reorganizing that Branch according to the desire of President William H. Miles, I visited my relations in Michigan and Iowa, and preached to them. By this time my money was nearly all spent, so in order to recruit my purse, I bought an axe and went into the woods to cut cord wood for about three weeks. As soon as I had earned sufficient money to pay my fare to St. Louis I came, and according to the wish of President Miles, commenced publishing and delivering lectures, Elder E. W. Tullidge assisting. I met him in St. Louis. We labored together, reorganized the St. Louis Branch, and delivered many lectures, which were all advertised in the Mo. *Republican*. Brother Tullidge left me in Feb. last, and returned to New York. I have remained in St. Louis and vicinity ever since, only when I have been doing business on the frontiers for the emigrating Saints from St. Louis.

The Lord, through President Young, saw fit to call me to labor in the States another year; I responded to the call, and have been doing all the good I could up to this time. I see the Lord, through me, has done some good for Zion. We have a large and comfortable hall on Broadway to hold our meetings, much better than the one we had last winter. I have also succeeded in opening two private houses for meetings in the suburbs of the city. Several have been baptized during the summer. Five or six missionaries from Utah sent to the States, called on us; these brethren are going to the Southern States.

I have already received and sold about 20 hymn-books, with a few other Church books. Fifteen STARS are taken regularly in St. Louis. I am doing all I can to distribute the written word. Several now expect to cross the Plains for Utah next year. The Lord has been and still is helping me to revive the work in St. Louis, I give him all the glory.

Several old Saints have revived, come forward, and renewed their covenants with the Lord. We have a few real good Saints, and a few who have need of being schooled longer before they can be called good. The Saints and some friends love and respects me as a servant of God. I obey the Word of Wisdom myself, and I teach good and wholesome doctrine to all people. I have many apostate influences to contend with in St. Louis. Ever since Zion has begun to travel, St. Louis has caught her dross and scum; yet there are good people in this great city, and throughout this great Republic.

Please remember me kindly to the Saints and Elders of that mission. I have labored in England six years, made many acquaintances, and the Lord gave me many friends. God bless the English Saints, with all who are laboring for the welfare of Zion.

Brother Franklin, I am but a poor writer, but when the good Spirit is with me, I can talk a little and think more.

Please accept my kind love, the same to all the brethren in the office.

Yours in the bonds of love,

LORENZO D. RUDD.

New York, Sept. 23, 1867.

President F. D. Richards.

Dear Brother,—We expect to hold a Conference here on the 13th of October, and after that will make you a remittance for books and papers had since July. As we expect a good gathering of the Saints, we will be able to sell some books to those wanting them. I have run the subscription list of the STARS, in the States, up to 85 already, and if I can, will make it reach 100. I frequently have calls for books from clergymen and others, by mail, and if this Mission could have a few on hand to accommodate, it might prove a blessing to many.

Brother L. D. Rudd writes me from St. Louis, that he has frequent calls for books. He will hold a Conference, Oct. 6th, in that city, and report to our Conference on the 13th, when I will send you a brief report for publication in the STAR, that you may know of the prospects of the work in this land.

Quite an excitement was created among the newspaper fraternity, by the publication of a reported sermon in the Tabernacle, on the 8th of September, by Elder Sloan and President Kimball, on the unjust and tyrannical laws of Congress against polygamy. Ben. Wade threatens to move for a repeal of the Organic Act, and other and sundry retaliatory measures, upon the impudent "Mormons," for daring to question the honesty and patriotism of President Johnson's Rump Congress. Well, I suppose, we must let them work at it, *they* will make "Mormonism" popular after a while, whether *we* will or not.

A little information in regard to the Saints who have migrated this year to the States, no doubt would be acceptable. Those located in this city, Williamsburg, and vicinity, have generally obtained employment. Many are doing well, and, I think, quite a number will be successful in saving enough to get gathered with the Saints next year. Things look bright for a good fall business, and should no political or financial trouble intervene, it is thought business in the spring will be very good; it is hopeful that it will thus prove a real benefit and blessing to the Saints.

I must here close, by promising a fuller report of the condition and prosperity of the Saints after Conference, and my kind regards to all the brethren with you. God bless you forever. Your brother in the Gospel,

WILLIAM H. MILES.

ABOUT THE MORMONS.

The telegraphic news which reaches us from Utah is often startling but seldom trustworthy. One time we were told that the "Saints" were at loggerheads, and a number of them had been read out of the Mormon Church by Brigham Young himself. Subsequent accounts by mail failed to confirm the story. On Friday last another story is telegraphed equally startling, and as we have no doubt the event will prove equally untruthful. It was to the effect that the Mormon Elders were making speeches stirring up sedition, and boasting that they would not obey the laws of Congress. These stories, of course, come from the "Gentiles," who, living among the Mormons, and not admitted to their social life, hate the "Saints" intensely. It is from this adverse and angry minority that the people of the country get their impressions of the Mormons.

Some time or other this Mormon question will come up for settlement, and it is therefore desirable that the public mind should not be bedeviled by the inventions of their personal enemies. Leaving out of view polygamy, the leaders of this strange sect must be credited with some good and even wonderful exploits. They have taken the most degraded population of Great Britain, the Welsh miners and English laborers, and have trained them into ways of thrift, sobriety, cleanliness, and a certain kind of intelligence. They have literally changed a desert into a garden, and soon an opulent State will appear in what but a few years since was a howling wilderness. For the present we ought to let the Mormons alone. They are helping to populate a thinly settled section with hard-working and intelligently directed people. We can safely trust to time and a sufficiently large Gentile population to rid us of polygamy; but in the interim let us

close our ears against the stories of their personal enemies.—*New York World.*

ENGLAND.

Bristol, Oct. 9, 1867.

President F. D. Richards.

Dear Brother,—I feel to address a few lines to you in accordance with your kind invitation to the brethren to communicate with you.

I am very thankful to say that, with but little exception, my health has continued to improve ever since I left my home in Tooele county, for which I feel to offer my gratitude and thanks to God, for I realise his hand in this as well as in all other things pertaining to my welfare and health, and my faith is that I shall be preserved from sickness and from all evil during my stay in the nations, in accordance with the word of the Lord. I have been observing the Word of Wisdom since I embarked on the *City of London* at New York, and I am thankful to say that already I find good results therefrom, and realise that the Lord is not backward in his promise connected therewith.

I am very happy to say that I find my fellow-laborers, brothers Anderson and Gibbs, very agreeable persons; I enjoy their society, and feel to be united with them in the councils and labors of this Conference, and it affords me pleasure to find this feeling reciprocated by them. I find the influence of the Spirit rest upon us in our meetings, to enable us to speak with freedom of the great things of the kingdom of Jesus Christ, and I believe we may anticipate some good to follow our weak endeavors to spread a knowledge of true and righteous principles.

I return you thanks for the kindness extended me to visit my relatives. I have borne a faithful testimony to two families of them, which has resulted in the baptism of my eldest brother, and I sincerely hope that the seed sown may yet bring forth good fruit in the hearts of the others. I have yet to visit another sister and her husband, at Ford, near Devonport, where, with the kind consent of brother Anderson, I intend going next week. Judging from their earnest and pressing invitation, I hope to be an instrument of good to them.

I have travelled through a great part of the Conference visiting the Saints, whom I have found generally to be poor people, though mostly warm-hearted and kind, and ever ready, according to their means, to assist the work. I held meetings in different places with them, some of which were attended by strangers, or people of the world, whom we had invited by going to their houses, or on meeting them in different places in the neighborhood of the several meetings. I have also attended and spoken at some of the out-door meetings in and about Bristol; as yet we perceive but little fruits of our labors; but in some of the places we have hopes of a few coming forward for baptism.

My great desire and earnest prayer is, that I may be blessed with the gift and power of the Holy Ghost, and with the spirit and power of my office and calling in the holy Priesthood, so that I may be faithful and obedient, and may realise all the words of the Prophets unto me, and that I may be enabled, when the time comes, to return home with the blessings of God and his servants, and also with the testimony of a good conscience.

With prayers for your welfare, and for the success of the work of God, I remain, with kind love and respects to you, and to the brethren in the office, your brother in the covenant,

GEORGE W. BURRIDGE.

Bradford, Sept. 20, 1867.

President F. D. Richards.

Dear Brother,—I have left my field of labor, namely, the Hull Conference, according to your counsel and permission, to return to my family and work for our emigration. In doing so, I would like to address a line to you. I feel it very much leaving the Saints of the Hull Conference, as I was very much attached to them. There I first heard the Gospel, 11 years since, was called to the Priesthood soon after, and was sent forth into the town and surrounding country, to bear testimony of the everlasting Gospel restored to the earth in these the last days, through Joseph Smith, whom God had called to usher in this the last

dispensation, and to testify of the judgments coming upon the inhabitants of the earth who would not obey that Gospel, and to testify of the kingdom of God which is being established on the earth, as declared by the Prophets of old.

From that day to the present I have not ceased to speak of these things, in many of the halls of the great, and in the habitations of the middle classes and the poor. My voice has been heard in their streets, and thousands have heard my testimony. Some have believed and obeyed, others have believed and not obeyed; some have apostatized, and some are still faithful; others are in Zion, and many still in Babylon, anxiously waiting the time of their deliverance, which I pray our Father may be near at hand.

I presided over the Hull Branch for about four years and a half, and one and a half over the Conference. I have had joy and sorrow in my labors—sorrow for the perverseness of some, but joy through the doings of those who would be as clay in the hands of the potter. The joy of the latter overcame the sorrows of the former, with the approbation of the Priesthood of God that were placed over me. The testimony of the Spirit of God within me, that our Father was well pleased with my labors, gave me a peace and joy that no other power could give, and no power could take it away.

You say, dear brother Richards, that you desire me to keep my armor bright. If I thought it was going to get rusty, I should weep and lament. I love the warfare. I was not a pressed soldier, neither overcome by argument; I had been looking for such a work for years, and had been shown it in a vision when very young. I had been told by people that I ought to be a "Mormon," as I believed as they did, but I knew nothing about them. My feelings were before I knew any of them, O that I knew where to find a man authorized of God as anciently, to administer unto me the ordinances of the Gospel. If I had possessed thousands of gold and silver, I think my anxiety was so great, that I could have given it all for a commission in the army of Jesus Christ. As soon as I heard the servants of God, I recognised the voice of the true Captain, and my inquiries were, what shall I do? I knew I had found the pearl of great price; the peace and joy that took possession of my bosom no tongue can tell, at least mine cannot. From that time until the present it has been my greatest delight to wield the weapons of our warfare, and to study, to the best of my ability, to be a good soldier and an efficient swordsman in cutting asunder truth from error, light from darkness, and I know the Lord has blessed me in my endeavors.

Now that I am come home to my family, and the responsibility is taken off my shoulders, I feel out of my right element, as a fish out of water, and my thoughts are every day wandering after the Saints of the Hull Conference; yet I know there are two good men left with them—namely, brothers Jackson and Petty, and I am proud to say that no jar exists in the bosoms of either Priesthood or Saints, neither has done for a long time past. It is true we have had considerable pruning to do within the last eighteen months, it has been the accumulation of years. Since that has been done, the Lord has blessed us, and we have added several by baptism of late, and more I believe will soon follow. We have done considerable out-door preaching, and have had excellent good attendance and good attention. I hope the seed sown will at some future time spring up and bear fruit.

The brethren of the Priesthood have been one with me in all things. It is true there are but a few of them, the Conference is small, and trade has been very bad in Hull for a long time, while expenses have been the same as when the Conference was larger, consequently our finances have been but small.

All things are left perfectly right for brother Jackson to go on with, and my prayer to the Lord for him is, that he may do a great and good work in the Hull Conference.

I pray God our Father to bless you, and all engaged in the great work of building up his kingdom. Your brother in the Gospel,

ROBERT WILLIAMS.

SUMMARY OF NEWS.

—o—

The affections of a woman are too sacred to be trifled with, those of a man are more easily alienated. A bankrupt in one place, he speculates in another; but a woman, in bestowing her heart, gives us the fee simple of her affections, and in giving us what cannot be given twice over, she gives us that which gold with all its power is unable to supply.

SECTS IN ENGLAND.—The following is a list of denominations certified to the Registrar-General :—Apostolics, Armenian New Society, Baptists, Baptized Believers, Believers in Christ, Bible Christians, Bible Defence Association, Brethren Calvinists, Calvinistic Baptists, Catholic and Apostolic Church, Christians, Christians who object to be otherwise designated, Christian Believers, Christian Brethren, Christian Eliasites, Christian Israelites, Christian Teetotallers, Christian Temperance Men, Christian Unionists, Church of Scotland, Church of Christ, Countess of Huntingdon's Connexion, Disciples in Christ, Eastern Orthodox Greek Church, Electics, Episcopalian Dissenters, Evangelical Unionists, Followers of the Lord Jesus Christ, Free Grace Gospel Christians, Free Gospel Church, Free Christians, Free Church, Free Church (Episcopal), Free Church of England, Free Union Church, General Baptist, General Baptist New Connexion, German Lutheran, German Roman Catholic, Greek Catholic, Hallelujah Band, Independents, Independent Religious Reformers, Independent Unionists, Inghamites, Jews, Latter-day Saints, Modern Methodists, Mormons, New Connexion of Wesleyans, New Jerusalem Church, New Church, Old Baptists, Original Connexion of Wesleyans, Plymouth Brethren, Peculiar People, Presbyterian Church in England, Primitive Methodists, Progressionists, Protestants adhering to the Articles of the Church of England 1 to 18 inclusive, but rejecting order and ritual, Providence, Quakers, Ranters, Reformers, Reformed Presbyterians or Covenanters, Recreative Religionists, Refuge Methodists, Reform Free Church of Wesleyan Methodists, Revivalists, Roman Catholics, Salem Society, Sandemanians, Scotch Baptists, Second Advent Brethren, Separatists (Protestant), Seventh Day Baptists, Swedenborgians, Testimony Congregational Church, Trinitarians, Union Baptists, Unitarians, Uniterian Christian, United Christian Church, United Free Methodist Church, United Brethren or Moravians, United Presbyterian, Unitarian Baptists, Welsh Calvinistic Methodists, Welsh Free Presbyterians, Wesleyan Methodist Association, Wesleyan Reformers, and Wesleyan Reform Glory Band.—Total, ninety-two.

[Verily the Dutch parson's prayer seems likely to be answered, wherein he asked the Lord to send religion after religion, church after church, denomination after denomination, till there should be religions enough so that everybody could find some church that they could feel willing to join. If the example of Christian England, in furnishing 92 professions of faith in this small island, is equally well followed out in other nations, surely the parson's prayer must be already well nigh answered.—ED.]

THE JEWISH NEW YEAR.—In accordance with annual custom, the Jewish residents of this town yesterday (Oct. 1st) inaugurated their new year (5628, the beginning of creation) by a series of religious services appropriate to the occasion. These services, including sermons by the stated ministers, were held at the synagogues in Seel-street and Hope-place, commencing at six o'clock in the morning, and continuing at intervals throughout the day. A preliminary service was held on Sunday evening. For the accommodation of the poor connected with the two synagogues, religious worship was celebrated in the old Seel-street school. Following the new year celebration there will be special services for the Atonement on Wednesday week, and on the following Monday the tabernacle services will be held, continuing daily for a week. During these festivals all business transactions on the part of the Jewish residents are suspended.—*Liverpool Mercury.*

A milkman may have a habit of stopping daily near a river and not excite suspicion; but when we find his little boy fishing for minnows in the milk pans, we begin to have our doubts.

WHY CHURCHES ARE EMPTY.—Various reasons are given why men do not go to church. The fact is they are not fed when they do go. Human nature is true to itself, and men will not go where they are not fed. If there was a discriminating preacher in the pulpit, and he sent men away with better judgment, and with better moral convictions, and with bitter balanced states of mind; if he sent them away feeling that the sermon went home with them, and that they needed it, the church would be a place to which people would resort far more than they now do. And never was there a time when men wanted religious truths as much as now. Never was there a time when so many were hungry for knowledge of things that pertain to manhood, here and hereafter, as at this very day. And when they go to church and get nothing but cut straw, and straw raised five hundred years ago, and are dissatisfied at that, and will not come again, I honor them. I lay this law as much to myself as to my brethren. I never scolded you for not coming to church, and I never will. I do not mean here, for you almost always fill this house; but if my prayer meetings and lectures are not well attended, it is my fault and not yours. I know it. I do not believe, as long as human nature remains true to what it is, that the herds will refuse to come to the rack when there is juicy fodder there; and if they do not come, it is because there is nothing to eat. Therefore, when our evening meetings have fallen off, I have always said to myself, "You are falling off, and not the people." Even when I have not remedied the evil, I have known the cause of it all the time. And, on the other hand, the moment my soul was full, and my sympathies flowed out in overwhelming tides towards my fellow men, I have noticed that my meetings have gone up. If a man sleeps when I am preaching, I do not send a boy to wake him up; but I feel that a boy had better come and wake me up. I am not now speaking of watchers of the sick, nor of seamen that have just landed, but of "those pillars of the Church of God" that make sleeping a business.—*H. W. Beecher.*

POETRY.

—o—

AN ADDRESS TO THE SAINTS.

Come all ye good and noble-hearted Saints
  Leave off your wailing and your old complaints,
The Lord has spoken in a manner clear,
  And calls upon you through his servents here,
To save your means and gather o'er the sea,
  To build up Zion in a land that's free,
You long have labored in this priest-rid land,
  And faithfully have warned the gentile band,
They hate your doctrines, and despise the ways
  Of him who leads the Israel of the Latter-days.
His counsellors too, though men whose names adorn
  The page of history, are spoken of with scorn.
And the Apostles, who, both far and near
  Have preached the Gospel without dread or fear,
Tho' often friendless, they have fought the fight
  And ever led the faithful in the right.
The numerous Elders who from Zion come,

Have stood and testified in the Redeemer's name,
And those who own this as their native land
Fail'd not to carry out the Lords command.
All this, and ten times more has taken place
Far more than this my feeble pen could trace.
Were I to write for months or years to come
'T would fail me then to tell what has been done,
Could I portray their trials, when friends forsook
The world itself methinks could scarcely hold the book.
But thank the Lord dear Saints the time will come
For all the faithful to be gathered home,
"Save up your pennies" then, your shillings too,
And by-and-bye we'll bid this land adieu,
"The Fund is open", see your brethern stand
With pen and pencil, aye with book in hand.
Then come ye Boys and Girls both young and old
And never let your zeal in this get cold,
See how the Lord is favoring us to-day
In opening up "with speed"—"The Great Highway."
Come prove to God, to men and Angels too
That you are faithful Saints, both good and true,
That now you are resolved " at any rate"
In Eighteen Sixty Eight to Emigrate.

Dundee. A. N. Macfarlane

ADDRESS.

George Hunter, William H. Homer, } 58, King Street, Leamington, Spa.

DIED:

Middleton.—At Logan, Utah Territory, September 2nd, 1867, of consumption, Samuel Edwin Middleton, aged 25 years, formerly of Ashted Branch, Birmingham.

Leddiard.—At Winchester, August 13th, 1867, Thomas Leddiard, aged 16 months and 22 days.—Deseret News, please copy.

Taylor.—September 1st, 1367, at Kinderhook, N. Y. U. S., Mary Emily, daughter of John and Eleanor Taylor, aged 2 years, 10 months and 14 days.—Deseret News, please copy.

Howells.—Benjamin Howells, of Stepaside, Pembrokeshire Conference, of asthma, June 16th, aged 67 years, having experienced a long illness.—Deseret News, please copy.

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MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 43. Vol. XXIX. Saturday, October 26, 1867. Price One Penny.

SKETCHES FROM THE BOOK OF MORMON.

BY ELDER KARL G. MAESER.

—o—

NEPHI.

One of the most striking peculiarities of the Book of Mormon, which it has in common with the Scriptures is, that without giving a direct description of its acting characters, the reader obtains nevertheless so clear and distinct a conception of the various persons, that each of them becomes as it were a living witness of its truth, and conviction of its authenticity steals upon the mind of the reading sceptic in spite of himself. This feature will be observed right in the beginning of this great book in the character of Nephi, the Prophet.

If we find a slight indication of his personal appearance in the remark made by himself, that although yet very young, he was large in stature and of great strength, we are otherwise aware of his bodily strength and robust health, by his endurance through all the unceasing trials and tribulations he was subject to from the beginning of his career to the end; and if we behold him at times going forth with the unflinching fortitude of a hero in battle to execute some commandment of God that required the nerve of a man, we see him on other occasions as gentle as a child, forgiving at once his repentant brothers the insults and abuses they had heaped upon him. The even temper which this great servant of God manifested throughout his whole career, in so glaring a contrast with the passionate outbursts, violent actions, and consequent humiliations of his brothers Laman and Lemuel, forces upon us the conclusion that his mode of living, his food and his habits, were so regulated as not only to be in accordance with the laws of nature and the strictest principles of temperance, but were also in conformity with the directions of the Holy Spirit, making his mind, his body, his will and inclinations so entirely subservient to the will of his heavenly Father, that nothing was suffered to prevent him to perceive, at any moment, the whisperings and directions of the Spirit of God.

Like Joseph, Samuel, David, and other Prophets and servants of God,

so Nephi was instructed in early youth in useful sciences, and having a sound mind in a sound body, soon outreached his brothers not only in the mere amount of learning, but also in the comprehension of the great ultimate aim of all knowledge—God. Hence we see him alone among his brothers, turning to the Lord in humility, which resulted in the testimony he received for himself, that his father spoke by the Spirit of God, which gave him influence over the honest heart of his brother Sam, to whom and others in future he remained a teacher of righteousness, a benefactor, a Prophet, and a father to the end; even his own father selects him, in preference to all his other children, to execute the first mission in the new dispensation just then commenced.

A man like him, who, notwithstanding his rare attainments and comprehensiveness of mind, retained so remarkable a humility and childlike faith as we notice in all his words and actions—who, although of a strength and power of character that carried him triumphantly through all the adversities and vexations of his changeful life, proved himself, nevertheless, always a willing and self-denying instrument in the hands of his Maker; a man who, being so far ahead of his companions in light and power, never yielded to the temptations of vanity and pride, nor for one moment used his influence for his own aggrandisement, such a man could not but reach finally that height in the scale of beings, where he was considered worthy to see in visions the future of the kingdom of God, to have angels come to him to bring him messages from on high, to have a body capable to break the chains of his enemies, and to be invulnerable to the attacks of the destroyer; and, really, we do not observe in the progress of his life a slackening of his energies, but Nephi, the aged, rejoices with the enthusiasm and fervor of a youth in bearing the testimony of the coming Christ, and during all the fifty-five years of his labors as a Prophet, we see him enjoying the confidence and affection of the faithful and honest in heart of his people, and he leaves this place of action apparently not because he had become too weak for its requirements, but because he had grown strong and great enough for a more exalted sphere.

FRUITS OF FAITH.

"These signs shall follow them that believe."

Many of the Scripture readers of the present day have the erroneous impression stamped upon their minds, that Jesus and his Apostles laid the foundation of the Church of Christ by going about from city to city, from village to village, to work miracles, to show signs and wonders among the unbelievers to convert them to their divine mission, and not by the preaching of the Gospel of the kingdom—faith, repentance, and signs following.

Ever since Joseph Smith has declared unto this generation that he had received the Apostolic Priesthood by a divine ordination, the cry has been from all the hireling priests, "if you have received the same power as the ancient Apostles, why not do the same as they did, go about healing the sick, raising the dead, &c.; they did it without asking any faith in the people, and if you do the same, we will believe in you." That sounds very much like the Scribes and Pharisees, when they used to say, "Master, show us a sign that we might believe." If the signs were intended to make believers, there was a good chance for Jesus, but he rather declined the offer.

But to the question, was it by working miracles or by preaching the Gospel of the kingdom, that Jesus and the Apostles made converts? According to the history which we have, many believed in the words of Jesus and the Apostles, and signs followed them, which signs caused many others

to marvel and to believe in Jesus; but we can find a marked difference between the two classes of believers, the last-mentioned were those that were fed by thousands on loaves and fishes, but when Jesus commenced to teach principles by which they might be saved, they turned their back upon the kingdom.

When Jesus asked the true believers if they wanted to follow them, the answer was, "Lord, where shall we go, for thou hast the words of life." If we examine the teachings and the labors of Jesus and the Apostles minutely, we will find the first part of their labors, in all their travels, was preaching the Gospel of the kingdom, and the signs were to follow them that believed. The first opening of the Gospel dispensation was the mission of John the Baptist. What miracles did he perform? Not any, yet thousands believed, repented, and were baptized by him and his disciples. These were taught that the kingdom of heaven was nigh at hand, hence they were anxiously looking for the Messiah to come.

He came and was baptized by John. After he had about forty days' private schooling in the wilderness, he came and commenced his labors. What did he do? Did he call the people together to show a great and mighty miracle, to give him a great name? Verily, no. See Math. iv, 17, "From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand." Was he not as able to make converts without miracles as was John the Baptist? Yes. See Math. iv. 23, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom." What followed? Why, "healing all manner of sickness among the people." That looks like signs following the believers. Great multitudes gathered to him, and he continued to teach them to have faith in God, as we have a very striking example in his sermon on the Mount, when he said, "Ask, and it shall be given you, seek, and ye shall find, knock, and it shall be opened unto you;" but, says he, when ye do ask, you must believe that you shall receive, for the Lord is more willing to give than we are to ask. For example, Math. viii, 2, "And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean." He was made clean. If the Lord wanted to make converts by miracles, is it likely that he would charge him not to tell anybody who had healed him.

Another came to Jesus, a centurian, in behalf of his servant, who was sick of the palsy. Jesus was ready to go with him, but the centurian said, "my house is not worthy to receive thee, but say the word only, and my servant will be healed." It was so. The Lord marvelled, and said, "I have not found so great faith, no, not in Israel." In this case, as in many others, we can learn that the Lord is willing to accept the faith of one for another, as a master in behalf of his servant, parents in behalf of their children, or friends or relations in behalf of those possessed of evil spirits, as we have many instances in the Scriptures. It is true that the Lord Jesus had faith and power to do mighty miracles in and of himself, but in all cases that we have on record, when individuals required blessings, he demanded faith in the parties applying, as in the case of the two blind men who came to ask for their sight; he asked them if they believed he was able, and they said they did, then, said he, Be it unto you according to your faith. The same with the father of the child that was possessed with the evil spirit, Jesus said, if you can believe, everything is possible to him that believeth. If the Lord did heal the sick, give sight to the blind, and speech to the dumb, without faith or merit in the receiver, why should he demand faith in others before he would grant a blessing unto them? And if the Lord did bestow such blessings on those who believed in him in one age, why not in this age? But we have examples that Jesus and the Apostles complained that they could not perform miracles on account of unbelief. See Mark vi, 5, 6, "And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief." But what did he do to get them to believe, was

it working miracles? No, for he could not work them there, but he went about the villages, teaching the people to have faith. As Paul says, faith cometh through hearing the word of God, and not by seeing miracles, but signs or miracles following the believer, confirms him more in the truth.

Jesus called Twelve Apostles, and sent them out (Mark vi, 12). What did they do when they went out, was it to work miracles? No friends, they, like their Master, went out and preached that men should repent, and then the signs followed them that believed. As it was previous to the death of the Lord, so it was after his resurrection, only he extended the mission of the Twelve from the house of Israel to all the world, but the blessings and the terms of salvation were still the same, as we can see in Mark xvi, 16. "Go ye into all the world, and preach the Gospel to every creature;" not as the world will have it, go and do miracles to every creature that they might believe; but those that believe your testimony, baptize them, not as the apostate Christians will have it, sprinkle little babes, and they shall be saved. It is true the innocent babe will be saved, not because he is sprinkled, but because he is innocent. "And these signs shall follow them that believe." How positive and plain these words are. Is it possible that our Lord and Savior made a mistake in this promise, that he only intended for the signs to last but for a short time, then they would cease? According to the testimony of Peter, it seems that he understood him the same as Mark, for Peter said on the day of Pentecost, in answer to the cry, What shall we do? "Repent and be baptized for the remission of your sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto as many as the Lord our God shall call." I wonder if the Lord does not call in our day? If he does, the signs should follow them that obey the call.

When the Apostles met with one accord on the day of Pentecost, after having been clothed with the power of God, the Holy Ghost, how did they prove to the great multitude that Jesus, whom the Jews had crucified, had been resurrected? Was it by raising the dead, or by doing some other great miracle? Scripture answers No, but through preaching the Gospel, and in those days three thousand were added to the Church by baptism. But some might think that the gift of tongues which was displayed so greatly on that day, was a miracle to convince them. I doubt it very much, for many of those present thought that the speakers were drunk. It was nothing less than the word of God through his servants that convinced the people. If we were to follow the footsteps of the Apostles, (and many others that were sent) in all cases, they preached the word of God to the people, signs and wonders followed them. But some might be ready to ask, what is the reason that the signs do not follow the Christian churches of this day, for they believe in the Lord Jesus, and some have been baptized by immersion. It is not for want of honesty of heart in thousands who have obeyed the different creeds of the day, but for want of God's authority in the ministers to go out to preach, and to administer in the ordinances of the Gospel, as the Apostle Paul said, how can they preach unless they are sent. Who is to send? The Lord. Who has sent the tens of thousands that are living on the fat of the land and the earnings of the poor, and are making merchandise of the souls of men, by teaching the doctrines of men and devils, for every doctrine that is contrary to the doctrine of Christ, is of men or devils. Can it be possible that God and his Son, Jesus Christ, hath sent them? No, my friends, they have taken the responsibility unto themselves, they have hired out for the highest wages, they teach the doctrines that tickle the ears of those who have engaged them, and if they get a chance of more wages, they will jump at the offer, at the sacrifice of honor and conscience, to preach a different doctrine. By their pious, long faces, like unto the Pharisees of old,—with this difference, they take the name of our Lord and Savior as a cloak,—the world are deceived. Is it likely that the signs of the Gospel can follow such churches? No; but they have the signs of the

opposite, hatred to the truth, discord, contention, strife, malice, and are all in confusion. As Jesus said, a house divided against itself cannot stand, but they say that they can stand, and all be saved. They all cry peace, peace, but soon a sudden destruction will come upon them.

When Joseph Smith came forth to usher in this last dispensation of the fulness of times, he came like unto his Master and the Apostles of old, crying repentance, and baptism for the remission of sins, laying on of hands for the reception of the Holy Ghost, signs following the believers. The blind have received their sight, the deaf their hearing, the dumb their speech, and the sick have been healed among all nations as far as the Elders have gone. To-day they are a living monument of truth, unequaled in the world for unity, love, charity, virtue, purity, industry, sobriety, and humility. They rather suffer harm than do harm, which are the fruits of the Spirit of Christ. Although spoken evil of by rulers of nations, legislators, lawyers, doctors, editors, as well as the hireling priests of the day, this only goes to confirm the truth, as Jesus said, because I have chosen you out of the world, the world will hate you, if you were of the world, the world loves his own. Woe unto you when they speak well of you, but blessed are ye when they lie, and speak evil of you. How plain are all the signs that was to follow the true believer, the outward as well as the inward signs, which the world knows but little of.

ELIAS MORRIS.

MINUTES OF THE BIRMINGHAM ANNUAL CONFERENCE,

HELD IN THE ODD-FELLOWS' HALL, TEMPLE-STRBET, AUG. 25, 1867.

(Reported by Elder Joseph Grainger.)

There were present on the Stand—Elders Franklin D. Richards, President of the European Missions; C. W. Penrose and W. B. Preston, from the Liverpool office; Aurelius Miner, President of the Manchester District; James McGaw, President of the Nottingham District; Moses Thatcher, President of the Birmingham Conference; Richard Benson, President of the Preston Conference; Edwin Walker, President of the Sheffield Conference; Isaac Kimball, President of the Leicestèr Conference; Joseph Lawson, President of the Herefordshire Conference; Isaac Alldridge, President of the Staffordshire Conference, and Samuel Southwick, President of the Norwich Conference. Heber Young, Travelling Elder in the London Conference; Nathan Baldwin, Travelling Elder in the Staffordshire Conference; James Stuart, Zebulon Jacobs, Henry C. Jacobs, and Henry J. Moore, Travelling Elders in the Birmigham Conference.

Half-past 10, a.m.

The choir sang "The morning breaks," &c. Prayer by Elder A. Miner. Singing by the choir.

Elder Moses Thatcher, in a few introductory remarks, congratulated the Saints upon the pleasant circumstances with which they were to-day surrounded, and called upon the young Elders laboring in the Conference to report their respective districts.

Elder Stuart in reporting his labors in the Ashted, Walsall, Willenhall, Chasetown, and Darlaston Branches, said he was proud to labor amongst a people whose worth could be judged not only from the financial accounts of the Branches, but from every action of their lives. Out door preaching had been attended to with good success, and the Saints were striving to lay a foundation for their future emancipation from this land of confusion and ignorance, to the Zion across the seas, where they could more fully assist in building up the kingdom of God.

Elder Zebulon Jacobs said it was with peculiar feelings that he stood before so large a congregation. He had recently left his home in the mountains, to come and teach the principles of the Gospel. Some of the Saints he found rather cool, but by the blessings of God he had been enabled to induce such to do better. The Saints where he labored were a good people, and the servants of God were not backward in bearing testimony to the truthfulness of this great work. He concluded by exhorting the Saints to press forward.

Elder Henry Moore said the Saints as a whole felt well, and manifested a great desire to do their duties; they received the servants of God kindly, and wished to see them again. He had visited his friends and relatives at Wolverhampton, who also received him well, and he wished to say that he was on hand to do all that was required of him by the servants of God.

Elder Henry C. Jacobs said it was a pleasure to him to bear testimony that he was engaged in the great work which God had set up never more to be thrown down. It was a source of pleasure to know that the Saints as a whole were living to the best of their ability, and he felt it to be his duty, which was a pleasing one, to go amongst them, teaching them to live their religion, and also striving to bring back those who had in part fallen from the faith. He concluded by praying that God's blessings might attend our labors.

Elder Moses Thatcher read the Financial and Statistical Reports of the Conference for the half year ending June 30th, which were accepted as being very satisfactory. He said that he could report his labors with pleasure, for he had never labored amongst any people with more satisfaction, than amongst the Saints of the Birmingham Conference. They had everywhere, and on all occasions, received him with warm expressions of kindness. They were united and harmonious, and were striving dili gently to live up to the light of the Gospel. He spoke commendably of the young Elders who had been sent to labor with him. Said it was truly gratifying to witness their readiness to bear testimony to the people of the world, or to instruct, counsel, and cheer the hearts of the Saints. The Branch Presidents and local Priesthood had also worked zealously, and had gained the esteem and merited the praise of their brethren. Their testimonies had been heard, and people began to see that we were not the ignorant people that we had been represented. There had been some excitement in the world recently, about the reported "split up" in Utah; but if the world had understood and known what we understand concerning all such matters, they would not so readily allow themselves to be concerned about such reports. Said he would rejoice to see the same unity, strength, and power existing in the world, that he knew existed in Zion. The Saints need not fear, there it was peace and happiness, and the people were rejoicing in their holy religion.

President Franklin D. Richards denied, in the most positive language, that such a thing was known in Utah as a "split up" amongst the "Mormons." He said it sometimes occurred that people got tired of doing right, and wanted to quit the company of the Saints. This is all that happened in the shape of a "split up," and all that was likely to happen. It had been reported in the newspapers that Elders Orson Pratt, Orson Hyde, and Amasa M. Lyman had been cut off the Church, this was entirely untrue. He then presented the Authorities of the Church, who were unanimously sustained by uplifted hands.

Singing by the choir. Benediction by Elder W. B. Preston.

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2 p.m.

Singing by the choir. Prayer by Elder James McGaw. Singing.

Elder Charles W. Penrose said it gave him much pleasure to meet with so many of his old friends with whom he had rejoiced in the Gospel in years gone by. The hymn that had been just sung said, "As thy day thy strength shall be," and being thus encouraged, he would endeavor to address them feeling his need of reliance on the Spirit of God. He was much pleased with the reports of the young brethren from Zion, and ap-

preciated the good and earnest spirit which they manifested. Our leader did not call men to go on missions because of their talents or intellectual endowments, but as the Spirit of the Lord guided him he sent forth the young and inexperienced as well as the old, irrespective of their acquirements, and they had always been sustained of God in fulfilment of the promise "as thy day thy strength shall be." Referring to the reported schism in the Church in Utah, he said he could bear testimony that there was never greater unity in the Church than at the present time, both at home and abroad. The Lord had promised that in these latter days the kingdom should not be overcome as in former times, but that it should never be thrown down nor given to another people, and had laid the foundation of it with a view of perpetuity, while He had also determined that every tree which he had not planted himself should be rooted up, and the Elders of Israel were banded together in a holy covenant, never to cease their labors until sin should be overcome, the truth be established, the kingdoms of this world become the kingdom of our God, and until every knee should bow and every tongue confess that Jesus was Lord, to the glory of God the Father.

He then showed the great distinction between this Church and all other religious denominations—viz., that it was established and is carried on by direct revelation from heaven. Showed that as universal Christendom had no communication with God, neither professed to have, there could be no authority among them to officiate in his name. He compared the authority, power, and doctrines of the ancient Apostles, with that of their professed successors, and showed the wide difference between them; proved that the Apostles held the same Priesthood as Christ had—namely, the Melchisedec Priesthood, which none of their pretended successors even claimed to have, and showed that the same Priesthood, power, and principles of ancient Christianity were in the Church of Jesus Christ of Latter-day Saints. Explained the principles of faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, and concluded by bearing testimony tnat God had spoken from the heavens to Joseph Smith, and through him had raised up this Church, referring to the miraculous power manifested in its establishment, and expressing his joy at knowing that his testimony found an echo in the hearts of all true Latter-day Saints, and that every truth-seeker could obtain the same testimony by obedience to the Gospel.

The choir sang, "We thank thee O God for a Prophet." Benediction by Elder Richard Benson.

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6 p.m.

Singing by the choir. Prayer by Elder Edward Southwick. Singing.

President Franklin D. Richards said, in rising to address so large a congregation, he desired the aid of the Spirit of God to enable him to do so profitably to all. The Saints in the Birmingham Conference appeared to be a body of good people, but it was necessary that they should improve, going on from faith to faith, growing by degrees in knowledge and in goodness, until their salvation should be perfected. We had learned the necessity for the birth of the Spirit. For whereas we knew the natural things of man by the spirit of man, we had found that the things of God could only be known by the Spirit of God. He would call the attention of the congregation to this latter day work, the building up of the Church, and the gathering together of a people to the vales of Utah, where there was a population of nearly 150,000 people gathered from many different nations, where at least 15 different languages were spoken, and yet among this great body of people, once differing so much in their habits and faith, there was such wonderful unity, peace, and happiness. There was no parallel to this in the history of nations. English statesmen had acknowledged that they could not have accomplished such a work as Brigham Young had done. These things had not been brought about by human power or education, for President Young, one of the greatest friends the world ever had, had but a few weeks' schooling

in his life. This work had been accomplished then by the power of God. Not that he admired ignorance in itself, but he wished to show the blessings of God which had attended the humble and unlearned who were faithful to his commandments. He then referred to the bitter trials and persecutions to which the Church in America had been subjected, all of which had resulted in a blessing to the Saints. The Saints in this country need not be discouraged at not having had to endure these things, for the time would come when all would be tried, until they would have to lean upon the Lord and trust fully in his divine power. He referred to the fact of over 50,000 Saints having emigrated from this country to Zion, which would have broken up any other society, but our congregations were still large, and the life and power of our faith were still manifest, which proved that divine power attended this work and sustained it.

He then related his experience in receiving the Gospel. His joy when he first heard it, and his fear that it was too good to be true, and how, by obeying the instructions of the servant of God, he obtained a testimony of its truth from God for himself. Referred to the statement which had been copied from paper to paper throughout England and America, that three of the Twelve Apostles had been excommunicated, and had caused a schism in the Church; said it was a base fabrication of a scurrilous sheet printed and circulated by our enemies to try to do us injury. There was no schism in the Church, and it was not true that those brethren had been cut off. It was true that from time to time some who were with us, but not of us, became dissatisfied and went away, and the Church was like every other living thing, accustomed at times to throw off its refuse particles, as the horse sheds his coat in the season thereof, becoming smoother and healthier by the operation, so the Church of God parted with that which was not necessary for its growth, but which had become dead and impure, leaving it purer, stronger, and better in every way. The Queen of this realm, much as she was deservedly respected for her virtues, did not receive the manifestations of love and confidence from her subjects, which President Young received from the Saints in the Rocky Mountains. He could bear testimony that the kingdom of God was not divided, but that it would continue to grow until it would bear rule over all the earth, and the time for the accomplishment of this would not be so long as might be imagined, for God was working mightily in the earth, and would permit the wicked to destroy each other, while he would bless his people, and give them rule and dominion forever. The Saints would never leave those mountains until they returned to build up the centre Stake of Zion upon the scene of their former persecutions. When that should come to pass, the American nation would not be in a position to treat them as it had treated them before. The blood of innocence was upon the skirts of that nation, and it was dragging them down from the position which they formerly occupied in the family of nations, and the hand of the Lord would be against them until there was not a tongue to wag against the servants of the Lord upon all the consecrated land. He then referred to the doctrine of plural marriage, showed that it was a divine institution, and contrasted its effects in Utah with the beastly and degrading effects of monogamy, as seen among the nations of Christendom. Still it could not be practiced in this country with the present spirit that prevailed here, in consequence of the jealousy, quarrelling, and strife that would prevail, for it could only be practiced in purity and happiness, under the influence of the Spirit of the Gospel. He concluded by exhorting husbands and wives to be faithful to their marriage vows, children to be dutiful to their parents, and strangers present to seek to the Almighty God for a knowledge of the truth.

After singing by the choir, meeting was dismissed with benediction by President F. D. Richards.

Prosperity doth best discover vice, but adversity doth best discover virtue.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 26, 1867.

NECESSITY OF PRESENT REVELATION.

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"SINCE," in the language of the Apostle Paul, "it has pleased God by the foolishness of preaching to save some," the question often occurs to the minds of the young Elders as to the best way in which this can be accomplished, upon what subjects they should principally dwell, or what line of reasoning or testimony they should adopt, in order to treat upon the vast subject of salvation, in the most straightforward and proper manner, so as to commend it to the consideration of well ordered minds in its most engaging and commanding aspect. It was with feelings of this sort that we first commenced our ministry, and when about to start on our first mission, called upon President Young, and asked him if he had any counsel to offer us; he replied, "teach the people, wherever you go, the necessity of present revelation."

The importance of this is obvious to every reflecting mind. The orthodox churches of our day take shelter under the comfortable conclusion that no more revelation is needed, and that no more revelation is permitted by the ancient Scriptures; and further, that those who have the presumption to claim the blessing of present revelation, render themselves liable to all the plagues written in the Revelation of St. John the Divine. With these views inculcated in their minds from youth up, by their parents and preachers, however honest and pure of heart they may be, they cannot believe in a divine record like the Book of Mormon, or any other modern revelation, until they are made to see the error of this false notion. Hence it is plainly to be seen that the necessity of present revelation is the first point upon which honest inquirers must be satisfied before they can feel at liberty to believe the great truths connected with the ushering in of the dispensation of the fulness of times.

The fact that no doctrine of the Gospel is fully explained in the Bible, so that all people understand it correctly and alike, is one of the strongest reasons for the necessity of present revelation. But as no reasons, however strong, can be sufficiently so, if it is prohibited by the word of God, let us see whether there really exists any prohibition in the word of God to his giving more of his will to man. The Scripture bearing the strongest appearance of this is found in Revelation xxii, 18: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Now, what book was here meant to which nothing was to be added? Was it the Bible? No, for there was no such book in existence at that time as the Bible, nor until

many years after this injunction was given. Some of the epistles now contained in the New Testament were scattered among all the churches of Asia and Palestine, while others were not yet written, so that it could not be the Bible that was meant by John when he said, "Whoso addeth to the words of this book," &c., but it must have been that particular book, the Revelation, which he was then completing, that was contemplated in the commandment.

If it were possible that the Lord intended there should be no more Scriptures given after the writing of that Revelation, then the Gospel of St. John must be rejected, besause it was written several years after the Revelation, and John was liable to have the plagues which were written in that book added to him, because he added his Gospel after the Revelation was written; but the fact that he wrote his Gospel afterwards, is good and sufficient proof that it was not meant there should be no more revelation given, no more Scriptures written, or that the Lord would do no more great things in the earth, but only to prohibit any addition to that particular Revelation.

The same may also be said of the Lord's commandment to Israel through Moses, in Deuteronomy iv, 2: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it," &c. Now it is evident that the Lord intended this to prohibit any addition to the law only, and not to prohibit all further prophesyings, for if so, all the prophecies of the Old Testament, as well as the New, would have to be set aside as forbidden, and no sane person could take this view of it. So far from Moses and John taking the view that the schools, professors, and Christians of the present day take of the discontinuance of revelations and prophecies, Moses said he "would to God that all the Lord's people were Prophets," and prophesied himself that the Lord would raise up a Prophet like unto him, meaning Christ; and John, some eight or ten years after the Revelation, wrote his Gospel, knowing there was no good reason why he should not, for it had been given in the Revelation itself, chap. x, verse 11: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." From these sayings we see plainly that Moses and John considered the way was perfectly clear for more revelations and prophecyings, as indeed it was, and is to-day, and ever will be.

The Bible is replete in every part with promises of revelation, prophecies, visions, and marvellous wonders to be wrought in the latter times. Jesus said, Math. xxiv, 14: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Paul, also, in contemplating our great latter-day work, said, Eph. i, 10: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth: even in him." John, also, in the famous Revelation which Christians believe forbids more revelations, in the 14th chap. and 6th verse, teaches that another angel was to come "having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people," and this was not in his day, nor in any previous day, but as is shown in the 4th chap. 1st verse, "which must be hereafter," alluding to the day in which we live.

From the foregoing we see unmistakably that instead of these great Prophets nd Apostles declaring anything against further revelation, they all taught at there was to be revelation, ministering of angels, and a restoration of the Gospel of the kingdom, which kingdom is now set up, and the Gospel thereof Elders of Israel are now preaching to the nations of the earth; and one of the

greatest obstacles you have to contend against is, the popular opinion that there is to be no more revelation.

Another supposed objection to further revelation is contained in Paul's words to Timothy: "From a child thou has known the Holy Scriptures, which are able to make thee wise unto salvation." Let us inquire how could the law of Moses and the prophecies of the Old Testament, which were all the Scriptures that Timothy had known from his youth up, make him wise unto salvation? Simply by showing him that Christ was to come, and by directing his attention to the new dispensation, so that he might discern it when it should come. Surely the Scriptures could not baptize Timothy for the remission of his sins, nor confirm upon him the Holy Ghost by the laying on of hands. They could only be to him a "sure word of prophecy," unto which he, and all others who are seeking after truth, would "do well that they take heed until the day dawn, and the day star (which is the Holy Ghost) should arise in their hearts." If, indeed, as Christians now-a-days would have us believe, that the Old Testament Scriptures were able to save Timothy, they could save us as well. Then what would be the use of the writings of Paul and the other Apostles, which are now considered quite as good Scriptures, and rather better, than those which Timothy had? Take whatever view we can, from the Bible, of the proposition that there is to be no more revelation, it turns out in every way ridiculously absurd. There is no such sentiment conveyed therein, but on the contrary, the book abounds in every part with predictions and promises of further revelations, the most definite and extensive, which are now fulfilling and are yet to be fulfilled.

Having seen that there is no Bible reason for rejecting new revelation, go forward, then, brethren, in the humility and spirit of your holy calling, and testify of the Gospel restored in its fulness and power, of faith in the Lord Jesus Christ, of baptism for the remission of sins, of the laying on of hands for the gift of the Holy Spirit, of the various doctrines and ordinances of the Gospel, of the divinity of the Book of Mormon, and of the mission of the Prophets Joseph and Brigham, and the Apostles also, as the Holy Spirit shall direct and aid you, and all this not because it is Scriptural, although it is abundantly confirmed by both the Bible and the Book of Mormon, but because it has been revealed unto you in your day, and because you have been authorized and commanded to do so. Therefore, as has been committed to us, so we deliver unto you, that you teach the people the necessity of present revelation.

ARRIVED.—Elder Brigham Young, Jun., and his lady, together with Elder John W. Young, arrived in the city last evening (Sept. 24th,) by the eastern stage. They were all in excellent health and will be welcomed home by their numerous friends and by the community in general. We understand they left the emigrant train at Independence Rock.—*Salt Lake Telegraph.*

NOTICE.—The Manchester District Conference will be held in the Temperance Hall, Grosvenor-street, Manchester, on Sunday the 3rd of November, prox. The Saints in the District will please take notice, and govern themselves accordingly. A full attendance is requested, as far as practicable. Morning service at 10.30. A. MINER, District President.

CORRESPONDENCE.

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AMERICA.

Great Salt Lake City,
Sep. 15, 1867.

Dear brother Franklin,—No very wonderful events, in connection with the history of Utah, have been chronicled for a little time past. The President and party are travelling pretty extensively among the people, and doing much good. Their journeyings and teachings you find recorded in the papers of this city, of which, further, I need not now write.

The grasshoppers have taken quite a share of our late crops, but the wheat crop is mostly saved. We need not want for bread.

It has required considerable energy to keep up a healthy state of business generally through the season. The summer is wearing away with but little prospect of improvement. Money is very scarce. Heavy freights are arriving, and not money to pay freighters readily. All business is crippled, and business men are experiencing a severe ordeal.

Last night we had a heavy rain, the first for some time, and with it has come quite a change. The day is cloudy and cold with chilling winds, reminding one that autumn has really come. A fire in the house is almost required to be comfortable. The change of the season has brought with it considerable sickness among children and many deaths. The quality of fruit has been much injured by the grasshoppers. The leaves having been stripped from the trees, the fruit has wilted instead of ripening in many cases, affecting, no doubt, its *healthful qualities*, and making it questionable whether it will keep as well in winter. A serious blight has followed the march of that innumerable and devastating army. Serious consequences are anticipated for next season, as they are leaving the soil literally stuffed with their eggs in many places. There is, however, a large supply of flour on hand, and no prospect of any extensive market to take it away. The destruction of much of the corn crop, and the demand for oats and barley, will make wheat the principal article for food both for man and beast, and we cannot say that we have any too much of it in view of future prospects.

Indian depredations have not entirely ceased. We hear of talks for peace, even by Black Hawk, and the next we hear is "Indian murders," "shot by Indians," &c. When this state of things will cease I know not, only as it shall please the great Overruler of all things to stay the wrath of the savages, and order peace to dwell in some small portion of the land where his Saints are. The Prophets declare that his people should be blessed with the abundance of *peace* and *truth*, but as yet neither abound where the savages reign. We will pray for the time to come when this prophecy shall be fulfilled. Companies of men are in Sanpete yet from this city and county, having been months away. General Pace has the supervision of military affairs in that section of country. Major-General Burton, of this district, has also paid it a visit on two or three occasions during the season.

Our new Tabernacle will be in readiness for the October Conference, three weeks hence. It is onward to completion at a very rapid rate, nearly three hundred men are employed. The platform, raised about 4 feet, occupies about one-third of the space, and is in the west end. About one-third of the centre is level floor, and from that the floor raises gradually to the east end. It will all be seated with easy and comfortable seats. The Bishop's stand is in the centre of, and directly under, or in front of, the raised portion, and on the level floor. In the front and centre of the platform is first, the seat for the Presidency of the Stake, in rear of that, the seat for the Quorum of the Twelve Apostles, and in rear of that again, the seat for the First Presidency, each raised above the other, and directly in rear of all, the immense organ on a platform still higher, while the choir will be seated on either side and in

front of the organ, in the rear of which are two entrances to singers' seats. This building may justly be considered the wonder of the American continent in architectural achievements. The ceiling is full of small round ventilators, which pleasurably add to its appearance, and with the many large side doors and windows, will make a very healthy and airy place for summer, even with densely crowded audiences.

I do not purpose to make of this a lengthy communication, but may find time to write you soon relative to the general tendency and spirit of the instructions publicly given to the people by the leading Elders.

All are well of our kindred in this neighborhood, and so far as I know of those abroad, except the maimed, (William Henry) who is perhaps doing as well as possible.

With love to the brethren with you in the office, and all who are true to our Father's kingdom, I am yours, brotherly,

S. W. RICHARDS.

DIXIE FAIR.

(Semi-Weekly Telegraph.)

St. George, Sept. 9, 1867.

Friday and Saturday of last week were glorious days for Our Dixie. The Gardeners' Club Fair for Southern Utah was held in the Hall in this city.

At one o'clock the doors were opened to the public, and for two hours the rooms of the Hall were well filled. Doors were then closed, and the work of receiving and arranging went forward, as the specimens from some of the more remote settlements did not arrive in time in the fore part of the day.

At 10 o'clock on Saturday, a multitude had gathered and doors were again opened, when a dense throng pressed their way in and enjoyed a feast of the sight, for such a sight—such show of fine fruits, was never before seen in these inland mountain valleys.

The great points of attraction and interest leaned strongly towards fruits, manufactured fabrics, and articles for apparel and household use. Among the fruits the

GRAPES

took the lead. There was no extensive variety bearing this season, the Black Hamburg, Black Cluster, White Raisin, Isabella, White Chasselas, Old Mission, and several varieties of seedlings were the principal. The Hamburg in size and flavor led the list, whilst two pound clusters of the Old Mission, in all their juicy ripeness, looked exceedingly tempting, and the white grapes, the Isabellas and other sorts, were hard to be excelled, either in size or flavor. One specimen of Isabella, grown by brother Jeffreys, in this city, was the largest I ever saw, the berries measuring nearly an inch in diameter.

It was truly encouraging to behold so many excellent specimens of Dixie's staple fruit, when it is remembered that this barren and forbidding region was first settled but a few years ago, and all the trees, cuttings, and vines, had to be imported, from which to get a start. At present there are over 50 varieties of grapes started on trial, from which we expect to select those best adapted to our soil, climate, and markets. Most of the best varieties from other countries are included in the list of those we have imported.

The next attraction in fruits was the

PEARS,

of which there were eight varieties, some of which were large and of exceedingly fine flavor, so far as their ripeness permitted us to determine. The number of specimens was sufficiently large to indicate this region as one where the pear will thrive and give fruit of much excellence.

There were many specimens of

APPLES,

but the season being too late for early

varieties, and the later not being ripe, the tasting was not as satisfactory as the sight, for many were large and fine, Greenings, Spitzenburgs, Rambos, Baldwins, and many other sorts were recognised in the various piles and baskets.

The various hues of

PEACHES,

red, purple, yellow, and white, gave a pleasant feature to the exhibition, a great many specimens being entered. We examined many seedlings of great size and excellence, without doubt a better exhibition of that fruit than has previously been made in the Territory. In this section the peach crop is far inferior to that of previous seasons, yet very many new and fine seedlings added greatly to that feature of the exhibition.

There were several sorts of

PLUMS.

Imperial Gage, Magnum Bonum, Damson, and a species of the wild plum were the most attractive. The latter was of superior flavor and well deserving a place in the orchard and nursery. We noticed with pleasure one

POMEGRANATE,

grown on a small bush in brother Oakley's garden. It being immature, we were unable to determine its value in the list of fruits.

It was pleasing to notice two lots of second crop strawberries, which, though now out of season, are always in time.

Why quinces and figs were not on exhibition, we are unable to say, for we know they are growing in the country. The show of

TEXTILE FABRICS

was very fair, and the specimens were highly interesting, eclipsing, in many instances, eastern manufacture. There were cassimeres, casinets, plaids, jeans, cottonades, linens, checks, cotton stripe, hickory, denims, ginghams, osnaburgs, bagging, carpets, shawls, coverlets, &c., some specimens being really nice, especially several from Rockville and St. George.

The specimens of

NEEDLEWORK

and fancy goods, patchwork, &c., were not only numerous, but very creditable, among which we especially noticed a crotched bed spread by a young lady in this city, and a table cover by a lady in Virgin City, both of Dixie cotton. Some of the specimens of patchwork were very intricate and beautiful; also a spread in Berlin wool, embroidered lace and muslin, a beautiful hearth rug of rags made by a young lady of St. George, a beautiful lady's net, and in fact many other articles were well deserving notice.

There were four specimens of cotton yarn from President Young's factory, excellent, several specimens of colors in cotton and wool, a bundle of soft yarn, made of dog's hair, some specimens of cotton hose, firm and creditable.

The vegetable and grain department was not so full as one could wish, yet the specimens present were as good as we have seen in the mountains, in many cases. Water-melons large and fine, corn, both in stock and ears, husked equal to that from the prairies of Iowa, wheat, large, full, and clean, a bundle of rice was quite attractive, and specimens of sorghum, large reed canes, near 20 feet in length; specimens of sweet potatoes were large, smooth, and fine, and merited attraction.

The exhibition of manufactures, machinery and stock, was rather meagre, to the discredit of our artisans. A few fine specimens of furniture from George Lovekin of this city were very nice. A waterwheel made by S. Adams was an intricate piece of mechanism.

There were some specimens of native wines from a grower in this city, that were highly appreciated by the tasting committees, as well as one specimen of currant brandy.

The specimens of castor oil, just manufactured by the Dixie Oil Co., were very limpid, clean, and otherwise pure, and from the style of tasting, we doubt whether it could be kept long in the house where there are children.

Some fine horses, colts, and hogs, were reported by the committee.

The curiosity department was very attractive.

As we write from memory, we have doubtless left unnoticed many deserving objects.

Excellent order and decorum were observed throughout, and the utmost good feeling prevailed.

The tables in the hall were so arranged that each settlement, town, and city, separately exhibited their fruits.

ST. GEORGE

had the largest and fullest collection, comprising the whole list named, also almonds.

WASHINGTON

exhibited fine specimens of Mission grapes, apples, peaches, and plums.

SANTA CLARA

had good specimens of white grapes, peaches of excellence, and plums.

TOQUERVILLE,

claiming to be par-excellence in growing fruits, and grapes in particular, exhibited a lone basket of half-a-dozen nice peaches, and three beautiful pears from A. E. Dodge. This slackness shows either a want of interest or energy in the citizens in one of the most important elements of our prosperity.

VIRGIN CITY

table was supplied with apples, pears, and plums of excellent size and quality.

ROCKVILLE

exhibited apples, peaches, grapes, plums; also, we believe, pears.

PINE VALLEY

as yet grows no fruits. Some fine specimens of boards, shingle and lath, however, were on hand.

HARRISBURG

exhibited a few specimens of Mission grapes, peaches, &c.

It is due to some of the distant settlements to say, that the difficulty of transporting ripe fruit placed them at a great disadvantage in quality as well as quantity.

There were two beautiful specimens of delicious honey in the comb—one from St. George, the other from Washington.

One hour after the doors were closed, all except fruits and eatables were removed and doors opened, and exhibitors were admitted to

THE FEAST.

The crowd was rather dense, and fruits, pastries, and sweetmeats vanished in a magical manner, and in an hour the huge pile had melted away.

At three o'clock the multitude collected at the Bowery, and the old and the young went forth in the dance till all were satisfied.

In the evening a very pleasant party in the hall finished up the two days' amusement. Credit is due the three bands—brass, martial, and cotillion, for the share of the amusement they furnished.

J.

SUMMARY OF NEWS.

ADVICE TO PARENTS.—Josh Billings says: "Tew bring up a child in the way he should go, travel that way yourself."

SINGULAR FACTS IN HUMAN LIFE.—The average length of a life is about 28 years. One quarter die previous to the age of seven, one-half before 17. Only six of every 100 reach the age of 65, and not more than one in 500 lives 80 years. Of the whole population on the globe it is estimated that 90,000 die every day, about 3,700 every hour, and 60 every minute, or one every second. These losses are more than counterbalanced by the number of births. The married are longer lived than the single. The average duration of life in all civilized countries is greater now than at any anterior period. Macaulay, the distinguished historian, states that in the year 1685—not an unhealthy year—the deaths in England were as 1 in 20; but in I850, 1 to 40. Lupin, a well-known French writer, states that the average duration of life in France, from 1776 to I846, increased two days annually. The rate of mortality in 1781 was 1 in 29; but in 1850, 1 in 40. The rich live on an average 42 years, the poor only 30 years.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES FOR THE QUARTER ENDING SEPT. 30, 1867.

(THIS ACCOUNT IS MADE UP TO NO. 40 INCLUSIVE, VOL. 29.)

CONFERENCE.	AGENT.	AMOUNT. £	s.	d.	CONFERENCE.	AGENT.	AMOUNT. £	s.	d.
						Brot. fwd.	241	15	7½
Bristol ...	F. C. Anderson ...	26	7	5	Kent ...	Ezra J. Clark ...	0	10	7
Bedfordshire ...	John E. Pace ...	6	11	2½	London ...	Griffith Roberts...	3	6	6
Belfast	John Reid ...	73	12	8½	Leeds ...	John Barker ...	0	19	3
Cheltenham ...	Edward A. Noble	0	7	10	Lincolnshire ...	James McGaw ...	19	12	7
Channel Isles	Edgar Dalrymple	4	4	8½	Lands End ...	Almon Robison ...	2	19	5
Durham and Newcastle ...	James Smith ...	0	10	1½	Monmouthshire	Barry Wride ...	5	17	0
Dundee ...	A. N. Macfarlane	19	4	8	Nottingham ...	James McGaw ...	0	4	9½
Derbyshire ...	Isaac A. Kimball	5	4	3	Norwich ...	S. Southwick ...	4	12	1½
Dorsetshire ...	Marius Ensign ...	1	1	9½	North Wales ...	Thomas P. Green	5	18	2½
Dublin ...	Robert Brown ...	37	15	4	New York ...	W. H. Miles ...	56	3	2
Edinburgh ...	W. A. McMaster	17	2	4½	Preston ...	Richard Benson...	0	4	4
Essex ...	C. P. Liston ...	1	3	6½	Reading ...	Henry Barlow ...	0	5	0
Glasgow ...	(old account)	43	11	5	Sheffield ...	Edwin Walker ...	0	9	6½
Herefordshire	Joseph Lawson ...	4	5	7½	Staffordshire...	Isaac Alldredge...	13	16	8
Hull ...	John Jackson ...	0	12	7½	Warwickshire	George Hunter ...	0	5	3
					Worcestershire	Joseph Lawson ...	2	11	0
Carried forward ...	...£241	15	7½		Total	.. £359	11	0½	

CREDITS.

CONFERENCE.	AGENT.	AMOUNT. £	s.	d.
Birmingham	Moses Thatcher	0	6	0
Carmarthen	R. J. Davies	0	0	0
Glamorgan	James Boden	0	0	0
Glasgow (new account)	Harvey H. Cluff	1	13	1
Liverpool	Jonathan Steggell	0	0	0
Leicestershire	Isaac A. Kimball	0	9	8½
Manchester	A. Miner	0	0	11
Pembrokeshire	William White	0	0	5
Southampton	Marius Ensign	0	2	6½
Swansea	John D. Rees	0	5	7

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 44. Vol. XXIX. Saturday, November 2, 1867. Price One Penny.

PRESIDENT YOUNG'S TRIP NORTH.

Farmington, Davis Co.,
Monday, Sep. 2, 1867.

President Brigham Young left Great Salt Lake City this morning at about half past nine, accompanied by Elders Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, Erastus Snow, George A. Smith, and George Q. Cannon, of the Twelve Apostles; Geo. D. Watt, reporter, and other citizens of Great Salt Lake City, for the purpose of visiting the settlements in Bear Lake Valley.

The company arrived at Farmington at eleven o'clock, being met south of Sessions' settlement and south of Farmington by a mounted escort at each place. Groups of well dressed men, women, and children, were waiting to greet the company at intervals the whole distance.

At 2 o'clock we repaired to the Farmington comfortable and substantial meeting house, which was crowded with well dressed and happy Saints. Meeting called to order by Bishop Hess; singing; prayer offered by Wilford Woodruff; a song by sister Potter; chorus by the choir. Elder Orson Hyde eloquently discoursed on the advancement of the Saints in moral power and greatness, showing that it doth not appear what we shall be, when we are created anew in Christ Jesus. He spoke about 15 minutes. Elder Orson Pratt discoursed upon the future of the United States, showing from the prophecies that if this nation will repent, it will be numbered with Israel, but if it will not repent, it will be broken to pieces, and Zion will become a strong nation upon this American continent. He concluded his remarks by urging upon the young men of these mountains to take upon themselves the responsibilities of families, and fill these valleys of the mountains with a righteous seed unto the Lord. Elder John Taylor showed that it is the duty of the Saints of God to build up and beautify Zion in the last days, that she may become the praise and glory of the whole earth; hence there is a great responsibility resting upon them to perform that great work, being guided and directed by the Lord and his servants, teaching them the laws which govern

this life and that which is to come, that their days may become like the days of a tree; concluding his remarks by exhorting the people to do all the good they can to everybody, and no evil, to be educated in every useful branch of knowledge, that they may become men among men, and gods among gods. President B. Young addressed the congregation in a very interesting and instructive manner. Singing. Benediction by President B. Young.

KAYSVILLE.

Arrived in Kaysville settlement at half past four. We were met by a numerous escort in uniform. When we entered the place all was bustle and hilarity. We noticed thirty young women dressed in white, with blue sashes, carrying banners with mottoes suitable to the occasion. With another company of young girls, dressed in blue waists and white skirts, we noticed a banner bearing the motto, "Purity and virtue are twin sisters." This was carried by twin sisters, who were so like each other that it would be difficult to tell them apart. Following the girls were platoons of boys —sturdy mountain boys—bearing a banner with the motto, "Sons of toil." The welcome given to the President and company was very hearty indeed. We found Bishop Layton, as usual, passing from carriage to carriage, making his guests feel his welcome. After a most sumptuous public dinner, we repaired to the Kaysville spacious and well ventilated meeting house. We found it crowded with the inhabitants of the Ward and the school children. Meeting called to order by President B. Young. Singing by the Farmington choir, which is a very excellent band of singers. Prayer offered up by Elder Geo. Q. Cannon. Wilford Woodruff discoursed upon the great mercy and kindness of God to his people in the valleys of these mountains, urging the Saints to appreciate and prize their blessings; calling upon the young men and maidens in Zion to go forth in holy marriage, and be prompt in performing this important duty, and in performing every duty to the end of our mortal existence, to secure eternal life in the presence of God. Elder George A. Smith remarked, that the Church of Latter-day Saints embraces every principle that is good and useful, refusing to incorporate everything that is untrue; discoursed upon marriage, counselling the Saints to observe every law of health, that the longevity of the ancients may be restored to our children. Elder George Q. Cannon dwelt upon marriage, showing that there exists among the nations a disposition to forego the responsibility that arises from married life; calling upon the young men of our community to avail themselves of this great and glorious privilege. There are comparatively only a few on the earth who acknowledge God, and it behoves this few to increase and fill the land with righteous men and women. Elder Erastus Snow urged upon the Saints the necessity of observing the teachings of the servants of God, recommending them to observe the word of the Lord given to Joseph Smith—namely, let thy garments be plain, and the work of thine own hands, and let us not lust after the fashions and customs of the world. President B. Young spoke about five minutes. Benediction by Elder Geo. A. Smith.

Ogden, Sept. 3, 1867.

The President and company left Kaysville this morning at half past five, arriving in Ogden in time for breakfast.

At ten o'clock we met in the Tabernacle, with the Ogden Saints, and with Saints who assembled from the regions around about. Elder Lorenzo Snow is on the stand. Meeting called to order by Bishop C. W. West. Singing. Prayer offered by Elder Orson Pratt. Elders T. B. H. Stenhouse, A. M. Musser, and Geo. D. Watt, each spoke a short time. Elder Orson Hyde hinted at the probability of scarcity of bread another year. The clouds of grasshoppers that have and are passing over our valleys, are filling the earth with eggs for a great increase another year. President Young preached a short sermon. Benediction by Elder Geo. Q. Cannon.

2 p.m.

Meeting called to order by Elder Orson Pratt. Singing. Prayer offered by Lorenzo Snow. Bishop A. Cordon

on the stand. Elder Orson Pratt reviewed the settlement of Utah by the Latter-day Saints, showing how wonderfully God has blessed this people in their endeavors to reclaim and settle these once unbroken solitudes; continuing to show from the prophecies the great future of this people. Elder John Taylor discoursed upon the great duties and responsibilities that rest upon the Saints, arguing that we have no time to give way to frivolities, and to the follies and wickedness of the wicked, for we are basking in the sunbeams of the light of heaven, and can hardly comprehend it. We should wake up and understand our position, and learn to fear God and keep his commandments. Meeting adjourned until tomorrow morning at ten o'clock. Benediction by Elder Lorenzo Snow.

Wednesday, 4th, 10 a.m.

Meeting called to order by President Lorin Farr. Singing. Prayer offered by Bishop Kesler. Elder Wilford Woodruff remarked that the Prophets anciently saw Zion in its beauty after it was built up, but few of them, if any, have predicted the preparatory labor to be done leading to it. Are we performing our duties, and preparing ourselves for an inheritance on the earth when it is sanctified, and for a fulness of joy, when we are crowned with immortality and eternal life in the presence of God? Called upon the young men and maidens in Zion to go forward in the marriage relation, and gave some most excellent instructions to fathers and mothers. Bishop F. Kesler and President B. Young occupied the rest of the time. Benediction by Elder Geo. Q. Cannon.

2 p.m.

Meeting called to order by President B. Young. Singing. Elder Erastus Snow bore testimony to the great work which God has established in our day. Elder George A. Smith gave a short and pointed discourse upon home manufactures and domestic economy, concluding his remarks by urging upon the Saints the necessity of laying up breadstuff. President B. Young arose before the people, dressed in a suit of fine, well finished, drab-colored cloth, manufactured at his mill near Great Salt Lake City. This specimen of home made is decidedly far in advance of any cloth I have yet seen manufactured among us, and may be worn with pride by those who are the most fastidious in their choice of clothing. Elder Geo. Q. Cannon recapitulated, in a very interesting manner, the teachings and counsels which have been given at this Conference in Ogden, showing the blessings which will consequently arise from the observance of those counsels. Bishop A. O. Smoot bore his testimony to the instructions, doctrines, and principles which have been advanced before the Saints during the present visit of the President and his company to the people of Ogden. Elder William Folsom remarked that he has ever found God faithful to his promises made to his people, inasmuch as they have been faithful in performing their duties. President B. Young expressed a wish that some thirty carpenters would take their tools and proceed to the city, to aid for a short time in so far completing the new Tabernacle as to prepare it for use at the next October Conference. Benediction by Elder Geo. A. Smith.

The teachings which have been given at the meetings held in Farmington, Kaysville, and Ogden, were listened to by the assembled Saints with intense interest, and all vied with each other in extending tokens of welcome to the President and his company. The weather has been favorable; all nature seemed to put on its choicest smiles; indeed, where the Spirit of God dwells there is no sorrow, but all is joy and peace. At these settlements, oats and barley are considered about two-thirds of a crop, wheat a splendid crop, cane and potatoes good, corn about two-thirds of a crop. The President and a few of his friends took up their quarters at President Lorin Farr's, the rest of the company at the houses of others, Bishop C. W. West entertaining a liberal share of them. The brass bands of these settlements sent forth their sweet strains to give completeness to the general happiness. Sweet and peaceful slumbers came to us on the wings of melody issuing from the

sweet singers of Israel, whose soft swelling notes vibrated on the evening zephers, bidding us welcome.

Willard City, Sept. 5, 1867.

This morning at 9 o'clock the President and company bade adieu to their kind friends in Ogden, and proceeded on their journey, arriving at Willard City in time to wash the dust out of our eyes, and meet the Saints in their cool, comfortable bowery at 12 o'clock, the time appointed for meeting. After singing, prayer was offered up by Bishop C. Layton. Elder Orson Hyde quoted the passage from the Prophet Isaiah, "Come my people, enter thou into thy chambers, and shut thy doors about thee," &c., and reasoned that there is a storm coming upon the nations which will engulph them in ruin. After quoting, "Come out of her my people, that ye be not partakers of her plagues," he showed that the Lord and his servants are anxious to rescue and gather out all the honest in heart they possibly can, ere the storm in its extreme fury burst on the wicked nations of the earth. He exhorted the young men and women to marry, advising the young men to study the principles of governmental law, for on their shoulders will rest in the future the responsibility of ruling the world. Hon. William H. Hooper made a few remarks, and Elder M. B. Shipp spoke to the young men, recommending them to read, and be very select in their reading. President B. Young spoke very interestingly. Singing. Benediction by Elder John Taylor.

Brigham City, 5th.

After a dusty ride we reached Brigham City at half past four. At five o'clock we were in the assembly of the Saints, under the shade of a well built and comfortable bowery. Singing by a good choir. Prayer offered by Elder E. Stevenson. Elder Orson Pratt introduced the subject of marriage before the congregation, and left it for others to speak upon. Singing by children. Elder John Taylor said it was a very pretty song, sung very prettily, and by a company of very pretty young ladies. The conflict has fairly commenced between sin and Satan, and the Priesthood and kingdom of God. Truth is uncontrovertible. The Gospel is so plain that all may read and understand it. The work of God is based upon truth, and this is the weapon with which we contend. The power of Satan is constantly exercised to overthrow the cause of truth, and the conflict is constantly going on. There are influences at work to make us drink into the spirit of the world, and every device is used by the powers of evil to overthrow the kingdom of God, but they cannot do it, for the kingdom of God will triumph, and righteousness will prevail to the ends of the earth. Singing, "Hard times come again no more." President B. Young spoke a short time. Singing. Benediction by Elder Orson Hyde.

We noticed Elder Ezra T. Benson and Bishop Maughan from Cache Valley on the stand.

Wellsville, 6th.

The President and company left Brigham City at half-past eight this morning, and after a somewhat dusty drive we arrived in Wellsville at noon. After washing, we repaired to the Wellsville meeting house, which I have described in a letter to the NEWS when on my last visit to Cache Valley. Singing. Prayer offered by Elder Geo. Q. Cannon. Elder Wilford Woodruff addressed the meeting in his usual interesting style. Elder Erastus Snow said, that the greatest blessing that God could bestow upon father Abraham, was a numerous posterity. The old Puritan stock of this country is running out, it is giving place to a class from other nations. Young men of the nation refuse to marry, and those who do marry invent means to hinder the increase of our race. This will more particularly apply to the rich and extravagant, while the poor observe the law to multiply and replenish the earth. The Lord has called the Latter-day Saints to restore his law and regenerate the human race. Urged upon the young men to marry, and take upon themselves the responsibilities of families, that they may become substantial and industrious citizens. Hon. William H. Hooper and

President B. Young spoke. Benediction by Elder John Taylor.

Logan, Sept. 7th.

Arrived in Logan at about 5 p.m. of the 6th ; my description of the President's reception the last time I visited Logan, will answer well for his reception yesterday. The President's visit is the theme. Labor of every kind is left until a more convenient season. Ten a.m., a spacious bowery well covered with green boughs, is filled to its utmost capacity, and hundreds coming from every direction. There are three choirs present who will sing alternately during our two days meeting at Logan. Meeting called to order by Bishop P. Maughan. Singing. Prayer offered by Elder Geo. Q. Cannon. Elder Orson Hyde said, that everywhere while on our present visit there seems to exist but one feeling—namely, respect and reverence for the Priesthood of God. Are we faithful in observing the practice of prayer in our families? Are we faithful in calling upon the Lord in private, for there is the place to try ourselves. Private worship dispels the clouds of doubt, and establishes the worshipper in the faith of the Lord Jesus. The Saints have been 37 years in the school of the Almighty, wherein our weaknesses have been exposed and chastened ; and if our faults and follies have been food for our enemies, they have not got fat on them ; while our goodness, like a flower that blossoms unseen, is not noticed by them. The nations have been slow to listen to the voice of truth proclaimed to them by the first Elders of this Church. The Lord began to visit them with mild chastisement. He is calling upon them by the voice of mercy, and also by the voice of judgment. How blessed it is to be kind to all. Are we worthy of a better heaven than that which is presented by a united family? Let us be united, and the light of it will shine to all nations, and the result of it will be peace and righteousness forever. In union there is strength. He exhorted the Saints to love one another even unto death, that we may inherit a crown of life.

Elder Orson Pratt said this people of all people in the whole earth have the greatest cause to rejoice ; and delivered a beautiful discourse upon the predictions of the ancient Prophets. Meeting dismissed until 2 p.m. Benediction by Elder Wilford Woodruff.

2 p.m.

Singing. Prayer offered by Elder Geo. A. Smith. Hon. W. H. Hooper spoke nearly an hour in a very interesting manner. Elder John Taylor said, who that has their mind enlightened by the Spirit of God can help but rejoice at the glorious prospects before this people. As high as these mountains are above the valleys beneath, so is the moral standard of this people above that of the world outside. Our great object in this life is to find out the mind and will of God concerning ourselves, and try to elevate the human mind to heaven. We do not expect friendship from this world ; our trust is in the Great Eloheim. We wish to observe the laws of God, and then to observe every constitutional law of the land ; and there is not a people in this land who revere the Constitution of the United States more sincerely than this people do. Who has any wisdom? who has any knowledge? No man possesses any only what God has given to him. The life of man has been shortened in consequence of innumerable irregularities, such as the use of hot drinks, the use of ardent spirits, the use of tobacco and other narcotics ; our purpose is to restore the health of our race, by refraining from every unhealthy indulgence in food and in everything else that is pernicious to the laws of life. I am pleased to see a marked improvement throughout our settlements in this respect. It is right for our young people to engage in matrimony, and fill up these valleys of the mountains with a virtuous and healthy people. We ought to take care of our sheep ; to raise flax, and other textile materials ; make our own clothing, and learn to take care of ourselves, laying up bread, and in all things listening to the counsels of God. Educate our children in every great and moral principle, putting good and sensible reading in their hands. He recommended the *Juvenile Instructor* to parents to put into the hands of their children.

Adjourned to 10 a.m. tomorow. Benediction by Elder Geo. D. Watt.

Sunday, 8th.

This morning President B. Young, and several of the Twelve, visited the Logan Sunday schools. There are five Sunday schools in Logan. They were all together when they were visited by the President and his friends. The children sang. Elder O. Hyde prayed. President Young addressed them, when the visit was concluded by benediction from Elder Erastus Snow. Elder W. H. Shearman superintends the Sunday schools in Logan. These schools have a library and music teacher. D. B. Laméreaux is the music teacher, and teaches a large class of children twice a week.

At an early hour the bowery was filled, and the entrance ways crowded with Saints anxious to get a glimpse of their illustrious visitors, and to hear the precious things that fell from their lips. I discovered Elder C. C. Rich on the stand this morning. Meeting called to order by President B. Young. Singing. Prayer offered by Elder John Taylor. Elder W. Woodruff said, oue half of this people have been gathered from the nations of the earth, the other half came from the heavens, and they are holy, innocent, and good. The Lord has made use of the best material he could get in heaven and on earth to build up his kingdom in the last days. With all the faults of this people called Latter-day Saints, they have more inspiration, more faith, and more union, than any people that has ever lived. God has chosen the weak things of this world to establish his kingdom in these latter times, that he may have all the glory. We are called to become united throughout all the ramifications of this Church. It is the privilege of all the Saints to receive revelation, and live so that they may know the will of God. But no man but one at a time has a right to give a principle or revelation to the Church for its direction and guidance. When God gives a revelation to his people through the President of his Church, if we are living our religion, we shall always posses his Spirit to know that such revelation proceeds from him; and if we cannot understand, let us seek unto the Lord until we do. What a glorious principle it is that God has given to us to have the privilege of going forth to redeem our friends, and become saviors upon Mount Zion. President B. Young spoke. Logan choir sang a song and chorus, "Hail to Brigham Young." Benediction by Elder A. M. Musser.

2 p.m.

Singing. Prayer offered by Elder O. Pratt. Elder Geo. A. Smith said, the occasion of the administration of the sacrament gives rise to reflections peculiar to themselves—such as, Am I what I profess to be? Am I united with my brethren and sisters at heart, while I stretch out my hand with them and partake of the consecrated bread? We are united in relation to our mode of worship. We have to consider ourselves practically as we are. We are here, and we have got to exist. The Lord says to this Church, let the beauty of your garments be the work of your own hands. I was delighted at Brigham City to see a good article of home-made straw hats worn by the ladies of that city. If 99 out of every 100 of the ladies of Utah wore hats of their own make, the old ones would be out of fashion. He exhorted the Saints to take proper care of sheep, and to raise roots in abundance fit for their use in winter. The one that keeps a few sheep and keeps them well, is always the greatest gainer. Let the people of Cache adopt the policy of living within themselves, and the rest of the Territory take the opposite course and import from abroad all they use, and Cache in five years time would be able to purchase the whole Territory. If the whole Territory will adopt that policy, we can soon be able to purchase the whole State of Missouri, and, if necessary, pay the national debt! It is necessary, as a measure of political economy, to lay up grain against a day of famine. Should this army of locusts be poured down upon us one hundred times more than they have been this year, where will be our bread? When the word of the Lord through the President comes to us on these matters, I need not the thunders of Mount Sinai to convince me that the Lord speaks.

We must sanctify ourselves before the Lord by taking the counsels of his servants, that we may be saved temporally and spiritually, and be prepared to enjoy the glory of the latter days. Singing, "Hard times come again no more."

Elder Erastus Snow said it is over 35 years since he first heard the testimony of the Gospel. After 37 years we are beginning to comprehend the sayings written in the Book of Doctrine and Covenants, "Be patient, for ye are laying the foundation of a great work." The Lord controls in the heavens, and all powers upon the earth and in hell are subject to him. Happy are we if we understand the whisperings of the Spirit and pay heed to them. The Lord has provided for us this home in the mountains. In the days of our prosperity let us not forget the debt of gratitude we owe to God. Singing, "Mountain Brave." Elder T. B. H. Stenhouse bore his testimony to the truth of "Mormonism." Singing. Elder George Q. Cannon spoke a few minutes, and dismissed the congregation.

The people of Cache will have about one-third of a crop this season.

[TO BE CONTINUED ON PAGE 705.]

SKETCHES FROM THE BOOK OF MORMON.

BY ELDER KARL G. MAESER.

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JACOB, THE BROTHER OF NEPHI.

Nobody can help noticing, by close observation, the striking resemblance between the retirement of Nephi from his prophetical career among his people, and that of Moses. If the great key-holder of the Mosaic dispensation divides the powers previously concentrated in him, and appoints in Joshua a prince and general for the secular part of the government, and in his brother Aaron the spiritual head and High Priest of his people, we see also Nephi, in anointing a king, and leaving his brother Jacob as High Priest, pursuing the same course. The explanation of this step of separation of authority in both cases, may be found in the subsequent history of their respective nations, which these great men certainly must have foreseen in their prophetic minds, and in which either secular interests would have induced many a worldly minded leader to forget that he was also High Priest, or ambition would inspire a royal High Priest to sacrifice the freedom of his people to Pharisaical priestcraft and slavery, under which circumstances the purity of the holy trust confided to their care for the benefit of future generations, would have stood a poor chance indeed.

Henceforth, throughout the whole historical development of the Book of Mormon, we will have to keep in mind the fact, that only those incidents and scenes of the history of the descendants of Lehi, and his companions, are taken notice of, which took place in the neighborhood of, or that had some relation to the plates or their keepers; other tribes and nations of Nephites and Lamanites, which multiplied themselves rapidly on the American continent, appear only once in a while, in the background as it were, without any direct reference being made to them; the intention being apparently to show only the continued working of God's providence through his Priesthood, from link to link of the great chain, up to Moroni, the seal of that isolate dispensation.

The mission of Jacob, the brother of Nephi and his successor in the ministry, was indicated to him right in the beginning, when he was commissioned by the Lord to preach repentance unto the people, who were being led astray by their rapidly increasing riches and consequent luxury. It is touching to hear his apology and grief for being compelled to speak to them hard words in presence of their women and children, who had come up to the temple to be edified; a ten-

derness which speaks volumes for the Prophet. He is often quoted, by the adversaries of the Book of Mormon, in testimony of the inconsistency of the doctrines of the Latter-day Saints, referring to chap. 2, verse 6, where he reproaches the Nephites for having many wives and concubines, giving it as the word of the Lord, that no man among them should have more than one wife, and condemning, as an abomination before God, the course of David and Solomon, who had done the same. But if these hunters after small game had read a few lines further on, they would have found that the same Prophet, in the same discourse, and on the same subject, adds, that the Lord would command it otherwise, if he should wish to raise up seed unto himself, which has been done, and is precisely the case now in this last dispensation. It appears from the concluding words of the second chapter, that Jacob also wrote a secular history of his people, to which, however, no allusion is made again in any part of the whole translation.

Of the highest interest for us all is his quotation of the beautiful parable of the olive tree and vineyard, as related by the Prophet Zenos to the house of Israel. This happy coincidence brings not only to our knowledge a sublime specimen of inspired poetry, but introduces also the ancient Prophet Zenos with a completeness which can sufficiently recompense him for being omitted in the Bible.

The case of Sherem, the sceptic, who, in consequence of his learning, eloquence, and great influence over the people, thought it a small thing to overcome this preacher of the coming Christ, reminds us of Apostolic times, for here, as there, was the offender himself made a warning example to all mockers and triflers with the Spirit of God. If their name be Sherem or Elymas, and the Prophet be Paul or Jacob, or if it happen with other persons, at other times and places, the Lord will always vindicate his own.

Although the teachings of this faithful servant of God had not fallen entirely on barren ground, and he saw a beautiful seed of righteousness growing up among his people, he nevertheless beheld the dark clouds gathering around the horizon towards the evening of his days, which foreshadowed those bloody wars that should come after he had gone. He died, however, in the enjoyment of that peace which the world cannot give nor take away, and the propagation of which had been the aim and purpose of his devoted life.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 2, 1867.

THE GIFT OF HEALING.

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"They shall lay hands on the sick and they shall recover." This was one of the signs which Christ promised should follow the true believer, and the blessing was richly enjoyed by those who obeyed the Gospel, through the ministrations of his Apostles. "They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

This gift of healing was not exercised for a display of power, nor to cause wonder and obedience, neither was it manifested to produce faith in un-

believers. It was given as a blessing to those who had believed, and as a reward to those who had obeyed the Gospel. "These signs," said Jesus, "shall *follow them that believe.*" In his own ministrations, when delivering the afflicted from the grasp of disease, and relieving the anguish of the pain-stricken, his declaration was, almost invariably, "thy faith hath made thee whole." We have no account of his doing any wonderful work to make the people believe, but, on the contrary, when he was asked "what sign showest thou," his answer was, "an evil and adulterous generation seeketh after a sign, and no sign shall be given it," &c. We read that when he went into his own country, "he could do there no mighty work, and he marvelled because of their unbelief." It is therefore plainly evident that the gifts of the Gospel are the effects, and not the cause of faith.

When the great apostacy took place, and true faith became almost extinct in the earth, the gift of healing, and the other promised signs, also departed. And when they had entirely disappeared, through unbelief and false creeds, men began to teach that they were no longer needed. So it has been in regard to all the manifestations of God's power which belonged to the true Gospel. Men who professed to have faith in God, finding themselves destitute of the signs of faith, declared they were all done away that they might cover up their own deficiences. In restoring the Gospel in these latter days, the Lord has made the same promises to his people that he made of old; and when true faith was again kindled in the hearts of men, through hearing the word of the Lord, the fruits of faith began again to be enjoyed, and the signs promised were abundantly manifested.

Among these precious gifts of God to his Saints of the Latter-days, none has been more wonderfully and extensively bestowed than the gift of healing. Thousands upon thousands have been led to praise the God of Israel for the manifestation of his healing power, through the laying on of the hands of his servants. This statement meets with the mockery and scorn of both the religious and the secular teachers of the age, and a smile of incredulity and ridicule curls the lip of the reverend divine, when we testify of the mercy and goodness of our God. But it is, nevertheless, a fact, that the miraculous power of God has been wonderfully displayed in the Church of Jesus Christ of Latter-day Saints. And if accounts of the signs, and miracles, and healings, which have been witnessed by the Elders of this Church, were to be collected and published to the world, they would form volumes of testimony which would cast into the shade the wonders of former days, and far outshine any account on record, not excluding the holy Bible.

But scoffers will say, "if these things are true, why not publish them to the world, and advertise your powers, that your fame may be spread around, and every body be converted to your doctrines. We ask, in reply, why did Jesus when he healed the sick, charge them, saying, "see thou tellest no man?" We do not wish people to believe our doctrines because of the miracles which are wrought, but to receive them simply because they are true. And we do not testify of these gifts to set the world seeking after signs, but to show that God is the same, yesterday, to-day, and forever, and that he will manifest his power upon his people in latter, as in former days, according to their faith.

The question might be asked, "do not some of the Latter-day Saints fall sick, and remain so, in spite of the laying on of hands, and if so, does not this

prove the falsity of your pretensions?" To this we reply, it is true that we are subject to the same infirmities as the rest of mankind, and it sometimes happens that the Saints and servants of God are afflicted with disease, and have not sufficient faith to be healed; but this does not prove that others fail to obtain the blessings which they seek for by the prayer of faith. Paul was compelled to leave Trophimus at Miletum sick, (see 2 Tim. iv, 20,) but that did not prove that "the signs of an Apostle" were not wrought through him, "in signs, and wonders, and mighty deeds." He also had to advice Timothy in regard to his health, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." (1 Tim. v, 23.) Scoffers might ask why Paul, if he had so much power, did not relieve Timothy from his "often infirmities."

Sometimes God in his providence sees fit to permit his servants to be afflicted for a season, even as he did his servant Job. What should they do under such circumstances? As the Apostle James says, they should "send for the Elders of the Church, and let them anoint him with oil, and pray over him, and the *prayer of faith* shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." But what if he have not sufficient faith to be healed; for all are not blest with the same gifts, but the Spirit divideth to every man severally as he will? The Lord says, "And whoso among you are sick and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not at the hand of an enemy." (Doc. and Cov. page 126.)

The human frame is subject to decay, and it is appointed unto all men once to die; but it is man's duty to preserve his body in vigor, as long as he can, by observing the laws of life and health, by learning how to understand his own constitution, and what to eat, drink, and avoid, and by taking a wise and judicious course to remove the first symptoms of disease, before his body is prostrated and thrown helpless into the hands of the destroyer. And it is the duty and privilege of all Saints to seek for faith, that they may have power to prevail over pain and affliction, "and it shall come to pass," saith the Lord, "that he that hath faith in me to be healed, and is not appointed unto death, shall be healed; he who hath faith to see, shall see; he who hath faith to hear, shall hear; the lame, who hath faith to leap, shall leap; and they who have not faith to do these things, but believe in me, have power to become my sons; and, inasmuch as they break not my laws, thou shalt bear their infirmities." (Doc. and Cov., page 137.)

These promises, which the Lord made through the Prophet Joseph Smith, are true and faithful, as the experience of thousands has verified, and we exhort the Saints of God to seek by faith to obtain these blessings, that they may have joy in the Lord, and be preserved in health to see the rising glory of the great Latter-day kingdom. And we say to the Elders of Israel who are laboring under the disadvantages of a strange and damp climate, and exposure to sudden changes of temperature, in passing from warm rooms into a chilly atmosphere, be prudent and careful, and do not needlessly expose yourselves, nor carelessly cast away your health, neither expect that the Lord will interpose when you have the power to preserve yourselves; but if sickness should come, then call on the Lord in mighty faith, and he will hear your prayers, and unless he has designed that you shall be afflicted and tried for your good and salvation, he will cause the angel of health to touch you, and

chase from you the power of the destroyer. May the Lord bless all Israel with increased faith, and multiply his gifts and blessings upon them, that they may increase their joy in the Lord, and rejoice in the Holy One of Israel. Amen.

CORRESPONDENCE.

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AMERICA.

Great Salt Lake City,
Sept. 25, 1867.

President F. D. Richards.

Dear Brother,—Your favor of the 27th ult. came to hand two days ago. I am pleased to learn from it of your welfare, and the progress of the work of the Lord in the Mission over which you preside. From the accounts we have received, the missionaries have been greatly prospered on their journey across the Plains and the ocean to their fields of labor. When they left here, the troubles on the Plains were of such a nature that, if we looked at matters as men usually do, it might have been pronounced foolhardy for them to do so; but the Lord has opened the way, and has delivered his servants from every evil which threatened them. Our faith is exercised continually in behalf of our brethren who are on missions, that they may be preserved in purity and health, and be able to return to their homes having accomplished a good work.

By what we have heard of late, we should judge that the work in the British Isles is not very promising, and that the labors of the Elders are not attended with that success which has been usual in former years.

The publication of Mr. Dixon's new work may possibly create an additional interest in our principles in the minds of a great many who, otherwise, could not be reached. Sooner or later those classes which have heretofore desired to ignore the existence of "Mormonism," as it is termed, because of what they considered the lowness of its origin, will have their attention called to the great work of God, and will take sufficient interest therein to investigate its principles and associate with its converts. Before this day comes there will, doubtless, be judgment and calamity poured out upon many of the nations, and men's hearts will fail them for fear in looking forward to the things which are coming.

The work of God is destined to occupy a higher and more conspicuous position, and every year that passes over our heads, gives it increased importance. When misrule, oppression, and wickedness, with their attendant evils, shall prevail to such an extent that confidence among men will be universally destroyed, then their attention will be directed to the kingdom of God, and to the good and stable government under which its people dwell.

My sons, Brigham, jun., and John W., and Brigham, jun.'s wife, arrived here in good health and spirits last night. They left the emigrant company at Independence Rock, and came on with their own conveyances to Bridger, where they took stage. They have been gladly welcomed home. We sent eight four-mule teams laden with grain and provisions, last week, to meet the emigrants. When they reach them, they will bring back all the folks they can carry.

We had a storm on the 15th and 16th inst., which Brigham, jun., and party found to be very severe. It overtook them at Rocky Ridge. Myself and the brethren who usually travel with me, encountered it coming from Bear Lake Valley to Ogden. We returned here on the 17th inst. We were absent sixteen days, during which time we held twenty-five meetings, and travelled three hundred miles. The meetings were crowded, and the greatest possible interest was manifested in the counsels and instructions given. It was one of the most pleasant trips I ever made, and this was the opinion of the company generally. Peace, contentment, and prosperity prevail throughout the settlements, and the teachings which

were given to the Saints were eminently practical.

We see a visible improvement in our settlements north, and we were all very much struck with the number of children in every settlement. The people are increasing very rapidly.

Of late we have felt led to give considerable instruction to our young people respecting marriage—encouraging them to enter into the bonds of matrimony, and in the absence of a foreign emigration, endeavor to increase our home emigration, which we have, heretofore, found to be far the best, very few ever apostatizing and proving recreant to the truth. * * *

Respecting the publication of the Book of Mormon in the language of Holland, I think it had better not be printed. If the Hollanders can furnish the means, then it might be printed; but if they cannot, it had better remain in manuscript.

With love to yourself and the brethren, in which Presidents Kimball and Wells, and brother Geo. Q. join, and praying the Lord to bless you with every blessing necessary to qualify you for all the duties devolving upon you in your high calling, I remain your brother,

BRIGHAM YOUNG.

SWISS, GERMAN, AND ITALIAN MISSION.

Landschlacht, Oct. 7, 1867.

President F. D. Richards.

Dear Brother,—I improve the present opportunity of writing a few lines to you, to let you know how we are getting along in Switzerland. Some time has passed since I wrote to you last, but knowing that brothers Maeser and Ursenbach have written to you occasionally, and given you items of information regarding our travelling, visiting, preaching, &c., I have delayed writing until the present.

You will have seen by the brethren's letters that I have been travelling and visiting in both the French and German parts of this country, and I am still on the move. While visiting the Saints in the various Branches, we have found a very good spirit amongst them, and with few exceptions they are striving to live their religion, and are very anxious to gather to Zion. We are pleased and cheered to see these good feelings, and also to see that we are gradually increasing in numbers, which, of course, is a source of joy and encouragement to those who are engaged in the great work.

Since the arrival of brothers Maeser and Ursenbach in this Mission, a marked improvement can be seen; not only do we all (Elders and Saints) feel cheered and happy to have them with us, but we are highly edified and much instructed through their teaching, and desire to profit by the same.

Brother Maeser, though on his first trip in Switzerland, is known to a certain extent, by many Saints and others in this portion of the vineyard, by his writings, which are read with a great deal of satisfaction, and are cherished by many lovers of truth. He can speak to the people in their own language, without having to spend some months before being able to converse with them, which makes it more pleasant and advantageous both to himself and the Saints.

Brother Ursenbach is a native of Switzerland, and being also able to speak to a portion of them (those who use the French language), and having travelled some in this country in former years, he is heartily welcomed and much esteemed by all who meet and converse with him. I feel confident that he will accomplish a good work in the French part of this Mission.

We are all enjoying good health, as also brother Hoagland, who is now here, and brother Hugentobler, who is at present in Canton Zurich. We are united in our efforts to spread the truth and warn the people, and we rejoice in our labors continually.

You have seen in brother Maeser's letters, that the cholera has been raging in Canton Zurich, and that many have been swept away by it; but I have not heard of a single case amongst the Saints, although some are living in the affected neighborhood.

I expect to go to Herisau this week, in company with brothers Maeser and Hoagland, and spend next Sunday in that place, after which I shall start towards St. Imier again, and expect to arrive at the latter place about the last of this month, if all goes well.

Many are inquiring if there will be any emigration next year; some are expecting to go, and would be glad to know if they can expect help from Utah or not. If you know anything definite about this matter I would be pleased to learn it, also some kind of an estimate of what the journey will cost from England.

I send this with one written by brother Maeser to-day, he also sends an article for the STAR. Should you write to me shortly after receiving this, you might address to the place which brother Maeser mentions in his letter; but if some days pass before you write to me after receiving these letters, I shall be away from Herisau before I could receive your answer.

Ever praying God to abundantly bless you, and his entire people, and with love to yourself, brothers Penrose, Preston, and all engaged with you in the office, I remain your brother in the Gospel,

JOSEPH S. HORNE.

SCANDINAVIAN MISSION.

Copenhagen, Oct. 15, 1867.

President F. D. Richards.

Dear Brother,—We had last Sunday an excellent meeting here in Copenhagen, being for the first time assembled in a hall we have rented in Gothersgade (the street of the Goths), and whose central situation in the town makes it a convenient gathering place for attending Saints and strangers. Our hall was crowded, and the strangers listened with very great interest to the performances of our choir, and to the testimonies of the speakers, who were sustained by the Spirit of God. In the dedicatory prayer I felt to thank the Lord from my inmost heart for his kind providence, not alone in opening up places of worship for us, but also for the continuance of liberty of conscience and religious freedom granted us in the Danish Constitution, which permit us to worship the true and living God, to preach his Gospel, and to gather Israel. Next to invoking the blessing over the whole household of faith, its leaders, and its members at home and abroad, I felt to pray for the King, the authorities, the lawgivers, and the executors of the laws of the land, that they may be blessed and wrought upon to maintain the freedom of conscience now existing, that the work of the Lord may prosper for the salvation of all the honest in heart.

My mind was indeed filled with heavenly feelings during the meeting, when I contemplated and dwelt upon the advancement of the great and glorious work of the Lord since its commencement, when those with the keys from Zion opened up the Gospel door for these nations, who have had the privilege of being visited by Apostles, sons of Prophets, and other Elders whose faithful testimonies and warning voices have awakened so many from the lethargy of sin, false traditions, and spiritual darkness, that for ages have held the whole human race in bondage, misery, and degradation.

I therefore exclaim, blessed be the name of Israel's God, and blessed be his servants who, obedient to his calling, have labored, and are indefatigably laboring for the salvation of souls. Yea, may the blessing of God be and abide with President Young, his brethren the Twelve, and every faithful Elder who has borne the heat of the day, and prepared the way for all of us who have, through their administrations, been made partakers of the blessings of the holy Gospel ordinances; may they and everything belonging unto them prosper, and may they live to see Zion fully redeemed, and the kingdom of God established in its glory and greatness.

I thank you for sending us the required MILLENNIAL STARS and JOURNALS, and beg you to send one copy more of each, as I have got one subscriber more. The Valley Elders are very glad and thankful for getting those valuable periodicals.

I also beg you to send me an assortment of our writings (books and pamphlets) in the German language, if you have any on hand, as I, with your permission, wish to try to introduce the Gospel in the Duchies of Scleswig-Holstein. In reading one of our Danish newspapers the other day, I found inserted a publication of which I here give a translation:—

"As the Prussian Constitution is valid from the 1st of October in the

Duchies incorporated in Prussia, and thereby an end is made of the provisional condition that has been prevailing for nearly four years, it will perhaps be interesting to the readers of this paper to be made acquainted with some of the most important stipulations of the Prussian Constitution, especially those that concern the position of the citizens as such. Said Constitution has the following provisions in the 2nd section: All Prussians are alike in law, personal freedom is protected, and none can be withdrawn from the jurisdiction of his legal judge. Property is inviolable. Loss of citizenship, and punishment by confication of property, cannot take place. Liberty to emigrate shall only be restricted for persons who have not served their military duty.

Liberty in religious professions, and to associate as religious societies, and for private and public exercise of worship, is protected.

The enjoyment of citizenship and civil rights is independent of the religious profession.

Civil marriage will be introduced by a separate law.

Science and its doctrines are free.

For the instruction of the youths, sufficient care is to be taken in the public schools. A separate law is to regulate the whole school system.

Every Prussian has the right of free expression of opinion by speaking, writing, printing, and figurative representation — censure shall not be introduced. All Prussians have the right, without previous permission of the local authorities, to assemble together within doors peaceably and unarmed.

All Prussians have the right to unite in such societies which do not conflict with the criminal law.

The right to petition belongs to every Prussian. The letter secrecy is inviolable. All Prussians are liable to military duty. A military *posse* may only be used to quell riots, in such cases as the law precribes."

The above stipulations seem to be very liberal, hence I thought it would be very interesting to see or learn if they mean it literally, or if they, as the theologians do, put a private interpretation on the words of the Constitution. No harm, anyhow, in trying. Should like to see the result, as no Elder hitherto has been allowed to promulgate our faith there, or to make proselytes.

Fearing that my communication has grown too lengthy for your perusal, I will conclude with kindest love to yourself and associates, and subscribe myself yours truly in the Gospel,

C. WIDERBORG.

SUMMARY OF NEWS.

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THE UNION PACIFIC RAILROAD.—The Acting Secretary of the Interior, on the 1st of October, submitted to the President of the United States the report of the Government Commissioners on the thirteenth section of thirty-five miles of the road and telegraph line of the Union Pacific Railroad Company, with the recommendation that the section be accepted. On the same day the President approved the recommendation, and directed the issue to said Company of the bonds and patents for lands due on account of the section, agreeable to law. This section completes the road four hundred and fifty-five miles west from Omaha, Nebraska.

LOSSES AT SEA.—The Statistical Committee of Lloyd's have issued a table showing the number of wrecks and casualties for the half-year ending June 30th. The number of casualties to ships was 5,525, to steamers 500. The number of ships missing was 64, of steamers 7. Total number of ships abandoned 228, steamers 5. Of these, 190 were totally lost. The number of collisions to ships is 808, to steamers 147; total, 955. Of these, 85 were sunk. The number of vessels sinking from causes other than collision was 281. The

number of ships stranded was 1,483, of steamers 126. There were three cases of piracy. The number of vessels burnt or on fire was 65 ships and 5 steamers. The number of cases of mutiny, sickness, casualties to crew, and refusing to do duty was 201. There were 11 ships water-logged. Totally lost, 1,072 ships and 37 steamers. 503 crews of ships were saved, and 17 crews of steamers. The number of crews drowned was 29, and the number of lives lost, as far as reported, 687.

Reports from Washington state that fresh negotiations have been entered into for the purchase of the Bay of Samana, Hayti, as a naval station.

Another week has gone by without the re-appearance of the cattle plague. The last case reported was in the week which ended on September 7th, so that there is solid ground for hoping that the disease has been quite exterminated from this kingdom.

It appears that the gold and silver plate at Windsor Castle weighs nearly 30 tons, and that its value may be roughly estimated at £3,000,000. It is secured in stone chambers with vaulted ceilings, which form part of the original buildings, and are thoroughly proof against burglars. Among the plate is a single dish, not of silver gilt, but of solid gold, made by order of George IV., and representing all the orders, both domestic and foreign, which that Sovereign wore or was entitled to wear; it is estimated at £8000.

Chassepots.—The Belgian gunmakers have, it appears, with the characteristic impartialitv, been manufacturing Chassepots for the Prussians as well as for the French. A few days ago a number of cases containing Chassepots were expected at the Paris terminus of the Northern Railway. One case too many arrived, and the manufacturer, being informed thereof by telegraph, requested, by telegraph, that it might at once be sent back to Liege. The extra case, however, was detained and opened, and the French papers declare —but without giving any proof on the subject—that the rifles, with necessary ammunition, "were all ready to be forwarded to Prussia." The Belgian manufacturer can scarcely be punished for supplying the Prussians with arms, unless he had engaged by contract not to do so. But it is said that he will be proceeded against for "fradulent imitation." It is to be hoped that no action on this ground will lie against the toymakers of Paris, who are now selling imitation Chassepots in large numbers at the moderate rate of 10f. apiece.

The Oldest Relic of Humanity.—The oldest remnant of mortality extant is the skeleton of one of the earlier Pharaohs, encased in its original burial robes, and wonderfully perfect, considering its age, which was deposited about eighteen or twenty months ago in the British Museum, and is justly considered the most valuable of all its archæological treasures. The lid of the coffin, which contained the royal mummy, was inscribed with the name of the occupant, Pharaoh Mykerinus, who succeeded the heir of the builder of the Great Pyramid, about twenty two centuries before the Christian era. Only think of it; the monarch whose crumbling bones and leathery integuments are now exciting the curiosity and wonder of numerous gazers in London, reigned in Egypt before Abraham was born, and only about two centuries or so after Mizraim, the grandson of old Father Noah, and first of the Pharaohs, had been gathered to his fathers! Why, the tide marks of the deluge would scarce have been obliterated, or the gopher wood of the ark have rotted on Mount Ararat, when this man of the early world lived, moved, and had his being. His flesh and blood were contemporary with the progenitors of the great Patriarch; his bones and shrivelled skin are contemporary with the nineteenth century, before the common era. What a gulf of time is bridged, as it were, by those mouldering relics! Of all the resurrections effected by the archæologists, that of Pharaoh Mykerinus is undoubtedly the most extraordinary and interesting. When he flourished, "remote antiquity" had just begun.

DIED:

LUNN.—In Williamsburg, L. Island, New York, July 24th, 1867, Hyrum, son of John and Harriet Lunn, aged 7 months and 25 days, late of Leeds, England.

BIRKENHEAD.—At Birmingham, of consumption, Sept. 4th, 1867, Harriet, daughter of Isaac and Mary Ann Birkenhead, Aged 19 years, 6 months and 14 days.—DESERET NEWS, please copy.

BESWICK.—In Mount Pleasant, Sanpete co., Utah, August 28th, Ann Borlund, wife of James Beswick, aged 76. She emigrated to the Valley in 1852, from the city of Pontefract, England. She was the first person to open the door for the preaching of the Gospel in that town:

LUKE.—In Heber City, Wasatch county, Utah, Henry, son of William and Emma Luke, aged 31 years, 3 months and 9 days. Brother Luke was born in Manchester, England, lived consistently with his faith in the Gospel, beloved and respected, and left a wife and five children.

HEGGLE.—In Tooele City, Utah, Sept. 4th, Margery Grant, wife of John D. Heggle, in the 68th year of her age.

KELSEY.—In G. S. L. City, on the 5th instant, William, O., son of G. W., and Sarah A. Kelsey, aged 1 month and 1 day.

THIRKELL—In G. S. L. City, on Tuesday morning, Sept. 10th, of cholera infantum, Charles Whitley, son of Charles Thirkell and Mary Whitley, aged 10 months and 12 days.

FOX.—At South Cottonwood, on the 12th instant, Franklin Richards, son of George and Elizabeth Fox, aged 3 years and 1 month.

POETRY.

—o—

PRIDE.

Though Pride may show some nobleness
When Honor's its ally,
Yet there is such a thing on earth,
As holding heads too high!
The sweetest bird builds near the ground,
The loveliest flower springs low:
And we must stoop for happiness,
If we its worth would know.

Like water that encrusts the rose,
Still hard'ning to its core,
So Pride encases human hearts
Until they feel no more.
Shut up within themselves they live,
And selfishly they end
A life, that never kindness did
To kindred, or to friend!

Whilst Virtue, like the dew of heaven
Upon the heart, descends,
And draws its hidden sweetness out,
The more—*as more it bends*!
For there's a strength in lowliness
Which nerves us to endure;—
A heroism in distress,
Which renders victory sure!

The humblest being born, is great,
If true to his degree;
His virtue illustrates his fate,
Whatever that may be!—
Thus, let us daily learn to love
Simplicity and worth;—
For not the eagle, but the DOVE,
Brought peace unto the earth!

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 45. Vol. XXIX. Saturday, November 9, 1867. Price One Penny.

PRESIDENT YOUNG'S TRIP NORTH.

[CONTINUED FROM PAGE 695.]

Hyde Park, Sep. 9, 1867.

Last evening, 8th inst., after meeting at Logan, the President and a portion of his company, in compliance with a previous invitation, drove out to Providence, a small settlement two miles south of Logan, and took supper. Your correspondent not being invited is unable to give particulars. After breakfast this morning, I drove out to Hyde Park. Bishop William Hyde was on hand, with Sunday schools all dressed and in line to bid the President welcome. Elders Orson Hyde and Pratt soon after arrived, who informed us that President B. Young had business in Logan to-day, and would not leave that city until to-morrow. The greater part of his company are here to hold meetings according to appointment.

At 11 a.m., we met the Saints of this settlement in a neat, well ventilated meeting-house, built of rock. Meeting called to order by Bishop William Hyde. Singing. Prayer offered by Elder Lorenzo Snow. Elder O. Hyde congratulated the people upon the beauty of their location, but regretted to see such an extensive growth of sunflowers, which hurts the growth and quality of the crops. He suggested the planting of only one-half of their land, cultivating it well, and raising the yearly crop from 20 bushels to 40 and 50 to the acre, letting the other half rest after being well plowed and exposed to the fertilizing influence of elements. He also congratulated the Saints on their observing so generally the Word of Wisdom, and rejoiced at the happy results which are so visible to him in his visits among the settlements, and assured them that no Latter-day Saint, man, or woman, or child, will ever meet sorrow in obeying the laws and requirements of Heaven.

Elder Orson Pratt expressed his pleasure in being able to travel with the First Presidency and Twelve through these northern settlements. Spoke of the beauty of this valley, which has been partially developed by the excessive labor of the Saints, and of the many facilities which it affords

for the multiplication of creature comforts in abundance. The great press of labor required in the first settlement of this country having been accomplished, should we not pay more attention now to the cultivation of the mind? He exhorted the young men especially to pay attention to this, as upon their shoulders will, in the future, rest the responsibilities of bearing off this kingdom. He requested them to become acquainted with the history of this Church, as a very important branch of learning, and encouraged them to study the English language, that they may be able to communicate their ideas in a proper manner, and to establish grammar schools, &c. If we ever excel the world in many branches of education, we can only do so by faithful and diligent study; and by prayer and the possession of the Spirit of the Almighty, we can attain to the extended knowledge of the learned of the age in much less time, and by much less labor than otherwise. He concluded his remarks, in a very interesting manner, by showing to the young men and maidens their duty relating to marriage, exposing the false notions of love that people often get from novels, arguing that true love is that which is inspired by the Spirit of God, and which is founded upon true principle.

Elder Lorenzo Snow said, when we first came to this country we did not expect to enjoy the many luxuries which we do to-day. Instead of dwelling in caves, living upon crickets and roots, dressing in buckskin and rabbitskins, as it was expected we would when we first came to these valleys, we have the privilege of multiplying around us luxuries and elegances of life, for food, for clothing, for dwellings, and for equipages. Do we appreciate our blessings? Every faithful Latter-day Saint has the privilege and power to build up the kingdom of God within and for themselves. Of obedience and self government he said, we should be as subject to God and his servants, as Jesus was to the Father. We should learn to subdue our passions, in the field and in our households, and in the management of our wives and children; then, what a heavenly people will we be when we attain to this perfection. This work is for us to do by the help of the Lord.

Elder John Taylor said, we are united to build up the kingdom of God on the earth, and this we shall do; we are only dependent upon God and upon his servants. The Lord will accomplish his purposes on the earth, and we will help him to do it, for we are the friends of God, and are trying, aided by his grace and strength, to keep all his commandments. We will be kind to one another, and be a blessing and comfort to each other as husbands, as wives, and as children. Those who cultivate the Holy Spirit in them are always joyful in the Lord, for their faith is in God, and all things are beautiful and joyful to them. He concluded by giving some excellent advice to husbands and wives.

The President and the rest of the company have just come upon the stand. Benediction by Elder W. Woodruff.

After partaking of a sumptuous public dinner, the company drove to Smithfield, arriving there at half-past three.

At 4 o'clock the bowery was crowded, and the meeting commenced, by Elder E. T. Benson calling it to order. Singing. Prayer offered by Elder C. C. Rich. Elder Geo. Q. Cannon said that it is the first time that he had visited this part of Cache valley. He gave his reflections, when but a boy, regarding the first settlement of Utah, what degree of prosperity he would be satisfied with, and how his hopes have been realised beyond his most sanguine expectations. The preservation which has been granted to us since we came to this country is miraculous; to-day we are an organized people; God is our deliverer, and to him be all the glory, for had he not delivered us from our enemies, we should have fallen a prey to them. There is no country upon earth that excels Utah in good government; this originated in the Holy Priesthood, and he expected to see the day when we shall excel the world in manufactories, in architecture, and in all the useful arts, and this under the instruction of the holy Priesthood. We will keep on improving as husbands, as wives, as citizens, as Saints of the Most High,

until we become perfect as our Father in heaven is perfect.

Elder Erastus Snow felt gratified to travel with the President and his brethren through the settlements, and witness the progress the Latter-day Saints are making in spiritual and material prosperity. God has abundantly provided us with temporal blessings. He has chosen the poor, proposing to make them rich in the things of this world, and heirs of the kingdom of God. He has gathered us to a land where there are none to molest and make us afraid. We are surrounded with the good things of the earth, and God has given us teachers after his own heart. With our tithes we are enlarging, strengthening, and building up the kingdom of God, gathering the poor from all nations, and sending the Gospel to all the world. What is there that the Lord has not given us in the valleys of the mountains to make us happy? If there is any cause for unhappiness, it will be found in ourselves. Has not our President, from the first day of our coming into these valleys, been self-sacrificing, spending his time and energy for the good of this people, listening to the petitions of the weakest, administering mercy and justice to all, guarding by night and by day the interests of Zion with a jealous care. He urged upon the people the necessity of encouraging institutions of education.

Elder George D. Watt spoke a short time.

President B. Young spoke. Singing, "Hard times come again no more." Benediction by Elder Geo. A. Smith.

We entered Smithfield through a triumphal arch made of green boughs, with the word "welcome" in large letters extending across the arch above. Schools, banners, and music were all brought into requisition to make the occasion interesting and pleasing.

Richmond, 10th.

We left Smithfield at 9 a.m. On arriving at Richmond, we repaired immediately to meeting, which was called to order by Bishop Merril at half-past ten. Singing. Prayer offered by Elder W. Woodruff. Elder Wm. H. Hooper addressed the congregation. Singing, "Mountain brave."

Elder Geo. A. Smith said it was a great pleasure to visit the settlements, and note the progress of the Saints. Our mission here calls into action every energy of the soul. When the people of God do all in their power to fulfil his commandments, He will be found always ready to help them. Joseph Smith restored unto the world the fulness of the Gospel. It required faith in the Elders of this Church to go and preach the Gospel, and it also required much resolution and faith in the people to keep an Elder over night. The labors of the Elders have resulted always in gathering the Saints to points appointed by the servants of God. The industry and thrift of the Saints brought on them jealousy and persecution, which ended in their being driven from city to city. The climate of this country has been much modified since the Saints first entered Utah. This shows that the hand of God is over this country. We are nearly one mile above the level of the sea, which brings us near the line of eternal snow; yet, as you all know, we raise as fine peaches and apricots as can be produced in any country. The Lord blesses the elements according to the faith and energy of his people. It has been the policy of nations to possess a northern and southern climate. We have both. The cotton, linen, and silk fabrics, &c., which we ought to manufacture in great abundance, would save a tariff, which we would have to pay for importation, sufficiently great to justify the production of these articles among ourselves. We were counselled to lay up seven years' bread stuff; this counsel has not been heeded. He noticed how Joseph saved Egypt anciently; we have to act a similar part. The visit of the grasshopper this season may tend to make us more obedient in the future. Let us make good bins, and fill them with grain.

President B. Young spoke a short time. Benediction by Elder T. B. H. Stenhouse.

At 4 o'clock we reached Franklin, and met the Saints under a neat bowery. Meeting called to order by Elder O. Hyde. Singing. Prayer offer-

ed by Elder Erastus Snow. Elder Orson Hyde remarked that he was pleased on arriving at this settlement, and thought it one of the most beautiful locations in the mountains, and observed that there is an excellent quality of building rock for the inhabitants to use. He rejoiced in the manifestations of welcome to the chieftain whom the Saints honor in their songs, and also in the welcome given to his friends. We are required to love one another. We are laying the foundations of our kingdoms, and in them we expect to enjoy peace and prosperity. He showed the importance of kindness and politeness to those with whom we are the most intimately connected; a smile and a kind word to a wife, or to a husband or a child, should be as readily awarded as to strangers abroad. Some people's actions are such that they say, if I can get the confidence and good feelings of the First Presidency, I care not for all the rest. While he wished with all his heart the good will of his President, it is equally his duty, and equally to his advantage, to secure the confidence and good will of the least of his brethren and sisters. If we respect that which is least, we will respect the greater. The living oracles of God on earth, although they may not bend so low to the ignorance and inexperience of mankind as to offend God, yet, as Paul said, they become all things to all men to save some. If we submit to be trained by the Lord and his servants, we shall never go hungry nor athirst.

Elder John Taylor said that the people meet together that they may learn the laws of life, and how to deport themselves towards their families, towards the servants of God, and towards their neighbors. The hearers and speakers should be inspired by the same spirit, the one to impart and the other to receive. Every man and woman should rise in the morning and dedicate themselves to God for that day, that every word they speak, and every act they perform, might be done under the direction of his Spirit. God has placed in his Church Presidents, Apostles, High Priests, &c., to guide the steps of his people into his presence. Who knows how to guard us continually against the snares of the devil? Who knows how to guide the interests of Zion, and build up the kingdom of God in the last days? None but those who are appointed and ordained to this work by the Almighty. We ought to be under the influence of the Spirit of God continually, so that it might emanate from us to all around, which it would do if we lived our religion. Exhorted to take care of our sheep and multiply them, to sow flax, and manufacture it, and thus make our own clothing; to build good bins to store away grain, that the country may be full of wheat. Called upon the young men and maidens to marry, and fill these valleys with righteous men and women.

President B. Young spoke a few minutes, and gave notice to the company to be ready to roll out tomorrow morning as soon as it is light enough to drive. Benediction by Elder Geo. Q. Cannon.

Here, as in the other settlements, the President and friends were greeted by the usual manifestations of welcome.

Bear Lake Valley,
Paris, Sept. 12th.

Yesterday morning, 11th inst., as soon as we could see to drive, we were again on the way, travelling on a good road over the foot hills and mountains which divide Cache and Bear Lake River Valley. We reached Paris about 4 p.m., after a prosperous drive. We were all glad to find quarters, and the exercises of the day made it desirable to us to seek our couches early.

At 10 o'clock this morning we met the people of Paris in a neat and comfortable bowery. Meeting called to order by Elder C. C. Rich. Singing. Prayer offered by Elder W. Woodruff. Elder O. Hyde said that God had placed in the Church first Apostles, not first the Bible. The word of the Lord came through the channel of the Priesthood. He inspired his servants to write the Scriptures, and his purpose is to establish his authority on the earth, and he has the power to do it. I should not deviate from the truth were I to say that the living Priesthood is greater than the written word. You are favored with a visit

from the President of the Church and his co-laborers, their purpose being a disposition to bless you. Some would confine us entirely to the Scriptures; herein the Christian world has made shipwreck of faith; they have no living oracles, and they live in darkness. We sometimes may form our opinions regarding the doctrines contained in the Scriptures, but uninspired men would do better to impeach their own understandings than the written word. What is written is written, and cannot well be altered, but Apostles and Prophets carry with them the Spirit which has dictated the Scriptures. When God has a people on the earth, he gives them living powers which are greater than the written word. These powers do not render the written word obsolete, but we want the living word, to give the mind and will of God constantly to his people. The true Church of Christ, with its Apostles and Prophets and living Priesthood, is the "pillar and ground of the truth." Joseph Smith said, some know that this work is of God, and some may not know, but if they believe the testimony of those who do know and follow on, they will go into the celestial kingdom. He also said, always follow the majority of the Church, for they will never go wrong. It is not by reason and philosophy, which are after the world, that will regulate his Church, but God will regulate it by the power of the Holy Ghost through his representatives on the earth. If any people on the earth have reason to be faithful to God in all things, it is the people of the Latter-day Saints, who have in their midst his living oracles.

Elder A. M. Musser laid before the people a most excellent and truthful code of rectitude. President B. Young called upon the Saints to pay their indebtedness to the P. E. Fund, to raise means to bring the Saints from the old country next season. Benediction by Elder Jesse W. Crosby.

2 p.m.

Singing. Prayer offered by Elder Geo. Q. Cannon. Elder Orson Pratt noticed the many facilities offered to the people now occupying this valley. Traced that portion of the history of this people relating to their organization according to the laws of man. When we were a little handful of people, our headquarters were in Kirtland, Ohio, 36 years ago. The Lord in that early day told us to send forth missionaries of this Church to the east, to the west, to the north and to the south, to build up churches; and inasmuch as the people do repent, and are willing to receive my Gospel, they shall be gathered in one, and that this gathering should take place that the Saints may be organized according to the laws of man, that they may break every yoke wherewith the enemy seeketh to destroy. He dwelt upon the necessity of union, not only in a civil point of view, but that we be united in a religious point of view, for when the Lord brings again Zion, the watchmen will see eye to eye. We are told that there will be divisions among the people of God more or less until the city of Enoch is revealed; this may more particularly be the case in the stakes or curtains of Zion; for tares will grow with the wheat until the harvest comes, when there will be a final separation; the foolish virgins will have no oil in their lamps, and be unprepared when the midnight cry is heard, Behold the bridegroom cometh; then will these be gathered out of his kingdom as those who offend, and when they are gathered out will all the watchmen see eye to eye. All the missions of all the faithful Elders of this Church are written, for the Book of Mormon says, that all things are written by the Father. The evils which we have committed will also be written, and there is no way of getting our evil deeds blotted out, only by a sincere repentance. In the great judgment day even our private sins will stand against us if we do not repent of them. In view of all that the Lord has promised to us since the organization of this Church, and in view of all the blessings he has already bestowed upon us, what manner of people ought we to be?

Singing, "The Mormons shout Hosannah, in Deseret we are free."

Elder William H. Hooper addressed the congregation.

Elder T. B. H. Stenhouse read a petition to the chief of Postal Depart-

ment at Washington, D. D., for the purpose of extending to Richland county, mail communication, which it is expected the people of this county will sign. Benediction by Elder Erastus Snow.

[TO BE CONTINUED ON PAGE 721.]

DISASTERS AT SEA AND THEIR CAUSES.

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No one who watches the progress of events, can fail to be impressed with the frightful number of casualties at sea during the last few years. Of course there have always been such casualties, ever since man has dared to brave the fury of the winds and the wrath of the waves. But it is a fact, which is attracting general and painful notice, that while it might be expected through the great improvements that have been made in shipbuilding, and the progress that has been made in the science of navigation, with the knowledge of rocks, currents, sands and dangerous places, which hundreds of years of experience has accumulated, that disasters at sea should have become comparatively unfrequent, each successive year brings an increase of maritime disasters, involving the destruction of many thousands of precious lives, and a vast amount of valuable property, blighting the happiness of many homes, and casting a feeling of gloom and fear upon all men.

The journalists of the day have endeavored to account for these increasing disasters, by showing that the number of vessels has been rapidly increasing, and that it is only natural that there should be an increase in the number of wrecks. But *The Wreck Register and Chart* for 1866, compiled by the National Lifeboat Institution from statistics furnished by the Board of Trade, which has lately been published, shows that "the annual amount of maritime disasters on our coasts is continually increasing, and increasing out of proportion to the increase of trade."

It appears from this official statement, that "the number of wrecks and casualties, from all causes, on the coasts of the United Kingdom, and in the surrounding seas, reported in 1866, was 1860!" In 1865 the number was 1656, while in 1864 it was 1390, and the annual average for the past ten years was 1466. And so far from this increase of disasters for 1866 being accounted for by an increase of vessels, we find from the report that there was a slight diminution, for "the aggregate number of vessels entering inwards, and clearing outwards, from all our ports in 1866, was 403,958, the number in 1865 was 409,225. Thus we see that for the year 1866 we have a considerable increase in the number of casualties, with an actual decrease in the number of shipping.

What an appalling spectacle is presented before the mind's vision, at the thought of the wreck of one thousand eight hundred and sixty vessels in a single year! And this number only represents the disasters that occurred on the coasts of the United Kingdom and in the adjacent seas. The casualties on foreign coasts, and in distant oceans, do not appear in this report. If they could be added to this already immense number, the figures would be such as to blanch the cheek of the hardest-hearted.

It might perhaps be argued, that these numerous disasters have happened in consequence of the age and consequent decay of many vessels, that leave our ports too feeble to bear the brunt of a conflict with the mighty elements. But this argument also fails before the stubborn facts of *The Wreck Register;* for it appears that during a period of "eight years ending in 1866, no less than 1135 casualties happened to new ships, and 1981 to ships from three to seven years of age," besides "casualties to 2506 ships from seven to fourteen years old." This immense number of maritime disasters is not, then, accounted for by the worn-out condition of vessels, neither would this account

for the frequency of collisions at sea, and in our channels and rivers, which are of so frequent occurrence as to have become quite common. Scarcely a week passes without an account appearing of one of these collisions, and investigation generally results in proving "nobody to blame."

Now there must be a cause for all these wrecks, collisions, and other disasters, although men may fail to discover it. And this cause is only hidden from the thoughtful and experienced men of the age, because they do not look for it in the right direction, nor with the light that maketh all things manifest. It is one of the chief principles of the Latter-day Saints. to "acknowledge the hand of the Lord in all things." And for a solution of problems that earthly wisdom cannot explain, they seek to the Lord for the aid of that Spirit which guides into all truth. Looking by the light of the revelations of God, there are two causes which operate to produce the disastrous effects which are recorded in *The Wreck Register*. They may both be understood by reference to the Book of Doctrine and Covenants, which contains many of the revelations of God to Joseph Smith, the Prophet of the nineteenth century.

In a revelation given in August 1831, we read, "Behold I the Lord in the beginning blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters; wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come, that none is able to go up to the land of Zion upon the waters, but he that is upright in heart" (page 229). From this we learn that the curse of God is to be upon the waters in the last days, and that it will increase upon them, until no flesh will be safe upon them, but the upright in heart. In the midst of the terrible disasters which have occurred during the last few years, while the angry waters, beginning to be cursed by God, have raged in mighty fury, and have leaped upon and dashed to pieces many a gallant ship, with its precious freight of human souls, the Saints of God, journeying to Zion, and trusting in Him who made the sea as well as the dry land, have passed over the great deep in peace and safety. And while they are "upright in heart," they will continue so to do, but the curse upon the waters will continue to increase, spreading desolation and death, and causing men's hearts to fail them for fear, and even the Saints, unless they are indeed the "upright in heart," will not be able in safety to go up to the Zion of our God.

This, then, is one cause of the increase in maritime disasters of late years. The curse of God is upon the waters because of the iniquities of the children of men. The other cause may be seen in another revelation, given also in August 1831. (Doc. and Cov. page 152.) "I the Lord am angry with the wicked, I am holding my spirit from the inhabitants of the earth." We read in the book of Job, 32 chap., 8 verse, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." It is by this inspiration of the Almighty, that men have been guided from the beginning in all things which have been for the good of mankind. They have not given God the glory for the mighty works they have achieved, the lofty thoughts that have swelled their souls, and the wise and beneficial plans and measures they have been able to devise for the good of the race, but have boasted in their own strength and wisdom, forgetting the Author of their being, and the source of all their intelligence. They have corrupted themselves and disregarded the still small voice within them, shutting their eyes to that light "which lighteth every man that cometh into the world."

Every generation must be judged according to its light and privileges. This generation, notwithstanding the increase of intelligence, is more corrupt and evil than the generations of old, who are said to have lived in the dark ages; therefore God is angry with the people, and is beginning to withhold his Spirit from them. The effect of this, among other things, is seen in the lack of judgment which is displayed in the many emergencies that arise, by those very persons who are expected to manifest the greatest wisdom and discretion; and hence

the disasters that occur both upon sea and land. It is for this reason that statesmen and rulers manifest such imbecility in many of their measures, and this is why all nations, instead of striving to fraternize and promote the general welfare of man, are organizing great standing armies, and wasting their inventive genius upon the manufacture of implements for human destruction. This is why we read of so many unaccountable accidents by fire, on the railways, the rivers, and the great deep, and in connection with various great enterprises which are undertaken, when every possible contingency has seemed to have been anticipated and provided for.

The Lord, who is full of mercy to the children of men, has sent his servants to warn the people of the troubles that are coming upon them, to point out a way for them to escape, and to show them how to obtain a rich and increasing supply of that inspiration which giveth men understanding. But they have treated his servants with scorn and contumely, refusing to listen to their message, and even in several instances shedding their blood. Therefore the Lord has determined a consumption, even upon the whole earth, and he is gathering together those who have joyfully received the message of mercy, that they may be preserved from the calamities which will befal the wicked. And as they leave the various nations among whom they dwell, so will the spirit of understanding leave the nations also, concentrating its light and wisdom upon the assembled people of God, and leaving the world to darkness and the folly of their own hearts.

Then will be fulfilled the sayings of the Prophets concerning the judgments of the latter days. Then will nation rise against nation, and kingdom against kingdom. Then will the wicked slay the wicked, and he that will not lift up his sword against his neighbor, will have to flee to Zion for safety. Then will the waves of the sea heave themselves beyond their bounds, and the whole earth will be in commotion, and men's hearts will fail them for fear, and the kingdoms of the world will be broken in pieces, and will fall to rise no more.

And now let all the world know that the Lord is God of the whole earth, that he will not be mocked, neither will he give his glory unto another. Therefore let all people repent, and turn unto him while the day of his mercy still lasts, let them obey the Gospel which he has revealed for their salvation and deliverance from trouble, let them acknowledge his hand in all things, and hearken to his Prophets and Apostles whom he has raised up to guide this generation, and his fierce anger will be turned away from them, and he will pour out upon them the spirit of wisdom and understanding, and save them unto the uttermost. But if they will not repent, and will continue to harden their hearts against him, then woe be unto them, for the troubles now casting their baleful shadows upon the world, are only the beginning of sorrows, for his spirit will cease to strive with them, and the unrestrained corruption of the human heart will bring a scene of distress and misery such as has not been upon the earth from the beginning, and God will smite them in his anger, until he has made a full end of all the nations of the wicked.

CHARLES W. PENROSE.

OBSERVATION.—The practice of noting things and events in their simple existence, will gradually accumulate a store of knowledge, from which we may derive help in every turn of life. It is the observant man that is the man of resource. The happiest inventions are the result of much silent observation. It is indispensable to all whose business it is to guide or rule their fellows. In the family it supplies what is most needed to prevent jars, to ease discomforts, to remedy mischiefs, to make up for deficiencies. In society it obviates blunders, suggests felicitous improvisations, steers one's course clear of sunken rocks, explains things which might otherwise appear anomalous, and nips silly suspicions in the bud. To the statesman it is invaluable; for though there may be brilliant oratorical power without it, it is impossible that there can be wise administration.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 9, 1867.

NEWS PROM THE CONFERENCES.

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We have received Minutes of several Conferences which have been held in various parts of the Mission, and should be pleased to publish them all in full if space would permit. But we do not consider it wise to insert them to the exclusion of other matter which would be of more interest to our general readers, neither do we wish to pass them by without notice; we therefore present the following brief summary of the accounts which have been furnished us, hoping that our brethren will continue to forward us the Minutes of their Conference meetings, although we are not able, at present, to publish all that have been forwarded, in consequence of so many Conferences having been convened so nearly at the same time.

The Cheltenham Conference was held in the Latter-day Saints' Chapel, Cheltenham, on Sunday Aug. 18th. Elders Edward Petty and Edward A. Noble addressed the Saints upon their duties in the Church, and several of the Branch Presidents bore testimony to the truth of the Gospel. The Conference was organized into three districts, and local Elders were appointed to take charge of them. A good and peaceable spirit was present, and much suitable instruction was given to the Saints, who were greatly edified and comforted.

The Bedfordshire Conference was held in the Foresters' Hall, Bedford, on Sunday Sep. 22nd. Elders Joseph H., and John W. Lee reported their labors in the Conference, and expressed their joy at being called to preach the Gospel. Elder John E. Pace represented the Conference, and read the reports dating from Dec. 31, 1865, since which time no Conference had been held till the present. Fifty-seven had emigrated, and 61 had been baptized. Elder W. B. Preston, from the Liverpool office, made some remarks upon the power displayed in building up this Church and kingdom, and exhorted the Saints to exert themselves to accomplish their emigration to Zion. Elder James McGaw, President of the Nottingham District, addressed the Saints, showing that the Lord required them to use wisdom in managing the means that came into their hands, although it might be small, and that if they paid their Tithing and attended to their duties in the Church, their means would multiply in their hands, and the Lord would open up the way for their deliverance. President F. D. Richards spoke upon the landing of the Pilgrim Fathers in America, who had fled from religious persecution in this land. Traced the history of the States till they obtained their Independence, and then showed that the very Government that had been the result of the providence of God over

those who had fled from persecution, had turned round and persecuted the Saints. He reviewed the history of the Church to the death of the Prophet Joseph Smith, testifying that the blood of the Saints in these days mingled with the blood of those whom John saw under the altar calling for the vengeance of heaven ; showed that as the Jewish nation was broken up for shedding the blood of Jesus, so the United States were being broken up for shedding the blood of Christ's servant Joseph and his brethren. When the Saints went to the mountains, they thought the road a very long one, but they were glad of the distance when Buchanan's army was sent for their destruction, and after all, the coming of that army was turned for a blessing to the Saints, for they came into possession of wagons, teams, and many things they needed, and in all these matters the providences of God might be seen controlling affairs for the good of his people.

The Essex Conference was held on Sunday Oct. 13th, in the Public Hall, Maldon. Elder Orson Holbrook reported his travels among the Saints, whom he found desirous of keeping the commandments of God. Although he felt his weakness, he was determined to discharge his duties to the best of his abilities. Elder C. P. Liston, President of the Conference, reported the Conference in good standing. The Saints, numbering 187 in all, were scattered over a large extent of country, and they were poor, but they felt well and were willing, out of their little, to do what they could to assist in extending the work of the Lord. Many strangers were inquiring after the truth, and every now and then a few were baptized. He bore testimony to the work of God, and that it would triumph and have dominion over all the earth. Elder W. S. Grant said, although naturally very diffident, he did not wish to shrink from his duty. He had seen many great sights since coming to this country, but he would not exchange his lot with the people of God for the wealth of this whole island. In the evening about 300 strangers were present, who were addressed by Elder Charles W. Penrose, from the Liverpool office, upon the first part of the Lord's prayer, "Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven." He showed that God was the Father of the human race, and that Jesus Christ was their Elder Brother, but that they had departed from his ways, and darkness had come upon them. That all mankind had gone into idolatry, but that our Father had sent his angel with the everlasting Gospel in these last days, that they might be taught to "worship him who made the heavens and the earth, the seas and the fountains of waters. He then took up the subject of the kingdom of God which they, for many generations, had been praying might come ; showed from the Scriptures of the Old and New Testaments how it was to be set up. Traced the history of this Church from the beginning, and showed in that a perfect fulfilment of the predictions of the Prophets, and testified that God had spoken to Joseph Smith, and through him had commenced to establish his kingdom on the earth, that the work was being continued through Brigham Young, and that it would extend over all the earth, until the will of God was done as it was in heaven. He referred the people to his coming there sixteen years and a half ago, without purse or scrip, to testify of these things, spoke of his experience since then in Utah, and of the now comfortable position of poor people who had left that town, and were now living in peace and plenty in the valleys of the mountains, helping to build up the kingdom of God. Concluded by exhorting the people to investigate

our doctrines, and the Saints to exert themselves for their own deliverance. This was the first Conference that had been held in Essex for several years.

The Bristol Conference was held at 10, King-street, Queen-square, Bristol, on Sunday Oct. 13th. Elders George W. Burridge and Josiah F. Gibbs reported their fields of labor: the Saints felt well, but the people of the world generally were indifferent to the Gospel. Elder Frederick C. Anderson, President of the Conference, read the reports, and made some remarks encouraging the brethren in their labors. Elder Francis A. Brown, President of the Holland Mission, made some remarks upon the difference between the servants of God and the ministers of the world. Set forth the apostacy that had taken place from the Church established by Christ and his Apostles, and the re-establishment of the true Church in this day of the world. In the afternoon Elder Elias Morris related his experience in the Church, and spoke of the progress made by the people in Utah since he emigrated to that place in 1854, and bore testimony to the mission of the Prophet Brigham Young. Elders Barry Wride and Nephi Pratt bore their testimony to the truth of the Gospel as preached by the Elders of this Church. In the evening Elders F. C. Anderson, F. A. Brown, and Joseph Lawson, addressed a large audience, who listened with great attention, upon the rise and progress of the Church of Jesus Christ of Latter-day Saints.

The Edinburgh Conference was held in the Histrionic Hall, Oct. 20th. Elders James Sharp, H. T. Spencer, and John F. Hardie, bore testimony to this work, and contrasted the evils prevailing in the world, with the morality and peace of the Saints in Utah. Elder McFarlane, President of the Dundee Conference, spoke upon the false gods worshipped in this generation, instead of the God of heaven. Elder William A. McMaster, President of the Conference, spoke upon the introduction of the Gospel into Edinburgh in 1840, of the signs and miracles that had been wrought through the Elders, and of the many persons who had obeyed the Gospel in that place, and who were now in Utah, happy, comfortable, and well to do. Said the day would come when the people here would be glad of the chance to see an Elder from Zion. Elders Low, McPherson, and Adamson, from Glasgow, also made some instructive and encouraging remarks, and Elder Harvey H. Cluff, President of the Scottish District, related his experience in the Church, spoke of the freedom enjoyed by all people in Utah, so long as they respected the rights of others, and of the great and special blessings which God was bestowing upon his Saints.

At all these Conferences, we are happy to learn that many strangers were present, who were desirous of understanding the truth, and we have reason to believe that the attention of many respectable and reflecting people, who have heretofore ignored its existence, is being attracted towards the Latter-day work. May God bless the exertions of his faithful servants, and crown them everywhere with abundant and encouraging success.

RELEASES AND APPOINTMENTS.

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Elder Francis A. Brown is released from the Presidency of the Holland Mission, and appointed to preside over the Nottingham Conference.

Elder Marcus Holling is appointed to preside over the Holland Mission.

Elder Platte Lyman is appointed to labor, as Travelling Elder, in the London Conference, under the direction of Elder Griffith Roberts, President of that Conference.

Elder William S. Grant is appointed to labor, as Travelling Elder, in the Kent Conference, under the direction of Elder Ezra J. Clark, President of that Conference.

FRANKLIN D. RICHARDS, } *President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.*

MINUTES OF THE GLAMORGANSHIRE CONFERENCE,

HELD AT THE MUSIC HALL, CARDIFF, AUG. 4, 1867.

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Present on the Stand—Apostle F. D. Richards, President of the European Missions; Elders W. B. Preston, from the Liverpool office; John Parry, President of the Welsh District. Presidents of Conferences: Elders Elias Morris, John D. Rees, R. J. Davies, Barry Wride, Joseph Lawson, and F. C. Anderson. Travelling Elders: Nephi Pratt, John S. Lewis, David Rees, and James Boden.

10.30 a.m.

Opened by singing by the choir. Prayer by Elder John D. Rees. After singing,

Elder David Rees was called to represent the Aberdare District; said the Saints were in excellent spirits, and were striving to live their religion, felt well himself, as well as ever he did, and had an increasing desire to help build up the kingdom of God on the earth.

Elder Elias Morris said that the Conference was in good condition, a great deal of out-door preaching was going on, and as a general thing, good attention was given. The Conference contained many Elders of great experience in the Church, some from 10 to 20 years standing, that were busy sowing the Gospel seed, and he hoped to see the reaping time of souls to the kingdom of God before long.

Elder John Parry said he was glad to meet in Conference with the Saints, and was satisfied with the reports given by the brethren; that he had travelled through the Conferences in South Wales, and that they were in a similarly good condition as this was stated to be, was satisfied that most of the Saints in Wales were doing about as well as they knew how, testified that those who paid their Tithing were better off generally, both in temporal and spiritual things, than those who excused themselves from this duty, and hoped the Welsh Saints would continue to improve, as there was plenty of room for improvement.

Elder W. B. Preston said he was glad to have the privilege of addressing the Saints in Wales; that in our day, as well as when the Savior was on the earth, the people were full of tradition, and it required great labor to convince them of the truth, consequently, it was all the more necessary that our conduct should be an example to the people as well as our teaching; it was also necessary that the Saints should observe the Word of Wisdom, that they might be worthy of all the blessings which are promised to those that will keep it, seeing it is the word of the Lord as well as other revelations; also, that the law of Tithing was the commandment of the Lord, and it should be considered by the Saints a privilege to comply therewith.

Apostle F. D. Richards addressed the Saints and said, that we should more fully realize the blessings of the Lord, if we dismissed the cares of the world, and called in the wanderings of our minds and placed them intently upon the business and instructions of the Conference that pertain to our holy religion, so as to treasure up and keep in mind that which would be spoken by the servants of God, and that if all that should be said was not needed at present, we should see the day when we should need it all, and if we were taught anything that we

could not fully comprehend, it was our privilege, as well as duty, to seek wisdom from the Lord to understand all things that pertaineth to our welfare and exaltation in his kingdom. Talking was but a small portion of the Gospel, it was by living it that we could realise its blessings. Desired the Lord to help the Saints to do so.

Dismissed by singing, and prayer by Elder Barry Wride.

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2 p.m.

Singing by the choir. Prayer by Elder Joseph Lawson. Singing.

President F. D. Richards said, before he would treat upon any subject, that he considered it his duty to disabuse the minds of the people of Cardiff, and others, by refuting the statements which the newspapers contained concerning three of the Twelve Apostles—viz., Elders Orson Hyde, Orson Pratt, and Amasa M. Lyman, having been cut off from the Church, and that there were divisions among the people of Utah. He wished all to understand that that was not true, none of those brethren were cut off, and there was no division in the Church. The people of Utah enjoyed perfect freedom to go and come as they pleased. Many had left at times and gone to the States, others to California and other places; after all some of them came back, and settled down in Utah again. Rumors should not be relied upon; it had been reported many times that Joseph Smith was killed long before he was martyred for the truth. There were probably from eight to ten thousand Saints from Wales gathered to Utah, and it would not be strange to see or hear of some coming back now and again, and denying the faith, as such had been the case in former ages. We were not to think, when we saw the hair of an animal falling away every year, that the animal was changing, nor to believe when a snake cast off its skin, that it was changed from being a snake; so, likewise, the Church was the same still, though some might turn away and deny the faith. Spoke of the power President Brigham Young had over the people in Utah, that it was by his virtue that he obtained it, that he paid his Tithing as faithfully as any man on earth. It was remarked by one of the greatest statesmen in this country, that President B. Young had accomplished a great and a marvellous work on the earth, and that he did not know of any European statesman who would dare undertake such a work with any hope of success. We were but few in number compared with other states or nations, numbering only from 130,000 to 150,000 in Utah, and is was now much like it was in the days of Gideon, Israel did not conquer their enemies by force of numbers, but by simply adopting the plan revealed by the Lord. Said he was personally acquainted with the Prophet Brigham Young, and that he was the lawful successor of the martyred Prophet Joseph Smith.

As a total apostacy had taken place since the days of Jesus and his Apostles, darkness had covered the earth, and in order that the promises that were made to Abraham, Isaac, Jacob, and their seed, might be fulfilled, in gathering the house of Israel together in the last days from among all nations, the Lord, through his grace and mercy, had condescended to open the heavens, and renew his covenant which had been broken, even the everlasting Gospel, through the instrumentality of a boy 15 years of age. Brother Richards then related the first vision given to Joseph Smith, and the coming of the angel who revealed to him the plates of gold containing the Book of Mormon, spoke also of the ordination of Joseph Smith to the Aaronic Priesthood by John the Baptist, and to the Melchisedec Priesthood by Peter, James, and John, of the rise of the Church and the persecutions that followed, of the false accusations against the Prophet, and of his final martyrdom by an inhuman mob who declared, that "as law could not touch him, powder and ball should."

(A person in the congregation wished to have some information upon the subjects of Tithing and Polygamy.)

Brother Richards said he intended to make some remarks upon those very subjects. Tithing was no new law, the Patriarch Abraham was well acquainted with it, as he paid his Tithing to Melchisedec. Neither did

the law that God gave to Israel by the hand of Moses change it, but taught and commanded it. The Church of England and other churches acknowledge and practice it in their way, but we pay our Tithing not merely because it is Scriptural, but because the Lord has commanded us to do so. As the earth is the Lord's and the fulness thereof, he requires the tenth to establish his kingdom upon the earth, and as an acknowledgment from his people to him as the Lord of the earth. This was the way by which his people were so abundantly blessed in the Rocky Mountains of America; they had proved the Lord by complying with his law, and he had blessed them abundantly, and fulfilled his promise to them by opening the windows of heaven and pouring out a blessing that there was not room enough to receive it, and we as a people desired to pay our Tithing not by compulsion, but willingly, to build Temples, to sustain the widow and the orphan, and for other necessary purposes.

In relation to polygamy as it is termed, or plurality of wives, it is also an old established order among the people of God; it was practised by them in all ages, and the Lord called himself the God of those very men who practised it, and they were Gospel believers, as the Gospel was preached to Israel before the law of carnal commandments was given, consequently it was one of the principles which the Gospel contains, and the Lord acknowledged it, by giving wives to his chosen servants, neither was it annulled by Jesus or his Apostles; yet that was not the reason why the Saints in Utah practised it, but because the Lord had revealed it unto them, and commanded them to do so.

(Question by one of the audience—"Were not the Scriptures sufficient without further revelation, as Paul said, 2 Tim. iii, 16, 17; and did not John the Revelator forbid any man to add to his book?" &c.)

If so, why did Paul write more Scriptures? A great deal of the New Testament was written after Paul wrote to Timothy. John the Revelator certainly had forbidden man to add to his book or take away from it, but he meant his own book of Revelation only, and not the Bible. Neither John nor any other being had a right to say that the Lord should not add what he pleased and reveal his will, without consulting any man. Hoping that sufficient had been said to enable all present to comprehend the principles that had been treated upon, he concluded praying the Lord to open their understanding, that they might believe and obey the Gospel.

6.30 p.m.

Evening meeting commenced by singing, and prayer by Elder Morris. After singing, Elder W. B. Preston said that he was glad to have the privilege of bearing his testimony to the truth of the work of the Lord, which he had commenced upon the earth in the last days, and to the doctrine and principles which were taught this afternoon by President Richards, which were worthy of our consideration, as they would prove a savor of life unto life if they were put in practice. He had rendered obedience to the requirements of the gospel, proved them for himself, and received a testimony of the truth of them. We called on all men to have faith in God, and in Jesus Christ, his Son, to repent, and be baptized for the remission of their sins, and promised that they should receive the gift of the Holy Ghost. "This was our message to all, and we call upon you at Cardiff to repent and obey the gospel, then you shall know of the doctrine whether it is of God or of man. In regard to the principle of Tithing, I am one that has proved it to my satisfaction, as I had something to do with it before I came to this country. It is one of the best things that a man can do, to make himself worthy of the blessings of the Lord. I hope that the Saints in this part of the vineyard will avail themselves of the privilege of proving it for themselves. I am glad of my visit to Wales for the first time. I have travelled in many other parts of the world, and always learned to behave myself properly wherever I was, even before I became a member of this Church. I was surprised to see the conduct of some of the people here, so rude and ungentlemanly, disturbing our worshipping assembly this after-

noon ; such things I never witnessed before in any of my travels. But I feel pleased with the majority, who gave their attention, and I pray the Lord to bless them with an understanding heart, that they may receive the truth, and be adopted into the Church of Jesus Christ of Latter-day Saints. Amen.

Elder Barry Wride said he was glad of the privilege to bear his testimony to the people of Cardiff. He was bred and born in this neighbourhood, and had two brethren in respectable offices in this town, but he chose rather the society of the humble followers of Christ, though persecuted, than the vain pomp and show of this world. Had joined the Saints some years back, and had been in Utah, and was able to bear a testimony of the truth of this work—that it was the gospel of Jesus Christ, "which cometh not in word alone, but in the Holy Ghost, and with much assurance." This knowledge he had received for himself, a knowledge which the world could not give nor take away.

Elder Joseph Lawson bore his testimony to the truth of the work of the Lord and the principles which were advanced by the brethren that day.

President Richards said he was, like the rest of mankind, much surprised when he first heard the testimony of the servants of the Lord, as much so as any might be in Cardiff. Considered it reasonable that man should know something concerning God. He had been led to believe, and consequently had obeyed, the requirements of this gospel, and by so doing had found out the truth thereof. If the people of Cardiff would do the same, they should know its truth as well as he. No man could know for his fellow man, any more than one can know the taste of food unless he partakes of it himself. And the day would come when the disobedient and the unbelievers of our message would be compelled to believe to their sorrow, and their hearts would ache when the judgments of God would be poured out upon the nations—even war, death, mourning, and famine. In a few years the Latter-day Saints would be the only people that would not be at war with each other, and he that would not lift up his sword against his neighbour must flee to them for safety. Prayed the Lord to bless the Saints and all who sought after truth.

Choir sung. Benediction by Elder Richard J. Davies.

SUMMARY OF NEWS.

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It is estimated that the sum already paid this year for foreign wheat imported into this country, has been between seven and eight millions sterling in excess of the total paid up to the corresponding date of last year.

It is stated that the Queen's journey to or from Scotland costs upwards of £2000. The distance from Windsor Castle to Balmoral is 602 miles, which is usually performed in nineteen hours.

The great attraction now at Paris is a balloon which takes up about fifteen or sixteen people at a time, and allows them during a quarter of an hour to enjoy a sight of Paris.

The Secretary of the Sun Fire Insurance Office stated to the Commons' Select Committee of last Session on Fires, that he considers that carelessness in using lucifer matches causes to that office a loss of £10,000 a year.

The National Life-Boat Institution has decided to present the life-boat, 33 feet long, its transporting carriage, and full equipment of stores, which have been exhibited at the International Industrial Exhibition at Paris, to the French Shipwreck and Life-Boat Society.

A Zoological Cargo.—A strange cargo lately arrived at Liverpool from Hamburg. It consisted of the largest elephant in Europe, weighing ten tons ; two fine dromedaries, a gorilla, a cub lion, and other zoological specimens. The whole lot was valued at £7,000.

DIED:

FARRINGTON.—At Liverpool, October 12th, 1867, Mary Farrington, aged 48 years, 1 month and 12 days.

SNELSON.—At Springville, Utah, August 20th, of typhoid fever, Thomas Snelson. He was baptized September 1840, in Cheshire Eengland; and in September, 1841, he emigrated to Nauvoo; and in 1852 he came to Springville, where he has since lived a worthy citizen, loved and respected by all who knew him. [Com.

POETRY.

SONG.

TUNE.—"Annie Lisle."

Great Ruler of the nations hear us
And make the feeble strong,
Our songs of heart-felt praises
To thy great name belong;
Loud, loud we'll swell the anthem,
High, high our voices raise,
Utah's sons and daughters
Our guardian Ruler praise.
Up brothers, never falter,
Join sisters heart and hand
'Round Deseret's sacred altar,
Our own dear mountain land.

Praise to the great Almighty,
His wondrous powers proclaim,
Who led our exiled brothers
Across the pathless plain,
That truth might soar unfettered
On swift and daring wing,
And to our home in Utah
His richest tribute bring.
Up brothers, &c.

He blessed our patriot fathers,
He was their strength and shield,
That right might rise triumphant
He bade oppression yield;
Firm on the rock of Enoch
Though passion's storm raged high,
They stood in faith undaunted,
Their watchword, God is nigh.
Up brothers, &c.

Thou by whose inspiration,
Brave thoughts and deeds have birth,
Whose piercing eye illumes
The darkest spot on earth;
Breath on each kindling spirit,
Pour down thy holy light,
So may the flame of truth
Still burn di inely bright.
Up brothers, &c.

Proudly may Zion's banner
Wave over land and sea,
And may her light still brightly shine
Her people still be free,
Haste the days' glorious dawning,
When war and strife shall cease,
And the gathering thousands echo,
In Deseret there is peace.
Up brothers, &c.

G. S. L. City, G. W. M.

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President B. Young

724

MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 46. Vol. XXIX. Saturday, November 16, 1867. Price One Penny.

PRESIDENT YOUNG'S TRIP NORTH.

[CONTINUED FROM PAGE 705.]

Bear Lake River Valley,
Paris, Friday, Sept. 13th.

At ten o'clock the meeting was called to order by President B. Young. Singing. Prayer offered by Elder Lorenzo Snow. Elder John Taylor said, we are gathered together in these valleys of the mountains, to fulfil all that the Prophets have spoken concerning Zion in the last days; to do this we must build beautiful cities, plant splendid gardens, build magnificent temples, make fine roads, &c.; and to accomplish all this, we have got to bend ourselves down to the matter of fact, every day duties of life. Our religion has just as much to do with these things, as with spiritual things. Which would require the greatest wisdom, to go out and preach the Gospel and baptize believers, or to guide and direct the temporal interests of communities? Both need the aid and guidance of the Spirit of the Almighty constantly. God's mercies are over his people; he is exercising an influence through the Holy Priesthood to overthrow wickedness, establish righteousness, and build up Zion in the last days; he is interested in our welfare, we are his friends, and he is our Father and friend. If we are not his friends, then he has no friends on the earth. He called upon Joseph Smith, and revealed to him the everlasting Gospel; by this means we have been brought into communication with the Lord; hence we are coworkers with God to bring to pass the things which have been spoken by the Prophets. I would like to inspire in the bosoms of this congregation greater faith in God. Encouraged the people of Bear Lake Valley to continue their endeavors to settle this country; referred to the rigor of the climate in the more southern portions of Utah, and how, through the mercy of God, the austerity of the seasons have been softened, so that fruit which flourishes in temperate climes now grow there luxuriantly. The same God is able to bless the seasons in this valley, through the blessing of the Priesthood and the faith and perseverance of the Saints.

Elder George A. Smith urged upon the people the necessity of saving up food for times of scarcity. No man should consider that he has a surplus of grain, until he has saved up sufficient to supply himself, and those who depend upon him, with bread sufficient for seven years. We should listen to the counsel and advice of our leaders on this and all other matters. Exhorted all under 90 years of age to go to school during the long winters, and acquire a knowledge of the English language. It should become popular for men and women of all ages to go to school, that we may not be incompetent to do our share in building up the kingdom of God in the last days.

Elder Wilford Woodruff spoke upon the foul weed seeds that infest the wheat fields, and that are spreading all over the settled portions of this country. Recommended the farmers in this valley to pull up foul weeds wherever they see them, and thus keep them down. Concluded by recapitulating the teachings of the Elders during this trip.

Bishop A. O. Smoot and President B. Young addressed the meeting. Benediction by Elder Ezra T. Benson.

2 p.m.

Singing. Prayer offered by Elder L. Farr. Elder E. T. Benson said the Saints needed always the voice of inspiration to remind them of their duties, for man is prone to evil as the sparks fly upward. He that hath determined to follow the counsels of God through his servants, is travelling in a safe path; but he who walks in a different way than this cannot prosper. He that prays, and labors where he is directed, is always happy and cheerful. Here is a motto, "Mothers in Israel, we sustain our husbands." I wish this were the case in every settlement.

Elder E. Snow said, we are called to be the children of the kingdom, and God has organized us after the pattern of heavenly things. The Church of Jesus Christ of Latter-day Saints was organized in 1830, and may be well compared to a grain of mustard seed, which is the smallest seed known to the ancients, but when it grows up, becomes one of the largest of herbs, so that the fowls of the air build their nests in it. The Prophet Joseph was called of God while still a boy, and in due time was ordained to the Priesthood of Aaron by John the Baptist. The records from which the Book of Mormon was translated were delivered to Joseph Smith by Moroni, an ancient Prophet, who finished and sealed those records. Peter, James, and John, were also sent to him, and they committed the keys of the Apostleship which they had received from the Savior. These ancients were the last of their race who held those keys of power, and the house of God being a house of order, they were sent to redeliver their keys, and power, and Priesthood again to man. In the organization of this kingdom we recognise the work and kingdom of God represented by Daniel as a little stone, which the Prophet said should become a great mountain and fill the whole earth. This order, and government, and Priesthood, which has been restored to earth again, is destined to triumph over sin, and to establish the rule of righteousness all over the earth.

Elder Lorenzo Snow said that Paris in the old world, and Paris in Bear Lake Valley, differ much from each other. There is one great difference, you cannot find one-twentieth of the number of children in a congregation of the same size in Paris of the old world, as there is here to-day; and in this way we are building up the kingdom of God, giving to it a population that will not apostatize and prove untrue to God, to their brethren, and to themselves. Whatever transpires we should construe to our good, and never let a spirit of ingratitude take possession of us, but acknowledge the hand of God in all things.

Elder George Q. Cannon said, considering how God has blessed this people from the first to the present, it is easy to see how all that has been promised to us by God and his servants can be fulfilled. God has blessed us with everything we desire before him as a people. The land is stretched out before us, and in vision I see your future greatness. Whatever greatness they may possess in Paris of the old world, we have one thing they

do not possess, and that is contentment, and consequently happiness; we are happy in our poverty, and when we, through the blessings of God, accumulate the riches and elegancies of life, we will still be happy and contented. Urged the necessity of education during the long winters in this valley. Let every young man prepare himself to represent the work of God, whom we love, in a fitting and proper manner, learn to write and speak their mother tongue properly, that they need not be ashamed of any one reading it; teach them to contemplate the religion of Jesus Christ, what is more glorious than this?

President B. Young spoke a short time. Elder C. C. Rich expressed his gratitude for the visit of the President and company to their valley. Benediction by Elder Geo. A. Smith.

Bloomington, 14th.

We left Paris this morning at nine o'clock, and reached Bloomington in time for meeting at 10 o'clock, which convened under a good bowery. Singing. Prayer offered by Elder L. Snow. Elder Orson Hyde said, that a number of brethren in the company had not spoken much on this trip, and he desired them to speak; much can be said in five minutes, more in ten, and a great deal in fifteen minutes. Elders Lorin Farr, Shipp, Crosby, Eldridge, Layton, Stenhouse, Noble, Call, Stevenson, Folsom, and Geo. D. Watt, addressed the meeting.

Elder Orson Pratt said, God helps those who help themselves; it is true in spiritual things, as well as in temporal things. The mind needs taking care of as well as the body, it needs food as well as the body. Education never came to the mind without labor, and labor of the hardest kind. If you would be educated, the mind must be disciplined.

Elder George A. Smith said, I feel to testify to the good spirit and value of the instructions which has been given. President B. Young spoke a few minutes. Benediction by Elder John Taylor.

We partook of a good dinner served up in a log school-house, after which we took our departure from Bloomington, and arrived at St. Charles at a few minutes after three. The wind blows from the west, and a storm seems to be brewing. The northern portion of the Bear River Lake is in view, which appears in the distance like a stripe of light blue ribbon. St. Charles is decidedly the finest location we have yet visited in this valley, and things are not cut down by the frost to the same extent as in the settlements north. At 4 o'clock we met the Saints of St. Charles in a large log building. Singing. Prayer offered by Elder George Q. Cannon.

Elder John Taylor said, that St. Charles is the most pleasant place that he had visited in the valleys of the mountains. You have reverses to contend with, doubtless, but then these develop our manhood, and give us a chance to prove ourselves before the Lord. He saw nothing in this valley that is discouraging. He would say nothing about conquering our passions, for that we ought to have done long ago; we are on a mission from the eternal world, have a purpose to accomplish in this life, and ought to live so that we constantly enjoy the Spirit of truth to enable us to magnify our calling and Priesthood in that state of life to which it has pleased God to call us, as Presidents, Bishops, Elders, Priests, Teachers, &c.; as heads of families, and as citizens in his kingdom. We should learn to understand all things necessary to be understood regarding human life in the positions in which we may be placed in this world. Spoke upon the necessity of imparting intelligence to our children, instructing them in the rudiments of a common education, and as much beyond this as possible, and above all teach them to have faith in God; we want our children to be far ahead of ourselves in those matters. Spoke of the progress made in the science of music, which he had discovered during this trip to Bear Lake Valley. Exhorted the Saints to study the proper use and powers of the words of the English language; should study our own history, the history of our American nation, and of other nations both ancient and modern, and all this not to glory in our knowledge and learning, but to honor God and build up

his kingdom. We should gain knowledge in science and in art, and be not a whit behind the world in scientific and artistic skill; everything that tends to light up man and exalt him towards God we should seek to possess, and all this that you and your children may become mighty men of God on earth. President B. Young spoke on education.

Elder Wilford Woodruff said, you have done well, but your city is too scattered to give you mutual defence in case of Indian aggression, and the little children are too far from school. With regard to a phonetic alphabet, to which the President has alluded, it should not be neglected. Exhorted to the extensive planting of fruit trees, and bushes bearing the lesser fruits.

Elder George Q. Cannon said, every aspiration of our natures is satisfied in the Gospel. Spoke on the subject of phonetic reading and writing, showing its advantages. There is no necessity for any person in this Church to be unhappy if they live their religion.

Elder Orson Hyde spoke upon marriage, and exhorted the young men and women in all purity to join their hands in marriage, and multiply and replenish the earth.

President B. Young spoke. Singing, "Come all ye sons of Zion." Benediction by Elder Orson Pratt.

Sunday, 15th.

As soon as we could see to drive, we were on the road to Ogden by the new route. The morning was damp, there having been rain in the night. Heavy clouds were resting upon the mountains, threatening a storm before the day closed. This route gives a chance for a most excellent road; I think I am safe in saying that a good yoke of cattle can take twenty hundred pounds with ease from Ogden to Bear Lake and *vice versa*. We passed through a country covered thickly with grass on hill and in valley, until we came to Round Valley, one of the most beautiful places in the valleys of the mountains; it is almost round in shape, and skirted on every side with grassy hills, with mountains and cañons in the back ground filled with timber, poles, and firewood. The soil is composed of a rich black loam, and the valley is almost as level as a floor, and covered over thickly with the different sweet grapes that flourish in those mountain regions. It is watered by a number of springs which issue out of the rocks on the west side of the valley, forming a stream as large, I should judge, as City Creek. This stream empties itself into Bear Lake. Here we saw, I think, scores of bushels of young trout, they appeared to be as thick as they could lay together in the water, and we were told that large trout come out of the Lake early in spring, and congregate at the head of this stream in great numbers. Round Valley is supposed to be capable of settling over five hundred families. We camped for the night at Blacksmith's Fork. Here we found waiting our arrival an escort in uniform from Ogden, tents already up, an abundance of firewood brought from the neighboring hills, and a fat ox for supper and breakfast. These comforts were greeted by the company with joy, as they had travelled over a road made wet and heavy by soft falling snow, which fell during a great part of the day. The atmosphere was damp and cold, and many of the company were not only wet, but chilled with cold; soon, however, everybody was well warmed, fed, and comfortably put away for the night. The distance from St. Charles to our camp on Blacksmith's Fork, is supposed to be about fifty miles. This is one of the most beautiful streams my eyes ever beheld, almost as clear as air, and the scenery around is grand. For miles this stream presents a succession of dams and waterfalls from one to eighteen feet high. On examining the walls forming those dams, we found them to be the work of the beaver, which work has, doubtless, been going on for centuries; the beaver building, and the water filling up and petrifying into solid rock, the trees and sticks which that industrious little animal has accumulated during the lapse of ages. The melodious murmurings of those falls, the altitude, the stillness of those solitudes, the magnitude of nature's works, the little company of Saints, gathered from many nations, standing and sitting around the camp

fire, with their Prophet and nine of the Apostles of the last days in their midst, the deep solemn voice of prayer to the God of heaven and earth for protection, all made an impression upon me of awe, of wonder, and humility, that I shall not soon forget.

At early dawn of morn of the 16th, we were aroused from slumber by the sound of a bugle. In a short time all were astir in the camp, the fires were replenished, breakfast eaten, teams fed and harnessed, and as soon as daylight revealed the road, we were again on the way. It snowed upon us all day, making this part of our journey somewhat uncomfortable and wearisome, passing over a new road, which was consequently rough, jolting, and shaking, and twisting to and fro our mortal bodies in such a way, as to make it highly necessary to watch and pray lest the temper itself should get into a state of insubordination.

Arrived in Huntsville at 12 o'clock. At one o'clock we met the Saints here in a very creditable meeting-house almost finished. Meeting was called to order by Bishop Hammond. Good singing. Prayer offered by Elder G. D. Watt. Elder George Q. Cannon spoke in regard to the present visit of the President and his friends, and referred to the exceeding great prosperity of the people; they are increasing in oneness, and as our knowledge increases, we shall become as a band of brethren in the length and breadth of this land. What leader in all the world feels interested in the welfare of his people; they are bent on the aggrandizement of themselves. It is not so with our leader, he is interested in the growth of this people in knowledge, and also in material wealth. That system which maketh us wise and wealthy, is for all the inhabitants of the earth, if they will receive the truth and be guided by the servants of the Almighty. We have advantages such as no other people possess. We should seek to develop every faculty within us, to be able to better advance the great purposes of the Most High God. It would be wise for all our brethren and sisters, who speak foreign languages, to adopt the English, instead of assembling together to perpetuate among themselves their mother tongue, and they should teach their children the English language, that we may be a people of one tongue, and thus that we may be one, that we will not say I am an Englishman, a Scotchman, a Welshman, &c., but let every man say I am a Saint. Let there be no place on earth that presents more pleasant and attractive homes than the homes of the Saints do; that our children will be attached to them, that wherever they may go in after life, they may remember with pleasure the homes of their fathers.

Elder George A. Smith said, when the Saints gather together, they immediately commence to open farms, plant orchards, and build cities, and we have ever found that the Lord blessed the atmosphere and the country round about the possessions of his people. Spoke upon education. When a mother learns to use correct language, she will commit a finished style of language to her children. To read well is one of the finest accomplishments a man can possess. Encouraged the people to establish reading schools, as a profitable employment to follow during the long evenings of winter. The language in which we are taught of the Lord, in which his revelations are printed, should be thoroughly understood by all the Saints of all nations who gather to Zion. Spoke of the trip. This is the twenty-sixth meeting, lasting from two to three hours each. Our progress on this trip has been marked by demonstrations of joy and gladness. The settlements in Bear Lake Valley are considered a decided success, and it will in the future be one of the finest summer residences in the mountains.

Elder W. H. Hooper spoke of the great improvements made by this people, which attracted his attention during this visit of the President and his friends.

Elder Wilford Woodruff said, this is the first time I have visited your valley. You have a beautiful valley, good crops, comfortable houses, and a good house to worship God in. There is no generation that has greater blessings than this people in the mountains. The people of the whole earth are ruled by the devil, but the holy Priest-

hood has ruled in these valleys from the first; the devil does not bear rule in Utah. You may give your children earthly riches, which may all pass out of their hands, but a good education will remain with them. The rising generation have got to carry out the great labor of this kingdom in its ultimate power and increase; our sons and daughters should be prepared for this work. It has been said that no man is educated unless he knows where he came from, what he is here for, where he is going, and what he is going to do in the eternal world; if this is the case, I think that there are but few educated in the world. Congratulated the people on their pleasant location.

Elder John Taylor said, what people or nation on the earth has the same kind guardianship over them as we have? Among the nations of Europe, the rich are getting richer, and the poor poorer. With regard to the elective franchise, what people or nation are as blessed as we are? Of this privilege the people of the old world are deprived. Our leaders are seeking constantly to bless us in all things politically, socially, morally, and in every other way, that we may advance in intelligence, in wealth, and in wisdom, until as a people we are elevated in the well-being and prosperity of our leaders. President B. Young spoke a short time. Benediction by Elder Orson Pratt.

The Saints in this valley seem to be very comfortable and well off. Our conveyances were waiting at the front of the meeting house, and we at once continued our journey through Ogden cañon, which presents a class of scenery of stupendous grandeur which baffles description.

We arrived in Ogden at about 4 p.m. The distance from St. Charles to Ogden is considered to be about ninety miles.

President B. Young was entertained by Bishop Chauncey W. West. We were pleased to come again beneath the roof of his hospitable dwelling, where we took solid comfort and refreshing rest.

Tuesday, 17th.

After a somewhat early breakfast, we bade farewell to our kind host, and reached Farmington at a few minutes after eleven, where we fed and rested our animals until between one and two o'clock, and reached the city about four.

Respectfully,
G. D. WATT.

THE "PALL MALL GAZETTE" ON "MORMONISM."

The unexampled prosperity and astonishing success of the so-called "Mormons," under the most adverse circumstances, is attracting the attention of all thinking men. They cannot but perceive that there is power in this "Mormonism," and power, too, of a singular kind; but what that power is, and whence it comes, puzzles them exceedingly. All kinds of hypotheses have been put forth by those who consider themselves clever in discovering the hidden springs that move mankind to peculiar actions, and many predictions, based upon those hypotheses, have been uttered, oracularly, concerning the immediate downfall of this remarkable system. But all these predictions have failed hitherto, and the clever men who made them have discovered that they had blundered, and that their sagacity was sadly at fault.

However, nothing daunted at the foolish mistakes of others, the *Pall Mall Gazette* comes out with a new theory on the spread of "Mormonism," and an old prophecy revamped about its speedy dissolution. He has found out why "scores of thousands of enthusiastic and energetic men" have been "drawn together" by "Mormonism," and what will cause its complete overthrow. Wonderful man! let us hear him. He says, "The attractiveness of Mormonism has been all along two-fold. It has promised abundance to the industrial poor of

Europe, and many wives to those who are discontented with the rigors of European marriage laws. Polygamy is the privilege which has drawn together its scores of thousands of enthusiastic and energetic men, who were ready to submit to the discipline of any sort of despotism, providing only this liberty of marrying was secured to them. How they came to accept the supernatural claims of their leader and his chief assistants, it is easy to understand now. They believed in his assertions and asked for no proof, just as the vast majority of uneducated men and women in Christendom, accept the simple assertions of their teachers whether lay or clerical, with no more desire for evidence of the truth of these claims, than they have for a mathematical proof of the law of gravity."

Here are two reasons assigned why people will embrace this "delusion" and "imposture," in spite of all the warnings and "exposures" uttered by priests and editors. The first is, the promise of "abundance to the poor." Will the *Pall Mall Gazette* explain to the world why it was that so many persons embraced "Mormonism" when it had no inducements of a temporal character to offer them? The first eighteen years of its history, is a tale of suffering, privation, and distress, enough to make the angels weep. Did the Elders, who travelled without purse or scrip among the nations, have anything to offer to the poor, except the Gospel, when the Saints were fleeing before their Christian persecutors in Missouri and Illinois? Hungry, weary, and scantily clothed, they went from place to place, sometimes, like their great Master, without a place to lay their head; and the poor, who received them into their houses, and who administered to their necessities "in the name of a disciple," did so without any prospect of earthly reward. How much land, or "abundance" of any kind, had they to offer to the poor when the Saints were travelling across the great American desert, seeking for a home in the wilds of the mountains, far away from the wretches who had slain their Prophet and Patriarch? We venture to assert that neither the *Pall Mall Gazette* nor "any other man," ever heard an Elder in this Church, offer any other inducement to people to join the Church, than the promise of Gospel gifts and everlasting salvation.

So much for the "promised abundance to the industrial poor of Europe," which he considers "by far the least tempting of the two inducements." The promise of many wives, he says, is the great attracting power which has drawn so many thousands together. But we beg leave to call the attention of the *Pall Mall Gazette* to the fact, that plural marriage formed no part of the creed of the Latter-day Saints until 1843, and that until 1852 it was not publicly proclaimed either to the Saints or to the world. When that doctrine was first published, the downfall of "Mormonism" was predicted by editors and preachers as a certain consequence; but as the voice of time has declared them to be false prophets, they now turn round and boldly assert that polygamy is the very cause of its success. They can blow hot, or blow cold, just as it suits them. We ask the *Pall Mall Gazette* to tell us, if polygamy is the great inducement for men to join this Church, why it was that so many embraced the faith, and passed through so much persecution on its account without faltering, when the Church permitted no man to have more than one wife? "Mormonism" was built up and established, and became a powerful organization, before ever the doctrine of plural marriage became a part of the system; and it was as difficult for its adherents to embrace that doctrine in their faith and practice, when it was first revealed, as it is for some editors to tell the truth, or frame a substantial argument, when they write against "Mormonism."

If the promise of many wives be the inducement for "so many scores of thousands of enthusiastic and energetic men" to go to Utah, what is the inducement which leads so many women to emigrate to that country? Is polygamy so congenial to the nature of the fair sex, that they gather to Utah in such numbers as the *Pall Mall Gazette* admits they do? It is generally considered that the idea of becoming a second or third wife, and

sharing a husband's home and affections with others, is positively repugnant to the female mind. Why, then, do so many women embrace the doctrines of "Mormonism," and leave their native lands to gather to the far off vales of Utah? And is it not rather remarkable that men should travel so far, and then submit to the "discipline of such despotism" as the *P. M. G.* says exists in Utah, just for the privilege of having several wives, when, if lust and licentiousness are their ruling passions, they have such an opportunity of indulging them in this *free* and *Christian* land, and that, too, without the care and responsibilities which large families must entail?

The *P. M. G.* says that "the Mormonite theory as to the relations between the sexes, is more outrageous than anything ever known in any semi-civilized people." Can he explain the "Mormonite theory" as he calls it? There are quite a number of his cotemporaries who are sadly ignorant upon the subject, judging from their statements and comments, and if he could enlighten them a little, he would perhaps be the means of preventing them from making so many ridiculous blunders, and would thus confer a boon upon mankind. But we are sorry to say that the P. M. G. seems to be equally in the dark, with them, upon the subject which he has undertaken to write about. "The Mormonite theory as to the relations between the sexes" is, that there should be no sexual intercourse between them outside of the marriage covenant, and that every woman should have the opportunity of filling the measure of her creation, that is, of becoming an honorable wife and happy mother. And unlike many social theorists of modern times, the Saints are perfecting the theory in practice, and demonstrating its excellence by its good results. No private mistresses, kept on the sly to gratify licentious appetites, disgrace the peaceful vales of Utah; no public *nymphs du pave*, in rustling silks, or flaunting rags, shamelessly promenade beneath the shade trees that border our spacious streets. Such things in "the Mormonite theory" are crimes. Crimes not only in the poor degraded women, but primarily in the corrupt and low-minded beings who violate the dignity of manhood to lead frail woman astray. Crimes against our laws, civil and ecclesiastical; crimes against society which cannot be gilded over with cash. The seducer of female virtue is a *thing* to be shunned in the circles of the Saints, and no cloak that Mammon can make will cover up his villainy from their eyes.

What is the modern Christian theory as to the relations between the sexes, judging from the practices of Christian nations? It is, that a man may have one wife whom he may acknowledge, and keep as many mistresses as his means will allow, whom he must not acknowledge; that the children who may be the offspring of his marriage shall be legitimate, and have a proper claim on him for support, but that the children born of his illicit connexions shall be illegitimate, and may be cast on the wide world to fight their way through as best they may. It is, that if a frail, trusting girl should yield to the persuasions of a scoundrel, who deceives her, that she shall be cast out of society as a thing to be despised, while the hell-deserving villain who has betrayed her, shall be smiled upon as a gay Lothario, rather to be admired than otherwise for his "conquests." It is that the price of virtue is thirty-pence per week. It is that prostitution is a "necessary evil," to be ignored in conversation, but upheld and revelled in in secret. Talk about the "rigors of European marriage laws," and of "the relations between the sexes," is not the *P. M. G.* ashamed to make any comparison between the moral purity of "Mormon" society, as attested by disinterested and literary witnesses, and the foul corruption and hideous licentiousness of his own nation and city? That which in Utah is counted a capital offence, in Christian England is laughed over as "a trick of youth," or a trifling indiscretion. That which among the "Mormons" would brand a man as with the mark of Cain, in this land of Bibles, piety, and learning, is, with the aid of a little money, put completely out of sight, or burnished up to shine in certain circles as an ornament to be proud

of. We are sickened with disgust at the hypocrisy of men who know that these things are so, and who yet affect to turn up their eyes with horror at the moral condition of the Latter-day Saints.

The *P. M. G.* speaks in mysterious terms as to the license which is opened up by, what he says, is called in Mormon phraseology "spiritual marriage." Can any one tell us what he means, or does he know himself? We defy him to prove that in "Mormon phraseology" such a term is used at all. Whatever it may refer to, it is an invention of our enemies; and we have just cause to complain, that when editors and preachers take up the subject of "Mormonism," instead of referring to our authorised publications, and obtaining correct information, they go to scurrilous pamphlets, and take up the senseless fabrications of our avowed enemies, and palm their gleanings of falsehood upon the world as true statements of "Mormon" principles. Such a course is exceedingly unfair, and totally unworthy of a respectable journalist.

He tells us that "we came to accept the supernatural claims of our leader, that we acquiesced in his assertions and asked for no proof, just as the great majority of uneducated men and women accept the simple assertions of their teachers." How did he make that discovery? Did he ever take the trouble to inquire of the Latter-day Saints why they came to believe in the prophetic mission of Joseph Smith and of Brigham Young? His statement is a mere guess, and a very poor one. If he would take the trouble to inquire, he would find that the Saints are a body of people who have come out from the unreflecting masses, and, refusing to be blindly led by the self-styled teachers of the day, have begun to think for themselves; and having investigated the latter-day work, have embraced it from a firm conviction of its truth. He will discover that the "inducement" held out to them, in the public preachings of the Elders, and in the published works of the Church, was the promise of a divine witness of the truth for themselves as the fruit of their obedience. And he will learn that in every nation where this Gospel has been received, the Saints bear testimony, earnestly and in the fear of God, that they have individually received from heaven a testimony that the work is of God and not of man.

This is why "scores of thousands of enthusiastic and energetic men," and a great multitude of faithful, virtuous, and intelligent women, are gathering from all nations to the vales of Utah. God has spoken from the heavens, and they know it. God has commanded them to come out from among these nations, therefore they are willing to tear asunder the ties of kindred, and go to the ends of the earth. God has revealed the doctrine of plural marriage, and therefore they receive it in their faith, and, in Utah, carry it out in their practice. They have demonstrated, by their willingness to sacrifice all their earthly possessions, that temporal wealth is not the inducement that has influenced them, and they have accepted polygamy on account of "Mormonism," and not "Mormonism" on account of polygamy. The influence that is drawing the Saints together is the Spirit of the Lord, and the cause of their marvellous success is, that the work is of God, and he inspires his servants to direct, and his people to carry out, every movement that is made for its progress.

With regard to the prediction of the *P. M. G.*, that "Mormonism" will break to pieces when the Prophet dies, we only have to say that the same false prophecy was uttered many times by the would-be wise in relation to Joseph Smith. His martyrdom, while it caused the hearts of the Saints to bleed, made them cling closer together, and exercise more faith in God, and the result was strength and increase to the system. "Mormonism" does not depend upon the life or power of any man. The eternal God is its founder, he directs its onward march, and as sure as that truth shall triumph and falsehood fail, so sure will He bring it to a glorious and speedy consummation, and that consummation will be everlasting and universal dominion.

CHARLES W. PENROSE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 16, 1867.

DISUNION—POLITICAL, RELIGIOUS, AND SOCIAL.

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From time immemorial it has been usual with friends when about to separate, to express some fondly cherished wish, to ask some special favor, or bestow some precious memento of past affection or existing attachments, which has ever been held sacred to the memory of the giver; especially if it were the dying request of a much valued friend, neither means nor exertion would be spared for its accomplishment.

When the greatest of all men, our Lord and Savior Jesus Christ, was about to be glorified, he, too, entertained a ruling desire in his mighty bosom concerning those to whom he had become so wondrously attached while here in the flesh, "the men which thou gavest me out of the world," they who had followed him in the regeneration, through the persecutions and hate of the ungodly; and while surrounded by them, and in full prospect of leaving them soon, he said, "I pray for them; I pray not for the world, but for them which thou hast given me," "neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us." This, and much more, did our great Redeemer express as the last great parting desire which he entertained for his believing brethren and sisters who did and should believe on him in all the world. Yet how distant is the fulfilment, or even the desire thereof, from the hearts of all professed Christians throughout the earth. So far from their entertaining any just conception of the weight or worth of these last yearning emotions of our Savior, it is palpable, from their general lives and conduct everywhere, that they do not attach even a common place consideration to this great cardinal feature of the Gospel—Union.

Viewing the Christian nations of the earth in a political, religious, or social point of view, instead of growing union, and consequent strength and confidence, we see on every hand increasing discord, division oft divided, diminution of influence and power, and a failing of confidence between nations, churches, and individuals, the result of which is impotency to stop the tide o crime, or check the downward tendency of all man-made institutions.

Politically—instead of union being essential or even desirable, it is ignored as an evil. In this country, where the Sovereign is the Head of the Church, and is entitled "Defender of the Faith," it is provided openly in Parliament, that in the House of Lords, on this side of the throne, sit the Government Lords, spiritual and temporal; on that, the Opposition; in the House of Commons,

on the right of "Mr. Speaker" sit Government ministers and members; on the left sit the Opposition. Thus, in the highest councils of this enlightened Christian nation, where are deliberated the gravest measures of Church and State, is set this most pernicious example of opposition to Government; and this opposition is not a mere casualty or contingency of events, but is actually provided for in the construction of the building and arrangement of the seats, while the existence of that Party is held in the British Constitution as an element essential to the "balance of power," lest the Sovereign, the "Head of the Church and State," should acquire a power that might become dangerous to the Commonwealth.

Thus does the head of the Church, the Lords spiritual, which include the chief of the national clergy, and Commons, set themselves up as an example of opposition and discord for the British nation and colonies to follow. As with the parent, so with the child. Colonial Parliaments, Town Councils, City Municipalities, Boards of Trade, Chambers of Commerce, Trades Unions, and every civil institution, follow the same example, while contention and strife, impotency and distrust, are filling the land with most revolting consequences, having indeed power to punish crime, but not to prevent it.

Nor is this destructive principle of opposition confined to the organization of Parliaments, councils, &c., but the fruits of this great moral Upas are seen and felt at elections of members to these various bodies, by the most unprecedented corruption, personal strife, and mob violence, frequently resulting in destruction of human life. All this, the legitimate fruit of that tree of death politely called "opposition," which being planted in the garden of the Government, and having struck its roots deep and broad in the soil, is extending its branches and shedding its fruit correspondingly to every class of Her Majesty's subjects, having been planted by the hands of a Government that claims to hold its power by virtue of a "holy anointing" and "divine right."

Religiously—Is the prayer of our Savior above quoted, any more heeded in religious observances throughout the realm, than in political affairs? A brief answer is afforded us by a recent issue of the *Times*, in which were named no less than ninety different worshipping denominations of professing Christians, all in the British Isles, and all made up of the Church of England and its offshoots.

England claims to have circulated more of the Scriptures to all mankind of every clime and tongue than any other nation, forasmuch as on her dominions the sun and moon have neither risen nor set for many years. Possibly she has done more to extend the words of Christ and his Apostles than we give her credit for. Mr. Wells, in his *Phrenological Journal* for September, says, according to Webster's definition of the term religion, "among mankind there are upwards of a thousand different religions, or, we should say modes of worship; and there are more than three hundred different creeds among those who call themselves Christians."

Now, in her world wide efforts to Christianize mankind, very likely more than the ninety religions we have mentioned may have resulted from the nation's efforts, while it is well known that the members of many of these religions do not believe and practise the same ordinances, many administer the same ordinances in different ways, while many, too, will not followship each other at the table of the Lord's Supper. Thus do they declare to the world

that they are quite as far from being one with each other, and one with the Lord, as are professors and unbelievers.

Socially—The pen falters at undertaking to portray the evils and sorrows which are the fruits of this tree, which has been so long under royal culture. Instead of finding united in Home those virtuous, satisfying delights for which each nature yearns, the father, the mother, the son, the daughter, wander abroad in quest of happiness which they cannot find at home; suspicion, jealousy, drunkenness, &c., set parents at variance, the children take sides, some with the father, some with the mother, the house is divided against itself, and every mischief follows in train, until the worst that head can think or pen can write overtakes them, and life becomes a burden.

Infidelity of the conjugal relation is so fast manifesting its baneful effects, since the amendment of laws regulating divorce, that journalists are startled at the increased number of applicants, and propose a fund to meet the growing demand. The *Pall Mall Gazette* says, "It appears that there are no fewer than 152 cases for trial in the Divorce Court. It is suggested that, considering the frequency of these proceedings, it would be well if for the future, powers were given to trustees in nuptial settlements to create what is called "a reserve fund," in the language of banks and other companies, out of a portion of the annual proceeds of the trust, otherwise to be called a "Divorce Contingencies Fund," in order to meet the legal expenses that seem, sooner or later, to be incident to so many matrimonial contracts."

Thus from high to low, in every compact of society, political, religious, and social, we find all ties sundering, all bonds fast dissolving, and provision suggested in aid of their further dissolution. Already the land is filled with every crime, from the most petty to the most flagrant, including largely of seduction, suicide, and murder. The chaplains at the quarterly gaol session for Liverpool borough, held on the last Thursday in October, submitted reports which show that there were 8876 commitments during the year ending September 30th. This for a single borough, what must be the aggregate for the empire? Where is the man of God in all the nation like Daniel, Nathan, or Nehemiah, to rise up, stop the tide of crime, and unite the people in the fear of God with the reproofs of heaven? Alas! sadly, sadly wanting! The nation, religious as it is, seems to have entirely forgotten that Jesus ever enjoined upon his followers the necessity of their being united with each other and with him—indubitable evidence that his Gospel is not with them. "If ye are not one, ye are not mine." This is essentially the condition of all Christian nations, "alone and without God in the world."

FENIANISM.—We have been asked if the Latter-day Saints are Fenians. We answer, No! emphatically No!! They are neither Fenians nor Garibaldians, nor yet do they belong to any of the fillibustering expeditions which disgrace humanity with contention and bloodshed. Their mission is to preach the Gospel of the Lord Jesus Christ in its purity, as it has been revealed unto them, and warn the people to repent of their sins, their contentions, their corruptions, and their bloodshed, and turn to serve the Lord and help build up his kingdom in Zion. Should any Elder so far forget the duties of his calling as to advocate Fenianism, or take sides with any of the contending

factions with which the world so terribly abounds, let him be properly taught and reproved by his President, and then should he persist, let his license be taken from him. *Shun all strife, teach the peaceable things of the kingdom.* THE KINGDOM OF GOD OR NOTHING.

CORRESPONDENCE.

[Through the kindness of Elder Heber Young, we are permitted to publish the following excellent letter from his father, and we hope that every Elder in the Mission will take to himself the valuable counsel contained therein, for it is applicable to us all.—ED.]

AMERICA.
Great Salt Lake City,
Sept. 30, 1867.

Elder Heber Young.

Dear Son,—Your letter was received and perused with pleasure. I am glad to learn that you feel so well in your ministry, and I trust that this feeling will increase within you so long as you remain on your mission. I hope you will write to me often, and keep me informed of your progress and labors. You have now entered upon a new sphere of action, the responsibilities and cares of manhood, and especially those which pertain to the Priesthood are resting upon you, and much more is expected from you now than ever before. There is this consolation which God has given to his servants, that as their day their strength shall be, and he will bestow his grace upon them, so that they may be equal to every responsibility and emergency. You are now in a position to find Him a present help in time of need, and he will be to you all that you can desire, if you only seek to him with faith and deligence.

There is no position a young man can be placed in that is better adapted to give him a knowledge of God and of his Holy Spirit, than to be sent on a mission. If you are humble and prayerful, he will reveal himself to you with a power which you have never heretofore known, and you will have greater joy in your labors and in your existence, than you have ever before been capable of comprehending. We pray for you constantly, and we feel assured that our prayers will be heard in your behalf. It will give us great pleasure to hear of your success, and of your magnifying your Priesthood, and fulfilling this mission which has been assigned to you honorably before God and your brethren, that when you return, you may come pure and unspotted. To this end I pray you to remember your high calling. You are young and inexperienced in the ways of the wicked world, therefore as Paul wrote to Timothy, so write I to you, "Flee also youthful lusts." Bring your passions and appetites, and all your feelings into complete subjection to the mind and will of God. If you are determined to maintain the mastery, you can do so by the Lord's help. The man who suffers his passions to lead him becomes a slave to them, and such a man will find the work of emancipation an exceedingly difficult one. Make the doing of God's will, and the keeping of his commandments, a constant habit with you, and it will become perfectly natural and easy for you to walk upright before him. The time of youth and early manhood is the proper time in which to form such habits. You know the truth sufficiently to be capable of teaching it. Let your example show it forth more strongly, even, than your words, that others seeing your good works, may be constrained to acknowledge that they are better than theirs, and may, perchance, be influenced to go and do likewise.

The present is rather an unhealthy season, and we have had a good many deaths among the children; but it is hoped that the cool weather will correct this, and make the elements more healthy. The grasshoppers or locusts

that we have had, have probably helped to poison the atmosphere and produce sickness, and the high waters may have had a tendency in the same direction.

Everything is peaceable in the Territory. We have never been more free from annoyance on the part of our enemies than at the present time, and the Saints are rejoicing in their religion, and are increasing in the works of righteousness.

In company with a number of the Twelve and other Elders, I left this city on the 2nd inst., on a visit to Bear Lake Valley. We returned on the 17th, having travelled three hundred miles, and held twenty-five meetings while we were absent. It was one of the most agreeable trips I ever made, though in returning from Bear Lake we had a two days' snow storm. We noticed great improvements in the settlements and in the circumstances of the people. Much valuable instruction was given to the people during our sojourn amongst them.

Our new Tabernacle, though not quite finished in every respect, is yet so forward that we expect to hold our fall Conference in it, commencing next Sunday. It has been pushed forward during the latter part of the summer with great diligence, and the workmen have manifested great zeal in their labors. It is a magnificent place, and will answer the purpose for which it was constructed, admirably.

Brigham, jun., John W., Oscar, and Katie and the children, with a number of other returned missionaries, have reached here in good health and spirits. We had discourses from several of them, yesterday, in the Bowery, all expressing their delight at reaching home. The company of emigrating Saints will probably be in within two weeks. Six four-mule teams, besides many individuals who have friends in the company, have gone out to meet and assist them.

Give my love to all the Elders who are with you, and accept the same to yourself, in which your mother and the family, and Presidents Kimball and Wells join, and praying the Lord to be with you, and to bless you with the power and wisdom necessary to magnify your calling, and to fill your mission with honor, and to preserve you and to bring you home in peace and safety, I remain your father,

BRIGHAM YOUNG.

SWISS, ITALIAN, AND GERMAN MISSION.

Geneva, Oct. 31, 1867.

President Franklin D. Richards.

Dear Brother,—Yours of the 18th October came to hand last evening, in which you inquire about my success in the French part of this mission. I have waited expecting every day to have something of interest to write you. I have been travelling among the Saints at St. Imier and Geneva, and at the last-named place I have been successful.

Yesterday was my most happy day since I left home, for as I was making preparations to go to the waters of baptism, your kind letter, accompanied with one from brother Joseph Horne, and one from home, came to add to my joy; my heart was full to overflowing, and I feel to thank God my heavenly Father for having so blessed my labors, and giving me a testimony of his constant goodness.

Sometime ago we baptized a boy of fourteen, who was afflicted with epileptic fits, but since his baptism he has not been troubled any more with them. Although a young boy, he had faith in the power of God through his servants.

Last evening I baptized five persons, the youngest being seventeen years of age. Although I had baptized and attended many baptisms before, I never witnessed such a beautiful sight as this; the weather, hitherto cloudy and misty, cleared up; the lovely Lake of Geneva was calm and bright, almost inviting; the stars seemed as if they wanted to be witnesses, and by their presence add to the solemnity of the ceremony; at a distance the snow-capped mountains were as a background to this sublime tableau; it was beautiful to contemplate, and my heart felt to praise the Maker of it.

When the ceremony was over, we paused a moment contemplating the majestic sight; the emotion and joy of all present was so great, that they fell into the arms of each other, kiss-

ing one another, and praising the name of Jehovah, grateful unto him for having sent his servants endowed with power and faith to make them participants of such a bliss.

As I was standing at a short distance witnessing such a scene, my heart was moved, and my eyes were filled with tears of joy. There is sometimes a certain happiness that the servants of God alone can experience, in which the soul enjoys a sweet beatitude, that seems to be as a reward or an encouragement in their labors.

I have used all my energy to fulfil my duty, the Saints are united, and with their faith and mine, and the help of God, I hope to do a good work here.

I am grateful to you for your offer of a number of the STAR, and I accept it with pleasure, for in my leisure time I am translating some English to French for the benefit of the Saints. My health has been very poor, I took a bad cold, but I expect to be better soon, the temperature has been cold and damp. I have not been able to go to Paris again, my means of travel are very limited. I have not heard from the President of that Branch. Since my return to Geneva, there seems to be among the people a disposition of inquiring about our faith, but there is so much incredulity, that some even deny God. I hope to add a few more to our Branch in a few days.

Please present my respects to brothers Penrose and Preston, and accept my love yourself. Praying God to continue to bless you, I remain your brother in the Gospel,

OCTAVE URSENBACH.

SUMMARY OF NEWS.

—o—

In 1859 the area of the Papal States was 16,429 square miles, and the population 2,898,115- At the present time the area is 4520 square miles, and the population 700,000.

At an inquest held in London, on Wednesday, Nov. 6th, the coroner remarked upon the frequency with which suicides were committed in November, attributing them to the depressing influence of the fogs which are peculiar to this month.

The debt of the United States at the end of October was $2,625,000,000, and the amount of cash in the treasury before the payment of the coupons $134,000,000.

The Paris Exhibition of 1867 was visited by nearly all the sovereigns of Europe, and by some of the rulers of the Eastern world. Those monarchs who did not go are—Queen Victoria, Queen Isabella of Spain, King Victor Emmanuel, the Sovereign of Persia, the President of the United States, and the Emperor of China.

CURIOUS STATEMENT.—On Saturday afternoon, Nov. 2nd, about half-past five o'clock, Mr. Thomas Perriam, of the Coastguard, states that while fishing in a small boat between Brandy Cove and the Outfalls, within a short distance from the shore, and about two miles to the westward of Ilfracombe, he saw coming swiftly through the air an object resembling a bar of iron, thicker than a man's arm, but not quite so long. It fell into the water with a whizzing sound about twelve yards from his boat. It came from a north-easterly direction, and its passage through the air was accompanied with a noise like that of a heavy shot from a gun. The man in the boat, hearing, though not seeing, this object, ducked his head instinctively. Other men fishing in different boats not far off, also heard the same noise and saw what has been described. No flash was noticed by any one. There were vessels in sight at the time. The statement of Mr. Perriam is confirmed by several of the persons who were fishing near him at the time in question.

DIED:

ROBINSON.—In Manti, Sanpete county, (date of death not given), Frederick Charles Robinson, aged 41 years. He was born in Sheffield, England, September 6th, 1826, was baptized into the Church of Jesus Christ of Latter-day Saints, on the 9th of June, 1848, and labored in the ministry in England and Scotland until May, 1856. He crossed the plains in Capt. Martin's Hand-cart Company, and located in Manti, in December of that year, where he has occupied several honorable positions, viz: Clerk of the Courts, Notary Public, Superintendent of Common Schools, Manti Tithing Office Clerk, member of the High Council, Editor of the *Manti Herald*, the first paper published in the Country, and Quartermaster of the 1st Brigade of Sanpete Militia, the duties of which offices he discharged with dignity and honor. The obsequies were performed with military honors, and the remains were followed to the Manti Cemetery, on the 5th inst., by a numerous procession, including Generals Snow and Pace and their Staffs, Majors Billings, Barton and Dorius, the Officers of the 2nd Regiment, Cavalry, Infantry, the Probate Judge, Mayor of Manti City, Bishop Peterson, of Ephraim, and other civil and ecclesiastical officers,—[George Peacock.

WAREHAM.—In Manti, Sanpete county, September 1st, Harriet, wife of James Wareham, aged 46 years, 3 months and 9 days. She was much esteemed in her several relationships of wife, mother, friend and aquaintance, and a few days before her death, testified strongly of the truth of the everlasting Gospel, and her full assurance of a glorious resurrection.—[Com.

PEARSON.—Killed in Bingham Kanyon, September 4th, by the fall of a tree, John Pearson, aged 53. He was born in Rutlandshire, England.

POETRY.

—o—

HAIL TO BRIGHAM YOUNG.

Written for the Logan choir by C. C. Goodwin.

TUNE.—"Old Potomac Shore."

There's a song that all are singing,
In this merry land of ours,
On the mountains, in the meadows, all around;
It sings on the hills and echoes in the vales,
While angels catch the sound,
And bearing it on high re-echo back the cry,
By myriad voices sung,
God bless our Prophet, priest and king—
Our leader, Brigham Yound!

CHORUS:

Hail to Brigham Young!
Hail to Brigham Young!
God bless our Prophet, priest and king,
Our leader, Brigham Young!

There's not a man on earth's domain
So much beloved as he;
There is no people on the earth
So richly blessed as we;
And while we give that praise to God,
That to him does belong,
We'll thank him for, and pray that he
Will bless our Brigham Young.

CHORUS:

We do not worship Brigham,
Nor any man on earth,
But homage we do gladly pay
To mind and honest worth.
We will not lightly pass it by,
But praise it, every tongue,
And sing, God bless our priest and king,
Our leader Brigham Young!

CHORUS:

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 47. Vol. XXIX. Saturday, November 23, 1867. Price One Penny.

THE THIRTY-SEVENTH SEMI-ANNUAL CONFERENCE.

(Salt Lake Telegraph.)

On Sunday morning (Oct. 6th), long before the hour named for the opening of the gates on the south and west side of the Temple Block, the people began to assemble, and by nine o'clock there was such a dense crowd around these entrances, that there was no passage along the side walks. The streets were also filled with carriages, wagons and horses, indicating that there had been an early and large ingathering that morning from the country, in addition to the vast numbers that had reached the city on the days preceding.

Before ten o'clock, the time appointed for the commencement of the Conference, the seats of the great Tabernacle were filled, and the passage ways, the entrances on the north, south, and east, were also fully occupied with those eager to be present at the opening. The side seats on the stand were also well filled with the Priesthood and the various choirs who were present to take part in the services. Altogether, the Tabernacle was full, and literally verified what had been so often said—"no building could be constructed large enough to hold the Saints." The more so is this statement visibly true, when it is considered that a large number of the young folks are kept at home, in order to give place for their elders, and to avoid, as is sometimes apprehended, the crowding on such occasions.

On the stand, at the opening, were the full Quorum of the First Presidency, Presidents Brigham Young, Heber C. Kimball, and Daniel H. Wells; beside them, Elder Brigham Young, jun.

Of the Twelve Apostles, in their order and place, were—

Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and George Q. Cannon, all of the Apostles now in the Territory.

On the first seat, fronting the audience, were Elders Daniel H. Spencer, George B. Wallace, and Joseph W. Young, the Presidency of this Stake of Zion, and beside them were Elder

John Young, President of the High Priests' Quorum, his Counsellor, Bishop E. D. Woolley; Bishop Phineas Young; Elder W. W. Phelps, William H. Hooper, Levi Hancock, John Van Cott, and Horace S. Eldredge.

On the Bishops' seat in front of the stand, were Edward Hunter, the Presiding Bishop, with his Counsellors, Leonard W. Hardy and Jesse C. Little; beside them Bishop Hoagland, the clerk of the Quorum of Bishops—Elder George Goddard, and Elder John D. T. McAllister.

On the stand, in addition to the presiding authorities named, were the Salt Lake Choir, under the leadership of Elder Robert Sands, numbering about one hundred and fifty, with organist, Joseph John Daynes. To the left of the speakers' benches was a large choir, uniting the choirs of Springville, Payson, and Spanish Fork, under their respective leaders, Elders Frederick Waight, William Claycen, and William R. Jones. Reporters, Elders Geo. D. Watt, E. L. Sloan, David W. Evans, and a representative of this paper.

There were present on the stand, and throughout the building, a very large number of the Bishops and authorities from all the settlements, north and south; but the vastness of the assembly prevented us from noting them by name.

Preceding the services, President Young spoke to different persons in various parts of the building, endeavoring to ascertain how the speaker could be heard. The results did not then seem to be the most satisfactory, but as every attention is given to this subject, we reserve observations thereon till we obtain something that may be serviceable.

The President kindly expressed to the workmen the thanks of all the Apostles, and all the brethren and sisters, for the steady perseverance and faithfulness that they had manifested in completing thus far the building. For one, he said, he had not ceased to pray for them that no accident might befall any one, and that we might rejoice together in such a work. They felt to bless them, and to continue to pray for them still, and he took the opportunity of expressing that he would be very much pleased, did he witness as resolute a spirit in the Elders of Israel to favor the early completion of the Temple. He thought it proper to say something of the unfinished condition of the organ. Not over one-third of the pipes were up, and till the casing was built, they had thrown around it a loose garment. It was now only about fifteen feet high, but when completed, it would be forty feet high. Brother Ridges, and those who had labored with him, had done the best they could, and notwithstanding their diligence by early day, noon, and night, they had been unable to have it properly tuned. It was, however, in a condition to accompany the choir, and he was pleased with it. The President called the audience to order; a perfect stillness ensued, and Elder Sloan read the following opening hymn:—

Praise, praise, O, praise the great I AM!
Sing glory, glory to the Lamb!
Let every heart a tribute bring,
And join to praise our God and King.

O God, who form'd the heav'ns and earth,
Who sends the gushing fountains forth—
Who built the sky and made the sea,
Thou art our God: we bow to Thee.

Thy servants, Lord, assemble here,
To praise and pray—to speak and hear;
O, let thy Spirit on them rest,
And every humble soul be blest.

While we convene from day to day,
Be in our midst, O God, we pray,
And let thy mighty power be felt,
The dross, to burn—the gold, to melt.

On mountain tops, a beacon stands,
Its light is seen in distant lands;
Like burning lamps, thy truth, O God,
And righteousness go forth abroad.

Praise, praise, O, praise the great I AM!
Sing glory, glory to the Lamb;
Let every heart a tribute bring,
And join to praise our God and King.

E. R. SNOW.

Prayer was offered by President Young, in which he expressed to the Most High the grateful feelings of the Saints for the favors which he had multiplied upon them, enabling them to have finished thus far an edifice in which they could assemble and worship Him, their Creator, in the name of his Son Jesus Christ, imploring the aid of the holy Spirit to teach them how to pray, and what to ask for, acceptably in his sight.

He implored the blessing of the Lord upon the congregation assembled, and those who might assemble during Conference; upon the Priesthood, all in authority in his Church and kingdom, that they might enjoy the outpouring of the holy Spirit to qualify them in the discharge of every duty; that the workmen who had labored upon that house might feel blessed, and feel satisfaction in that labor, and recompense in the love of Christ; that the Apostles might be blessed and qualified to discharge the duties of their holy Apostleship; that the Bishops might have all the ability their arduous labors demanded, and be filled with wisdom, kindness, patience, and forbearance, and so be fathers to the people; that the High Priests, Seventies, Elders, Priests, Teachers, and Deacons, might all enjoy the power and blessing of their callings.

He asked that the blessings of the Almighty might continue to increase upon the people, that all their efforts to build up the kingdom of God might be prospered, that the people be preserved in these mountains, multiply, increase, and gather around them from the elements what was necessary for their consumption. He craved the blessing of the Lord upon the children of the Saints, that the power of the Almighty might heal the sick, that the Saints in foreign lands might be the objects of his care, that the missionaries among them might have ability to do their duty, be preserved, and be returned again to the Church in Zion, that the poor Saints might be blessed and prospered, so that they may gather with the Saints here, and that the emigrants who had lately arrived may seek to do right, and be blessed and prospered. He implored the blessing of the Most High upon our families, our wives, our children, our barns, our fields, and all we possessed; asking the Lord, for Jesus' sake, to inspire the speakers, the singers, the hearers, during Conference, so that all might be done according to his holy will.

The combined choirs of Payson, Springville, and Spanish Fork, sang the hymn, "Soldiers of Christ, arise."

President Kimball delivered the opening address.

He had seen a great many people assembled out of doors, but he had never seen so many in one house before. Those only who had the experience like himself could appreciate his feelings. He was very grateful for this blessing. The world called the Saints the worst people, but he knew they were the best people on the earth, and they were sure of salvation, because they loved truth and virtue; they loved the work of God.

Here the standard of Emmanuel was set up, and here would come the peoples from all the nations of the earth. Here they would come to serve the Lord, and not one word which the Lord had given through his servant Joseph would fail. Here, we shall gather the people from the four corners of the earth.

He felt grateful towards his brethren who had labored to erect this building. He now said, let the Lord bless the Bishops of the city and in the country, and may the blessings of the Lord be upon Edward Hunter, the presiding Bishop. He felt like blessing to-day, and he would say, May the blessings of our Father be upon President Young, upon his brethren, and upon all the people.

He said, no one could have bad feelings here, for the Lord was here—the God of Abraham, Isaac, and Jacob. He wished that the eyes of the people were opened, that they could behold the angels who were here. They were looking at us, and scrutinizing what we said.

When President Young, himself, Elders Hyde and Pratt, were anointed and ordained, the angels of the Lord were present, and were seen by the brethren. Joseph, John, and other angels were with them now. How then should they feel?

The temple in Ohio was bult in the poverty of the Saints, and it was honored with the presence of Peter, James, and John, the ancient Apostles, and they were seen by many of the Saints.

Elder Fishburn's choir sang.

President Wells said—The erection of this building he regarded as a great achievement and a praise to the people here. The Lord had planted us in the valleys of the mountains by the

might of his power. He had led his servant Brigham, and given him wisdom to direct the people. He had prospered and blessed them, because they had kept his commandments.

When the Temple at Nauvoo was commanded to be finished, President Young stepped forward, and by his labors, influence, and power, led the people to the accomplishment of that work, and the people were then accepted of the Lord.

He rejoiced to see the progress the people had made. He rejoiced to see them flocking in from all the settlements to Conference. He believed that the chains and iron yoke of bondage was broken, and that the wicked would never have power again to harass and annoy them as they had done. A glorious future was before them, and the work would continue to grow and increase through their faithfulness.

They were approximating to unity in temporal things, as they had been in spiritual things and in faith. They never could make their influence and power felt in the earth and before the heavens, without this unity of action.

He saw a glorious future, and could see the people possess a greater influence than any other people. They had nothing to fear while they had the Lord for their friend to lead them and guide them. He alluded to the days of Joseph, and the confidence which was then manifested, but the people had progressed, and had greater confidence than they ever possessed. The unity of faith in temporal matters was not then known to the same extent.

The choir sang, "An angel from on high."

Benediction by President Wells.

Afternoon.

The Spanish Fork choir sang the anthem, "Awake, awake! put on thy strength, O Zion." Prayer offered by Elder Brigham Young, jun.

Elder Orson Hyde said he had travelled over a great part of the world, and he had never seen so large a religious congregation as that before him. He alluded to the council of the Apostles at Hyde Park, Pottawattomie county, Iowa, when the voice of the Lord was heard instructing them on the reorganizing the Quorum of the First Presidency, and that President Young be the leader, the mouthpiece of God to the people. The earth shook and trembled, and the people around their Council Chamber felt and experienced that the power of God had been manifested.

Since that time the President had led the people to this valley, and by his direction and counsel, they had accomplished what was now a wonder and a marvel in the eyes of the world.

Elder Hyde then spoke of the resurrection, quoting largely from the ancient Prophets and Apostles upon the literal resurrection of the bodies of the Saints. He then said that there was a short period of his life, about twenty years ago, that he had indulged in speculative notions, and in vain philosophy, that did not accord with the truth of heaven. If any had heard him say aught contrary to the truth taught by the Apostles and Prophets, in his earlier days, he would freely ask their forgiveness. When he was a child, he had thought as a child, but now he wanted to put away childish things.

Elder Hyde was very hoarse, and could speak only for a little time, but spoke with earnestness and an excellent spirit.

The Fishburn choir sang, "The Mountain Brave."

President Young spoke briefly on the subject introduced by Elder Hyde, and set forth that no man could speak with much benefit or advantage to the people on the resurrection, "unless he was in possession of the keys of the resurrection." Paul had anciently labored to teach his brethren something about it, but he had not been very successful. The days were not far distant when the keys of the resurrection would be conferred upon men—then they would understand it. He, however, fully believed in the literal resurrection of the bodies of the Saints.

The Payson choir sang, "Hark the song of Jubilee."

The meeting was dismissed by President Kimball.

[TO BE CONTINUED ON PAGE 753.]

A NEW RELIGION FOR THE NATIONS.

The present divided and powerless condition of what is called Christianity, is causing grave reflections to arise in the minds of all people who take the trouble to think. Those who swallow, without examination or question, the weekly doses of congratulations administered to them by the "dear good men" whom they pay to smooth their consciences, may, perhaps, be under the comfortable impression that we are living in an age of "Gospel blaze," and that "Christian light" is fairly dazzling all the world. But thousands of people who go to church and chapel merely because it is respectable, or because, feeling the need of religion, they put up with its hollow form, while lamenting the absence of its power, are able to perceive the inconsistency of the oft-repeated boastings concerning the "glorious spread of Christianity," while the most palpable evidences of its decay and dissolution stare the world in the face.

Many can see the miserable, feeble, and distracted state of that which goes by the name of Christianity, but few have the courage to tell what they see, for unwelcome truths make as much outcry in this enlightened age as they did in days of less pretence. The *New York Herald*, however, in an article called "A New Religion Wanted for the Nations," speaks on this subject with a plainness quite refreshing:—

"Never, at least since the Reformation, was the Christian system more vigorously and persistently attacked. Never were missionary records so dull; never was there more of form—never less of spirit. Religion is fashionable—this in our large cities especially is one of the main sources of the Churches' strength. True religious life, there is none. The Churches which are most progressive have eliminated from their standards almost all that is distinctive and valuable in the Christian system. To be a Christian and to enjoy Christian privileges, it is no longer necessary to believe in the divine mission of Christ. Inspiration is so explained away, that it has ceased to have any meaning. Among the different sections of the Christian Church, bond of union we find none; but jealousy and petty rivalry are everywhere. The Church of England, the largest and most powerful of all the Protestant denominations, is being torn in pieces by internal dissensions; and the Pope has but recently been attempting to galvanize the Catholic Church into a little temporary vitality, by grand spectacular demonstrations and wholesale canonizations. Verily, we are drifting somewhere — whither it is difficult to say. Thus much we shall venture to say: If man is to remain a religious animal, one of two things must follow; either Christianity must awake to newness of life, or take her place with the mythologies of a dead and buried past. We must have more Christian life, or a new religion."

The picture painted by the *New York Herald* is, as far as it goes, a correct portraiture of modern Christianity. The fact is, Christianity is dead. Not only dead, but rotting away into corruption. Any anticipation of its awaking to newness of life and inspired authoritative teaching, is as reasonable as to expect the mummies in the British Museum to burst from their crumbling dust into animation and intelligence, and interpret the mystic hieroglyphics inscribed upon their coffins. Christianity is dead. Its life went out when inspiration ceased. As the life of the Mosaic law departed with its Prophets, and left nothing but the dead form, which crumbled into the fragments that Christ swept away, so Christianity gave up the ghost when the voice of inspired men was stilled, and its withered parts form the dead, divided, and dividing sects of the nineteenth century.

The *Herald* says, "we must have more Christian light or a new religion." Can we expect more light from a system that does not believe in progress? Can we anticipate anything fresh from preachers who look

only to the writings of dead men for information, and who never expect to receive a word from the living God? Can a church whose ministers have nothing but opinions to offer us,—and opinions about which they quarrel so much themselves,—be of any earthly benefit as a guide to the kingdom of heaven? It has no light of its own, and that to which it looks for light, glimmers in its eyes with an uncertain shining. No, we must not look to Christianity for more light. And yet the age demands it. Humanity is growing in intellect, advancing in science, progressing in art; and mind is stretching upward for higher spheres of thought; and yet religion, that should be the great light to all mankind, the strong help to the soul in all its searchings after infinite truth, the guide and monitor of humanity in its onward march of everlasting progress, is left far in the rear, mouldy with the traditions of bygone centuries.

The *Herald* is right; a new religion is wanted for the nations. A religion adapted for the times. A religion of progress. A religion combining all the grand truths revealed from heaven in the old dispensations, with fresh and continued light, manifesting and developing the truths which are necessary to the growth, and adapted to the condition of the present age of lightning progress. Is not this what the world needs? Does not the present state of national affairs cry out for some ruling and directing power, that the headlong downward career of nations may be stopped? Crime increases with fearful multiplication. Finances are uncertain as the wind. Confidence has no existence but in name. Every one is looking for some great crisis, but knows not what.

The world needs the voice of God! No human hand can steady the ark of these tottering times. No power but that of Deity can bring the discordant elements of the age into happy unison. If the present condition of things calls for this, why should not the heavens respond? Has not Providence met the requirements of former ages? And why should not the Lord stretch forth his guiding hand now as well as then? We testify to all the world that he has done so. He has spoken from the heavens as aforetimes. He has chosen and ordained Apostles and Prophets to declare his will and guide mankind through all the affairs of mortal life, national, social, and religious. He has in very deed met the grand necessity of the period, and revealed a new religion. New to this generation, but comprising the old truths of the everlasting Gospel. New to Christians of the nineteenth century, but guiding them back into the old path from which they have strayed.

God has set up the very thing which the *Herald* sees to be wanting. But is he willing to receive it now it is set up? No; but like the rest of the worldly-wise, he will reject it because it has not come in the way he would expect. God called Joseph Smith to commence the great Latter-day work, just as sure as he called to Moses out of the burning bush; and as the work which Moses performed was the great need of oppressed Israel, so is the work that Joseph commenced, the great necessity of the present age. Moses departed, but he left a Joshua to continue his work; Joseph was martyred, but he left a Brigham to carry out the programme revealed from the skies. "Oh!" say the great ones of modern times, "can we accept the low-born, unlettered boy Smith, as a teacher of divinity? Ah! said the doctor, the lawyer, and the scribe of the Christian era, "Is not this the carpenter's son, what can he know of the profound wisdom of our great Law-giver? Away with him, we will not hear him."

This religion that God has revealed, is known to the world as "Mormonism," a name which they have coined for it. Its proper name is the Church of Jesus Christ of Latter-day Saints. It was established and is now guided by divine revelation. It is so organized that there can be no division in it as to doctrine. While receiving, in its place, all that God has revealed in the past, it is controlled by, and receives as a standard, what God reveals in the present. There is no need to dispute over the words of dead Prophets and Apostles, for living ones are in the Church to guide it to the "unity of the faith." Freedom of

thought has full scope, but the word of the Lord through the Head is an end of controversy.

This Church is a living body, quickened by the Spirit of the eternal God. It is the spirit of the ancient Church embodied in a new tabernacle. Some object to it as a retrograde movement, others because it is a new system. It is both retrograde and progressive. It goes back to the everlasting truths of the ancient times, which are essential for the salvation of man, and it travels with the necessities of the present times, and brings forth truths which to this age are new and timely. It stretches out its arms and embraces all truth that is known, and soars up to the heavens for "things kept hid from the foundation of the world." It will satisfy the yearnings of the soul that is searching after God, and take the toilbound mind from the depths of poverty and darkness, and lift it to higher and holier modes of thought and fields of action.

It is both spiritual and temporal. It enuciates precepts to guide both body and soul. It is able not only to show mankind the path to eternal salvation, but also to direct nations and individuals in the way to present happiness, wealth, and concord. It has proved this already, as far as its sphere of action has extended. If the ruling powers of the world could realise its mission, and would seek to the Prophet of God, who stands at its head, for guidance, the troubles that are coming upon them with overwhelming rapidity would be turned away, the fierce flame of war would be quenched, the complicated difficulties of their diplomatic affairs would be settled, their insurrections and rebellions would subside, the bone and sinew of labor would be directed for the glory of nations and the benefit of the toilers, confidence would spring up in men's hearts, and the world would be bound in one compact of union, brotherhood, and mutual interest.

But when did the world hearken to the voice of God? When did the world receive the Prophets whom he sent to them? Let the blood of the martyrs from Abel down to Joseph the Seer speak forth its united testimony! For the consequences of rejecting them, look at the perished glory of learned Egypt, the buried ruins of mighty Nineveh, the vacant place of gorgeous Babylon, the waste and desolation of princely Tyre, and the scattered, stricken, and downcast remnants of royal Judea! And are the boasting nations of modern times so strong in their pride, that they can defy God? Can they not learn a lesson from the past? Oh why will they close their ears against the guiding voice of heaven, and madly rush on to their doom!

The mighty God, even the Lord, has spoken, and he calls on all men, kings, governors, statesmen, warriors, priests, editors, and people, to repent and turn unto him with all their hearts, and to listen to the voice of his Prophets, that they may be guided in the way of peace. He has ushered in a new dispensation—"the dispensation of the fulness of times," and from all sects and parties he will gather the truth-loving and honest-hearted.

This is the "new religion" which is "wanted for the nations." We invite to it the attention of all who feel the insufficiency and lack of power, and see the strife and disunion, of the man-made systems of religion, which vainly strive to fill the place of the pure religion of Christ. We ask, for it, the calm and candid investigation of the thoughtful and reflecting, who feel the need of something higher and more soul-satisfying, than the empty forms which they often despise. And we call on those who have investigated this "new religion," and who in their secret hearts believe it, to throw off their craven fears, and to come forth boldly and obey the Gospel, that they may be nourished with the bread of life, and cease to starve on the dry husks of popular theology.

"Mormonism" may be despised now, and so was God's truth always when it was first revealed, but it has a destiny before it worthy of the full exertions of the most exalted mind. It is a heaven-born system of religion and government, and it will ultimately triumph over every institution of men, and will guide and control the interests and destinies of all living beings. Thrice blessed are they, who, in the

hour of its weakness are not ashamed to labor in its interests, for in the day of its glory and dominion they shall be clothed with honor and renown, and their works shall shine as the sunbeams to stimulate posterity to righteousness.

All hail to the new era now dawning upon the world! Let God be praised for his goodness in sending forth light to chase our spiritual darkness! And let his work of the latter-days roll forth on its glorious mission, until false creeds and man-made systems, with all the rubbish of human folly, are swept in to the gulf of everlasting oblivion, and until a ransomed world shines with the splendor of the Redeemer's presence.

CHARLES W. PENROSE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 23, 1867.

UNION—RELIGIOUS, SOCIAL, AND POLITICAL.

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LAST week it was our painful duty to exhibit before our readers a picture of the disunion existing among all nations, and especially in this professedly Christian country. This week, a pleasant task lies before us, for our subject is Union. Much might be said by way of argument upon the beauty, excellence, and good results of union, in all matters that pertain to the well-being of mankind; but where shall we look for a practical illustration of its effects? Theories often sound very plausible, and arguments frequently look well in print, which practice proves to be worthless.

If the sad results of disunion in Church and State meet the gaze at every step through all the kingdoms of the world, where can the wearied eye turn to rest upon the fruits of union? We point with pride and pleasure to Utah! Utah, the home of the Saints, the cradle of God's infant kingdom on the earth. There may be found the most united people living. There may be seen "how pleasant it is for brethren to dwell together in unity." And this union has been brought about by what is vulgarly called "Mormonism." The Latter-day Saints in the Territory of Utah, are united religiously, socially, and politically, to such a degree, that the world looks upon them in wonder.

Religiously—They have all embraced one faith, have been baptized with one baptism, and have drank into the same spirit. Travel through the peaceful vales of Zion as far as their settlements extend, and see if you can obtain two conflicting answers to the question, what is the Gospel? Ask the laborer in the field, the mechanic at his bench, the clerk at his desk, the merchant in his counting house, the editor in his sanctum, and the answer will be essentially the same. Doctrinal questions that in any sect of modern Christendom would cause endless disputes and angry bickerings, are, there, matters that need no controversy, for educated and illiterate understand them alike.

So in Church government. The order of the holy Priesthood is received by all as the only true regulating and controlling power in the Church. The Saints are not only united in their understanding of the various offices in the Priesthood, but they are also one in upholding the individuals who fill those offices. Twice every year the general Authorities of the Church are presented, by name, before the assembled multitude for their approval. It has become so notorious a fact that a contrary vote is never given, that the proposition of such a thing produces nothing but laughter. It is a grand, aye, a sublime sight, to look upon the thousands of earnest, yet joyous countenances upturned to the speaker, when the propositions are being made to sustain in their respective callings the men who have been appointed as leaders in Israel. And when the vote is called, to see the forest of hands raised to heaven not in mere form, but in solemn and heartfelt unity, as a token to God and angels of confidence in his servants, makes the heart throb, and every nerve to thrill with the power of the spirit of union. Such a sight cannot be witnessed in any other part of the earth.

And these people assembled thus in Conference, who are they? A congregation of individuals who have been trained up from their youth in the understanding and practice of these things? Oh no! The constituent elements of that vast assembly are, naturally, of the most discordant character. Gathered from nearly all nations, collected from various and opposing races, brought together from every sect and party, once totally differing in language, habits, customs, faith, thought, spirit, feeling, and action, now behold them "baptized by one spirit into one body," "joined together in the same mind and in the same judgment," learning to worship the same God in the same language, and, meeting together in one solemn conclave, lifting their ten thousand hands to heaven spontaneously, as though one mighty heart moved and gave life to all. These are the world-hated, but God-blest "Mormons."

The question may well be asked, as it frequently is by reflecting men, "how is all this done?" It is a mystery to the world, and a marvel even to the Saints. There are two powerful influences which combine to produce these results. One is the Spirit of God, which alone can unite men's hearts; the other is, an inspired leader to direct the whole people. The Church of Jesus Christ of Latter-day Saints is a living body; it is animated by one spirit—the Holy Ghost, and is guided by a living head—the Prophet of God. The spirit of truth unites its members in sentiment, and they all move as the head directs, therefore there is no schism in the body. In this there is no tyranny. As the members of the human body move, voluntarily, when the head wills, so do the members of the Church, of their own free will, submit to the direction of its President. They do this because they know that God has called him to the position he holds, and because the same inspiration by which he dictates, measurably rests upon them in their obedience. The light in the head lights up the whole body. The members obey implicitly, but they obey understandingly. The Saints are, then, united religiously, for they follow their spiritual leader, and this must bring unity.

Socially—They are united upon similar principles. Every family has a head, and is instructed to be guided thereby. In the social theory of the Saints the father is the head of the family; he is a priest in his own house. His word should be law in his little kingdom. Petticoat government, so pre-

valent in the world, is not popular in Utah. Neither is masculine tyranny. Wives are taught to obey their husbands, and husbands are taught to love and cherish their wives. It is a shame, there, for a man to be governed by his wife; it is a crime and a reproach for him to abuse her. Children are taught to obey their parents, and every member of a family is expected to be governed by the head. This policy is bound to produce family union, especially if the head of the family governs by the power of the Spirit of God.

This unity in families brings unity in communities. It fosters the spirit of peace, and makes contention and strife uncongenial and unpopular. It is through this spirit that plural marriage, with its multiplied family responsibilities and its opportunities for discord, is practised in Utah without a thousandth part of the quarrelling, bickering, jealousy, and hatred that prevail in Christian countries under monogamy. As every family of the Saints is governed by its head, so is every ward, town, or settlement. Disputes in trade, or in any of the multifarious interests that bring individuals in contact, are settled by the Bishop of the place where they occur, without recourse to litigation; and thus the endless and bitter feuds which the law engenders, are avoided and kept away. The people unite with their leaders in opposing the establishment of grog-shops, houses of ill-fame, gambling-saloons, and other similar places of Christian civilized enjoyment, and thus our newspapers are spared the chronicle of such horrid scenes of drunkenness, bestiality, fighting, murder, &c., which daily adorn the pages of the world's journals.

Politically—the Saints are a unit. This political union aroused the fears of various parties when the Saints lived among them in the States. It makes them watch uneasily their movements in Utah now, for it is known that *the "Mormons" all vote one way;* and their growth in political influence is greatly feared, for their united vote would control any election. This unity is shown in their home-politics. For instance, in the election of members to represent the people in the Territorial Legislature. All male adults have the franchise. At mass meetings, held in all the principal precincts, delegates are chosen by unanimous vote to meet in a convention, and select the names of individuals to fill the various vacant offices. In case of any dispute or dubiety on the mind of the convention, the Prophet of God, who stands at the head of the Church, decides. He nominates, the convention endorses, and the people accept the nomination. An election is a most quiet, common place affair; no contests, no fights, no noise, bands, banners, nor bribery. On their way to or from their ordinary occupations, the people call at the appointed places, deposit their ballot, and pass on in peace.

So in the Legislature itself. The utmost freedom of speech, free from abuse, is indulged in; but any measure that cannot be unanimously decided on, is submitted to the President of the Church, who, by the wisdom of God decides the matter, and all the Councillors and Legislators sanction the decision. There are no hostile parties, no opposition, no Whig or Tory, Democrat or Republican, they are all brethren, legislating for the common good, and the word of the Lord, through the head of the Church, guides, counsels, and directs. Thus political union is secured, and the shameful displays of party spirit, recrimination, and pet schemes for individual or sectional aggrandizement, which disgrace the Congresses, Parliaments, and Senate-chambers of the world, are, in Utah, things only to be despised.

Thus religiously, socially, and politically, the Saints in Utah are really a united people. And the very thing that the world fears and fights against, is one of the chief causes of their unity, happiness, and prosperity—the One-man power. They are guided, governed, and instructed by one chief ruler, in all things both spiritual and temporal. The community of the Saints is a Theocracy. Their leader is inspired of God, and they follow him, partaking of the same spirit by which he governs. This is the only true form of government, and it would be the salvation of the nations if they would accept it. But while their discord, strife, and bloodshed are wasting them away, "the people of the Saints of the Most High" will increase in power, through closer union and more faithful obedience, until, ultimately, the constitution of the Latter-day kingdom shall be the law of the whole earth, and peace, plenty, and happiness shall cover with glory the face of a united world!

Thus will the prayer of the Savior be answered; his people will become one as he and the Father are one, and all the world will receive the benefits of that union. Indeed he is at the head of this great work. It is by his authority, revealed in these last days, that the First Presidency and the Apostles and Elders of the Church instruct, guide, and administer to the Saints. They are united to him, in the bonds of the holy Priesthood, as he is united to the Father. His Spirit pervades the whole body and makes it one. He has said to us, "*Except ye are one, ye are not mine.*" Union, then, is our motto. Union with each other, unicn with our leaders, union with Christ; and thus union with his, and our, eternal Father and God.

NOTICE.—The Conference Presidents are requested to make out a correct Statistical Report of their respective Conferences for the year ending December 31, 1867, and forward the same to this office the first week in January 1868, without fail.

CORRESPONDENCE.

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AMERICA.
Logan, Cache Co., Utah,
Oct. 11, 1867.

President F. D. Richards.

Dear Brother,—As there are many dear friends in England to whom I would like to write, and who would, doubtless, like to hear from me, but whom I cannot address separately, I thought I would, by your permission, say a few words through the medium of the STAR.

It is now two years and a half since I bade adieu to England's shores, and all the kind friends and faithful Saints I had found within her borders. It was certainly with deep regret that I left them behind, for I loved them almost, if not quite, as I loved my own life. They are endeared to me by the memory of their many kindnesses, by their anxiety, care, and faith for me during my ill health and almost total physical prostration, and particularly by their faithfulness and love for the truth. I am thankful to say that from the time I left Liverpool I began to recover, and am now more healthy and robust than for several years past. Time flies with greater rapidity than I ever felt it, and I can hardly realize that it is so long since I was in England. I think it passes more quickly here than it did there, though my experience there was of a very pleasing character.

With the lapse of time changes have also come, but, thank God, for the better. When I returned home, soldiers were frequently riding through some of the streets of Salt Lake City, shooting at and abusing citizens, breaking into their houses and insulting women; land claims were being jumped, every right we had ever been supposed to possess was being trampled upon, and it did sometimes seem to me that longer forbearance was impossible, and had ceased to be a virtue. But in this, as in all other instances, the wisdom of President Young's policy and patience have been demonstrated. We are now blessed with peace, safety, and good order in all the cities and settlements throughout the Territory. We should be fervently thankful if this state of things could continue; but, as the President has decided to commence work again in earnest upon the Temple, we expect a breeze from some quarter. The labors of the public hands have, as you are aware, for some time been expended upon the new Tabernacle, a noble edifice, capable of containing some nine or ten thousand people, and said to be one of the largest, if not the largest, building in the world with a self-supporting roof.

We have just returned from one of the best Conferences I ever attended. About a hundred young men were called to go to "our Dixie," to make their homes and strengthen the settlements. They also received another mission at the same time, which they will doubtless fulfil with becoming grace and fortitude—namely, to get married. At this, as at the last Conference, the Word of Wisdom formed one of the principal texts, and, though no coercion has been even hinted at, it is very gratifying to see the deep, yet calm and wide-spread determination to pay stricter attention to this revelation, than many have in past years.

It will be extremely gratifying to many of the poor Saints to learn, that President Young has adopted a plan by which it is hoped many, if not most of the deserving and faithful Saints of Great Britain, will be emancipated from their bondage. He has called upon all the people of the Territory to donate means for this purpose. He set the example by promising to emigrate ten persons. Presidents Kimball and Wells, and Capt. Hooper, followed his example. Our merchants and men of capital, as well as others of more limited means, will doubtless respond freely to this noble work according to their ability. Before leaving England, I felt that something of this kind would be done, and it should encourage the Saints to renewed diligence and faithfulness, as they see that they are not forgotten by the Lord nor their brethren.

Business is dull throughout the Territory, and money unprecedently scarce. The grasshoppers did a great deal of damage in this valley this season; in some cases sweeping crops so clean that the uninitiated would suppose nothing had been planted. Yet, thank the Lord, we have enough to eat, and hope to have sufficient to last till another harvest.

We had a visit from the First Presidency, Twelve, and many others, on the 7th and 8th of September, when we had a splendid Conference, resulting in an increase of good feeling and good works among the people throughout the Stake. There is some talk of the railroad coming through Cache, but it is more likely to come down Weber kanyon. That magnificent enterprise is expected to be completed within three years, when the Saints can take their seat in the cars at New York, and be set down safely in a very few days at Salt Lake City.

In conclusion I will say, as I always said to the Saints—This is the place for every man who wants to do right, and help to establish the kingdom of God on the earth, and gain his own exaltation. Pay no attention to any one who say, "Lo here," or "Lo there," for it is my testimony that Brigham Young has the keys of the kingdom, and that none but those whom he authorizes have the authority to administer in those ordinances necessary to salvation. But diligence, humility, prayerfulness, and obedience, are as necessary here as in England, if not more so, and it is vain for any to come unless they bring a large supply of these virtues with them.

With love to yourself, brothers Pres-

ton, Penrose, and all the Elders, and praying the Lord to bless you and all who love his kingdom, I remain your brother,

W. H. SHEARMAN.

P.S.—The emigration arrived safely on the 5th inst. Robert Anderson was in town, though I did not see him. I saw sister Robinson's little boy.

SCOTLAND.

THREE WEEKS MISSIONARY LABOR IN SCOTLAND.

Glasgow, Nov. 4, 1867.

President F. D. Richards.

Dear Brother,—According to promise, I now write to inform you how things have been moving along in Scotland, and give you a short account of the proceedings of the last three weeks.

Having, during the last few months, studied to know the most efficient way to create a little more life and energy on the part of the Saints, and also to hold out a greater inducement to get more strangers to attend our meetings, I came to the conclusion, in connection with the Elders laboring with me, that it would be a good plan to hold three Conferences on three successive Sundays, in Glasgow, Edinburgh, and Dundee—there having been none in the two last mentioned places for a number of years past—and advertise the same in the leading journals of each city. Accordingly, Sundays Oct. 13th, 20th, and 27th, were the days selected on which to hold said Conferences.

As you were at the Glasgow Conference, held on the 13th, I will not give many details concerning it, but will merely say that it was a joyful day for the Saints and Elders, which will long be remembered by them. The editors of the leading newspapers of this city did us the kindness to notice in their colums the proceedings of the day, in part, which was copied by other editors, until it appeared in nearly all the principal papers of Scotland. This has given the people another shake, for many had supposed that "Mormonism" was about extinct in this part of the world, and as in former times, they estimate our numbers greater than they really are.

Good results are already manifest from the Conferences, quite a number of respectable people having attended the Glasgow meetings regularly since the 13th, two having been baptized, and several others sincerely making inquiries. This followed up with the distribution of several hundred tracts which is now being done, will, no doubt, give the Latter-day work a new impetus in Scotland. There are very few but who are willing to receive our tracts when they are presented to them, and some have desired to see more of our works, expressing themselves astonished at the sensible doctrines laid down, having formerly supposed that no good could come from the "Mormons."

We rejoiced very much during your short stay in Glasgow, and regretted that your time would not permit you to attend the other two Conferences; however, we endeavored to carry with us the good spirit which accompanied your instructions to us both in public and in private.

In the evening of the same day that you left Glasgow, brother McMaster and I went to Edinburgh to spend the week, leaving brothers Spencer, Hardie, and Sharp in Glasgow, who joined us in Edinburgh the following Sunday morning, the day on which we held the Conference.

At the Edinburgh and Dundee Conferences, all the Elders now laboring in Scotland were present, except local Elders.

We held three meetings during the day, at which many strangers were present. Three or four of the local Elders from Glasgow were also present. The testimonies of the brethren were spirited and to the point, giving wise instruction to the Saints, and doctrine suitable for strangers. The day was profitably spent, a good spirit prevailing, and no disturbance except in the evening. A few students of theology were present, and of all men I believe they have the most penurious ideas of religion. After the close of the meeting, a gentleman—ungentlemanly in his demeanor—wished to have a sign, stating that he had a soft corn, which if we would cure he would believe. He was referred to the saying of the Savior in regard to sign seekers.

During the following week, brothers McMaster, J. Hardie, and myself, held four meetings in Fifeshire—one in Dysart, two in Cowdenbeath, and one in Dunfermline—at which a few strangers attended, who paid the utmost attention to the principles we advanced. There is a very good feeling with the Saints in Fifeshire, which contains the greatest number of Saints in the Edinburgh Conference.

Having spent the week to a good advantage, we repaired to Dundee on Saturday the 26th, where we were joined by brothers Spencer and Sharp, who had employed their time in another part of the Edinburgh Conference during the week.

After obtaining the necessary rest, we arose on a beautiful Sabbath morning, and beheld the sun shedding its genial rays of light and heat, giving a lively appearance to the surrounding hills, while the river Tay, passing almost beneath us, discharged its waters into the German Ocean, stretching into the distant east. One thing was very remarkable, and worth recording for the credit of this country, which made our missionary labors more agreeable, and that was this: the weather on each Sabbath was unusually fine; such a circumstance has not come under my observation since I have labored in this country, and we felt to praise God for it. We held three meetings during the day, the hall being crowded at each, having received quite a sprinkling of Gentiles. There were a few sisters who walked over twenty miles to attend the Conference, which was very creditable for their determination and faith.

The Saints begin to realise more forcibly the fulfilment of the words of the servants of God, which have been sounded in their hearing for years. They find that pinching times begin to present themselves, and that this is no place for the Saints, though it is a noticeable fact that the Saints, as a general thing, have been greatly blessed in procuring labor, when thousands around were and are starving and perishing for want of food, this last summer having been an unusual ebb in trade. Such favors and blessings coming from God should be highly appreciated, and with strict economy the surplus should be properly deposited, so that the day of their salvation may hasten.

I am happy to say that the Saints pay more attention to the instructions of the Elders, which shows a decided improvement. The Elders laboring with me are also alive and energetic, and strive to keep the work moving along.

Friday, the 1st inst., brothers Spencer, Hardie, and myself, returned to Glasgow, and brothers McMaster and Sharp to the Edinburgh district. We all returned feeling well satisfied with the labors we had done during the three weeks, and hope they will result in the greatest good to the Saints.

With kind love to brothers Preston, Penrose, and yourself, I remain, most sincerely, your friend and brother,

H. H. Cluff.

Edinburgh, Nov. 4, 1867.

President F. D. Richards.

Dear Brother,—Since you left us, we have enjoyed a very good, and I hope beneficial visit to the Saints, among whom we have travelled in the different Conferences that compose the Scottish District.

The good time we had in Glasgow I need not reiterate, for you are already aware what a splendid Conference we had, when we received such excellent and never-to-be-forgotten counsel from you.

The Conference we held in Edinburgh was a good and glorious one, everything working for the good and furtherance of the work of God. The Saints returned to their homes with happy hearts and firmer determinations to carry out the counsels of the servants of God, and to work out their salvation and deliverance from these lands.

The Dundee Conference was excellent, and the spirit that was manifest was the Spirit of God. Everything went on smoothly, nothing occurring to disturb the harmony and sweet communion of the holy Spirit. The Saints felt happy with us, and we with them, "and all went merry as a marriage bell."

While travelling through Scotland with my brethren, I have noted the growing interest taken in our work,

and I can truly say that the cause of truth is getting into notoriety, and the Saints are striving to live their religion and keep the commands of God. Scotland is alive, and God is working in the land.

Brother McMaster says old times begin to show themselves in Scotland in different places; the clergy begin to lecture against us, which causes us to have good meetings, for the people through curiosity, if nothing else, come and hear us.

I am well and in good health, as also brother McMaster, who joins me in kind love to you and the brethren in the office. God bless you, and qualify you for the high and holy position you hold, is the prayer of yours in the kingdom of God upon the earth,

JAMES SHARP.

SUMMARY OF NEWS.

—o—

A Frenchman, calling himself Joseph Bonaparte, claiming to be a son of the ex-King of Spain, and justly entitled to the throne now occupied by Isabella, has been arrested in New York.

An order has been issued by the Prefect of the Seine, under date of 8th inst., establishing measures which will enable the Paris bakers to sell bread of the first quality at 50 centimes (the maximum price) per kilogramme; second quality at 42 centimes. An indemnity will be paid to the bakers as compensation from the Government Bakers' Fund.

TERRIFIC COLLIERY EXPLOSION IN SOUTH WALES.—On Friday afternoon, Nov. 8th, one of the most terrible explosions that have ever taken place, occurred at Ferndale Pit, in Rhondda Valley, one of the largest coal mines in South Wales. There were about 340 men in the pit at the time of the explosion, nearly 200 of whom were killed; some suffocated by choke-damp, and others charred to a cinder by the flames. The most frantic grief rent the hearts of the relatives of the dead, as the lifeless forms were brought up from the pit. In several families every male is destroyed. In one house seven corpses were counted, and eight in another. A deep gloom has fallen upon the whole country around. The cause of the explosion is unknown. We are thankful to say that none of the Saints are among the sufferers.

FEARFUL HURRICANE IN THE WEST INDIES.—The news from St. Thomas is that, on the 29th of October, a terrific gale visited that island, laying the buildings on the whole island in ruins, and wrecking over 50 ships. The following telegram has been received by Mr. A. Forwood, Liverpool, the managing director of the West India and Pacific Steamship Company, from that company's agent at St. Thomas, *via* New York:—"Fearful hurricane at St. Thomas 29th ultimo. Dreadful loss of life and property. All vessels in port sunk or injured. Columbian sunk in 35 feet water. Cargo lost; passengers and crew saved. Rhone and Wye totally lost, with great loss of life. Other Royal Mail steamers and Robert Todd ashore, dismasted. West India and Pacific Company's wharf uninjured."

NEW ORLEANS, Oct. 28.—The *Picayune* has later advices, which confirm the destructive effects of the late storm upon the Rio Grande. The hurricane was the most terrible in the memory of man upon that frontier. A perpetual bombardment for a year could hardly have done as much damage as happened from this one night's storm. Twenty-six persons were killed at Matamoras, and ten were killed and one wounded at Brownsville. At Brazos, so far as is known, twelve persons perished. The schooners Ella and Kedash were blown high ashore. Only two houses were left standing at Clarksville, and none at Bagdad. The loss of life in the latter place is not known. Ninety of the inhabitants escaped by going on board of a vessel which rode out the storm. The rest have perished.

DIED:

AITKEN.—At Spanish Fork, Sept. 8th, Elizabeth, daughter of James and Mary Aitken, aged 3 years, 11 months and 6 days.

AITKEN.—Also at Spanish Fork, Sept. 11th, William J., son of James and Mary Aitken, aged 5 years.

BUCHANAN,—At Glasgow, Scotland, Sept. 24th, 1867, of fever, Catherine, daughter of Finly and Janet Buchanan, aged 8 years, 2 months and 24 days.

COOPER.—At Glasgow, Scotland, October 8th, 1867, Finly Cooper, son of James and Catherine Cooper, aged 12 days.—DESERET NEWS, please copy.

POETRY.

—o—

O'ER THE OCEAN.

O'er the hills and rugged mountains,
O'er the broad and dusty plain,
O'er the blue and briny waters
Far across the mighty main,
By the holy angels guarded,
Comes the welcome news to-day,
That "our boys" are safely landed
O'er the Ocean, far away.

Now with rapturous thanksgiving
Is a father's pulses stirred,
While he bendeth low and utters
Some deep, heartfelt, thankful word,
That his son has been protected,
That the voice he did obey,
Which has called him to a nation
O'er the Ocean, far away.

Now are calm eyes raised to heaven,
And a tear may seem to start,
But is quickly checked, and folded
In a mother's grateful heart;
And she feels her anxious sufferings
God will more than all repay,
In the one so true and worthy
O'er the Ocean, far away.

Brothers, joyous, proud, and happy,
Hear, and many a prayer ascends,
With the thought they for the Gospel
Left their Utah homes and friends,
Sisters, in their joy, forgetful
Of the weary, long delay,
Pray, God-speed, and safe returning,
O'er the Ocean, far away.

Now and then a faithful fond one
Eager grasps the precious news,
None may mark the glad eyes sparkle,
Or the fresh cheeks changing hues;
But good angels smile and pencil,
While a maiden's pure lips pray
For her brave young missionary
O'er the Ocean, far away.

And for some are wives and children
Gathering round the quiet hearth,
Some with secret prayers and blessings,
Some with songs of heartfelt mirth,
Oh! the thought of home must brighten
Faith and hope with glorious ray,
To the faithful missionary
O'er the Ocean, far away.

Smithfield, Cache county, Utah. L. L. GREENE.

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 48. Vol. XXIX. Saturday, November 30, 1867. Price One Penny.

THE THIRTY-SEVENTH SEMI-ANNUAL CONFERENCE.

[CONTINUED FROM PAGE 740.]

Monday Forenoon, Oct 7th.

The severe rain storm during the preceding night told upon the audience this morning. The Tabernacle was probably not more than three parts occupied. The noticeable portions of the absent were the very young, and the quiet of the audience was much improved. It seemed from this, and also from the change in the weather, that the speakers were better heard throughout the entire building. It will probably be our experience yet, that when the audience is as still as it always should be, it will require very little, if any change, to make it a very easy place to speak in, especially after the speakers have themselves become familiar with the building, and the government of their voices to the situation of the audience.

At the opening, the Tabernacle choir sang, "Praise ye the Lord."

Prayer was offered by Elder John Taylor.

The Payson choir sang, "Hark the song of Jubilee."

Elder Orson Pratt delivered a lengthy discourse upon the personality of God, showing that the God worshipped by the Latter-day Saints is a material being, as set forth in the Bible, and not the immaterial being, without "body, parts, and passions," as worshipped by the various sects of the Christian world.

Some observations were made by brother Pratt in reference to peculiar views that it was generally understood were entertained by him touching the Godhead. As the subject has been long and much spoken of, we feel that we are really incapable of setting it forth in a brief summary, and therefore leave it to another time.

President Young followed on the same subject, and made some very excellent remarks, instructing the Elders to confine their teachings and instructions to what they knew to be in every particular correct in principle.

The Tabernacle choir sang the anthem, "Daughter of Zion."

Dismissed by Elder C. C. Rich.

Afternoon.

The Spanish Fork choir sang, "Arise, my soul, arise."

Elder E. T. Benson offered prayer.

Tabernacle choir sang the anthem, "I will sing of the mercies of the Lord."

President Young said that they had no idea when Conference would terminate, but they would, he expected, have to continue their assemblies unusually long; and, to hear all those who had to speak, he would ask for short sermons. He furnished the following texts, on which he would expect the Elders to speak :—

1st. The opening of a subscription list in aid of the Perpetual Emigration Fund.

2nd. To teach our children the ways of the Lord in their youth, and to introduce into our schools the Bible, Book of Mormon, Book of Doctrine and Covenants; also phonetics.

3rd. The young ladies to study arithmetic, book-keeping, and other branches of education necessary to qualify them for business—attending in stores, operating in the telegraph offices, and so to let the men now attending to such things go to the kanyon, build houses, make farms, and prepare themselves for sustaining wives and children.

4th. Five hundred teams were wanted immediately after Conference to haul three loads of rock each, from Little Cottonwood, for the Temple.

5th. The best method of prolonging the present life; the manner of living frugally and temperately.

Elder Taylor expressed his gratification at the completion of the Tabernacle thus far, and spoke of the united labors of the Saints, and what they had accomplished. He alluded to the work of a recent book-maker who had devoted a chapter to "Mormonism" in his "New America," in which that writer had stated that the "Mormons" had been gathered from the refuse and dregs of society. He challenged the world to the comparison. He looked upon a virtuous, industrious, God-loving people, that the world had never before witnessed—and their labors in these mountains and valleys were the evidences of their worth. They would yet show to the world by their good works, that they were as far above their traducers and vilifiers as the heavens are high above the earth. The Latter-day Saints were no slaves. They never would degrade themselves mentally, socially, or religiously, but rise above the follies and vices of the world, till they basked in the sunshine of eternal light and glory.

The Fishburn choir sang, "Hard times come again no more."

The following persons were selected to go on a mission to the southern part of the Territory :—

Thurston Simpson, Samuel Riter, Oscar B. Young, —— Weiler, Alma Cunningham, George B. Spencer, Geo. W. Grant, Isaac Young, John C. Young, Charles Alley, Oliver Free, George Milam, Miles Romney, Wm. Gibson, David Gibson, Geo. D. Watt, jun., Orson P. Miles, E. H. Harrington, Zabriskie Young, John K. Whitney, E. G. Woolley, Edwin Woolley, jun., Robert Russell, Edwin Frost, Morris Wilkinson, Joseph Felt, Moroni Reese, Ashton Nebeker, Guilielmo San Giovanni, Wilford Woodruff, jun., Henry Toone, Clement Horsley, John Sharp, jun., Daniel McRae, Israel Barlow, jun., Milton Davis, Ward E. Pack, Joseph Peck, W. J. F. McAllister, Hyrum Folsom, Conrad Wilkinson, Charles Crismon, jun., Charles Taylor, jun., Willis Darwin Fuller, Revilo Fuller, Edward Stevenson, jun., —— Stewart, Joseph Eldredge, Helaman Pratt, Geo. J. Taylor, Edmund Ellsworth, jun., David Lewis, Robert Watson, jun., Mathew Lyon, Richard Horne, John Wood, —— Wood, William T. Cromer, John F. Cahoon, William Cahoon, Albert Merrill, Clarence Merrill, Franklin Merrill, Joseph Kesler, Ephraim Scott, Robert Smithies, Emerson Shurtleff, Harrison Shurtleff, Samuel A. Woolley, jun., Samuel H. Hill, George Stringam, Benjamin Stringam, Nathaniel Ashby, Richard Ashby, John Reese, William Calder, Joseph Hyde, A. F. Dewey, Joseph S. Murdock, Samuel Hamer, John Haslam, Joseph Russell, John G. Clark, Samuel Malin, David Lewis, Charles J. Lambert, John Eardley, Samuel Atwood, Manly Barrows, Richard Morris (grocer), —— Millen (painter), Joseph Asey and 3 sons,

Henry George, —— Hulbert, Sugar House Ward, —— McConnel (blacksmith), David Ridout, —— Staker, Sugar House Ward, Andrew Taysom, John Paul, William Seegmiller, Adam Seegmiller, Aaron Nelson, Peter Beckstrom, Pleasant Bradford, Scipio A. Kenner, George Tribe, Alfred Randall, jun., Smith Thurston.

Elder J. D. T. McAllister sang "The Mountain Dell."

Elder Wilford Woodruff expressed the pleasure he experienced in meeting with the Saints in such a building, and made brief remarks on the texts that had been read. His instructions were very excellent.

A few members of the three choirs sang, "The Lily of the Vale."

Elder George A. Smith spoke very pointedly on the obligations resting upon those who had been assisted by the Perpetual Emigration Fund, to be prompt in paying their indebtedness, and assisting those left in the old world who were unable to help themselves. It was the duty of the Saints to aid the poor. He made a powerful appeal in their behalf.

The Fishburn choir sang, "My own land, Deseret."

The Tabernacle choir sang, "Ye ransomed of the Lord."

Dismissed by Elder Geo. A. Smith.

Tuesday Forenoon.

The Springville choir sang, "God moves in a mysterious way."

Elder Erastus Snow offered prayer.

The Tabernacle choir sang, "Let sinners take their course."

Elder E. T. Benson expressed the joy that he had experienced in the Gospel, and the universal testimony of the Elders that they knew it was the work of the Most High God in which they were engaged. He commended highly the industry of the Saints, and spoke of the advantage to the community that must inevitably accrue from the support of home manufactures.

The Fishburn choir, on request, sang again "The mountain Brave."

President Young spoke briefly on the Word of Wisdom. He alluded to the sayings of some who were slow in obedience to it, that the present teaching on the Word of Wisdom was merely temporary. He wished it to be understood that it would be continued till the Saints overcame the weaknesses that had grown up with them, to live in accordance with the laws of God. He wanted all to understand that it was required of the Saints to observe it. This Word of Wisdom could not be neglected, and the Spirit and blessing of the Almighty preserved.

The President made some very excellent and emphatic remarks on this subject, and closed with the words—"I say, in the name of Israel's God, keep the Word of Wisdom.

Elder Dunbar sang that beautiful hymn, "O! Zion."

Elder Erastus Snow made allusion to the Word of Wisdom, and called upon the Bishops, Elders, and Teachers, in their labors among the Saints, to be kind, and lead the weak on, from effort to effort, till they overcame their habits.

The speaker made allusion to the inquiries about the brethren going down to the South. Some expected but little from that mission and that portion of the Territory, but he only asked for time, and the people would yet see what the South would do. He made very encouraging remarks to those who had been selected to go and open farms in the South. He also added some pertinent remarks on the texts given by the President.

The Fishburn choir sang, "O Zion, forever."

President Joseph Young spoke of the counsel that had been given to the young men in Israel to take unto themselves wives, and encouraged the young men and maidens to go forth in faith and keep the commandments of the Lord, and labor to build up the Zion of the Lord.

President Young made a few pleasant remarks on the same subject.

The following names were added to the list of those selected to go South :—

John Heiner, Walter Brown, Joseph King, Elijah Fuller, Homer Roberts, Milton Turnbow, William Screeper, James Fogg, James Hansen, Christian Christiansen, Amasa Mikesell, Richard Carlisle, Edward Pugh, James Hague, jun., John Gregory (Draper-

ville), Mark Burgess (Farmington), Warren Hardy, William Miller (son of Eleazer), Ethan Barrows, Abraham Kimball, Henry Houtz, John J. Lamb, William Rydalch, jun., Erastus Hall, Thomas Lewis, Heber Clayton.

The following Elders were appointed to preach the Gospel to places of which they will be notified :—

Jesse W. Crosby, Jesse W. Crosby, jun., George Crosby, John D. Holladay, William C. A. Smoot, Jesse Murphy, David M. Stewart.

The Spanish Fork choir sang "Hail smiling morn."

Elder Willes sang a new hymn.

Elder Hyde dismissed the meeting.

Afternoon.

The Tabernacle choir sang, "The time is nigh, that happy time."

Elder Lorenzo Snow offered prayer.

The Spanish Fork choir sang, "Messiah's Reign."

Elder Geo. Q. Cannon presented for re-election the presiding Authorities of the Church. They were unanimously sustained, with the exception of Elder Amasa M. Lyman, of the Quorum of the Twelve Apostles, whose Priesthood was withdrawn from him. Elder Cannon read a very elaborate statement of the cause of this action, embracing the course which had been pursued by the Quorum of the Twelve Apostles towards brother Lyman, and the final result—the withdrawal of fellowship. The charge against brother Lyman was his denial of the necessity of the sacrifice of the life of Jesus Christ as an atonement for the sins of the world. After long and patient labor with him, the Twelve Apostles concluded that their duty to God, to truth, to the Church of Jesus Christ of Latter-day Saints, and to all its members, and to the world at large, demanded that they should pronounce the preaching of Elder Lyman a heresy, and now presented it for the action of the Church. The congregation, with uplifted hands, unanimously sustained the motion, that brother Lyman's Priesthood be withdrawn from him, and that he be left a lay member of the Church. The other members of the Twelve had elected Elder Joseph F. Smith to fill up the Quorum, which was unanimously sustained. In consequence of this change, Elder Charles S. Kimball was elected to the High Council, replacing Elder Joseph F. Smith in that Council. The other orders of the Priesthood were unanimously sustained.

Elder Cannon spoke on the benefits of the Word of Wisdom on health, and encouraged the Saints to be faithful. He alluded to the very heavy burden that rested upon the Trustee-in-Trust in meeting all the obligations of the Church, and asked those indebted to be prompt in the liquidation of their obligations.

The Fishburn choir sang, "We are volunteers."

Elder C. C. Rich said that, while it had been very stormy outside during Conference, everything had been quiet and pleasant within. A text had been given at last Conference, "Let the Saints be united." He could say that he had never seen the Saints more united than they had been since that time. There were evidences everywhere he travelled that the Saints were making great progress. He never had attended a Conference but what it was visible that the Lord manifested what he required of his people, and it had been so on the present occasion. With the progress within our reach, we would always be ready for whatever the Lord had to teach us.

President Young said he often thought that when he looked at the people he had a thousand things to say to them. He thought of them by day and by night. It seemed to him that they could scarcely get together, sing and pray, till it was time to dismiss. He would have liked to remain together till they had said all that they wanted to speak about, but it became a question with him, how much could they remember of what they had already heard. The Church had been travelling now some thirty-seven years. On their former history they had been tossed from pillar to post, and driven from place to place; but here the people shall stay, if they keep the commandments of the Lord, till they receive the word to gather up, go back, and build up the centre Stake of Zion. Some entertained the idea that we came here to hide our-

selves up from the world; but we very soon learned that our light had to be placed where the inhabitants of the earth could see that we had the Gospel of Jesus Christ, the light of the world. We have a mission to preach the Gospel to all nations for a witness before the end shall come. It devolved upon the people here to set an example to the nations to pattern after. Some of the people gathered with the idea that they had to pattern after the people that they had left. This was wrong. It was contrary to the will of God. The question then came up, shall the Saints pattern after the world with all its weaknesses, follies, and vices, or shall they accomplish that which the Lord wants them to do? He was here expressly to tell them what the Lord wants them to do. He thanked the people for their faithfulness in keeping the Word of Wisdom; he thanked the workmen for their labors, and the sisters who had assisted them to come early to work. The Lord wishes of us to show to our neighbors, friends, and foes, how to live, how to be great, how to live to a hundred years in the beauty of life.

He would say to the Latter-day Saints, that there was nothing in life, in the heavens, in the earth, but what was incorporated within our religion. We had not to go outside of our religion to learn what to do, and what nourishment we should use. We should turn our attention to cheaper living, using milk, butter, fish, fruit, vegetables, everything that was nourishing and contributed to temperate living. He had much to say on that subject, and if the ladies would get up meetings for instruction, he would come and lecture to them. And if ladies would get up societies by which they could promote the home labor of their sex, they would do what was well-pleasing in the sight of heaven. He wanted the young ladies to learn everything that was useful in the domestic circle, and never mind whether a man who asks them to marry has thousands of dollars, carriages, horses, &c. Let the young ladies be able to say, we can knit, we can bake, we can feed the chickens, we can do any work that becomes a woman to do.

On the subject of emigration, he wished it known that they would have the men in the Territory asked how many persons would they emigrate in the coming year? Three or four persons present were asked how many they would send for, and the willingness and the numbers named were a very excellent beginning.

He alluded again to the rock hauling for the Temple, and to the completion of that edifice. The blessings promised to the Saints would be there given, and the devils would howl.

It was suggested to terminate the Conference, but on taking the vote, the people were unanimous in their desire for another day's session.

Tabernacle choir sang, "Come let us anew, our journey pursue."

Dismissed by Elder Woodruff.

Wednesday Forenoon.

The Springville choir sang the anthem, "Daughter of Zion."

Elder W. W. Phelps offered prayer.

The Tabernacle choir sang, "See all creation joins, to praise the Eternal God."

Elder Geo. A. Smith spoke on educating the people, and making phonetics, or the Deseret Alphabet, a branch of common education among us. He made some very severe strictures upon the foolish course of some young men entertaining the idea that course language and rude habits were indicative of manliness. No such notions should be entertained in Israel. He also repudiated the notion of a man laying off his religion in going into the kanyon. There was no time when a man needed it more than when he was beset with difficult labor, and when danger and accident surrounded him. He counselled everybody to be wise and prudent in all their labors and intercourse one with the other.

Saving grain was an important subject for the consideration of all the people. The necessity of doing so was every day more and more manifest. Home manufactures should have a very large share of persevering attention. It was ridiculous for the people to spend their money upon imported goods, while they had the same elements around them with which to

manufacture all that they required. He spoke of the great blessing that the cotton raising mission had been to the community, and asked the blessing of the Lord upon all who had been engaged in that mission. He wanted to see the young women fitting themselves to be helpmeets for their husbands.

The Fishburn choir sang, "Jerusalem, my glorious home."

The following names were called to go South :—

Ephraim S. Williams, Daniel Daniels, Abinadi Pratt, Edward Cox, jun., John L. Gressman, Walter Conrad, Jasper Conrad, James Baldwin, James Bess, William Bess, William Woods, James Tibbets, Preston A. Blair, Henry Horsley, Albert Keats, Charles M. Johnson, Arthur Vickey, Bishop Brinton's Ward, Eglebert Olsen, do., Duncan Spears Caspar, do., William W. Caspar, Bishop Miller's Ward, William Casto, do., William D. Farker, Mill Creek Ward, William Spencer, West Jordan, Henry Larter, Thomas Romney, George W. Larkin.

A brother named Dayton spoke for some time.

Elder Lorenzo Snow spoke interestingly on the general instructions given to the Conference, and exhorted the Saints to be ambitious, and progress in everything that was kind, good, and Godlike.

Tabernacle choir sang, "Seraph's Anthem."

Dismissed by Elder E. L. Sloan.

Afternoon.

The Spanish Fork choir sang, "Praise ye the Lord."

Elder Joseph F. Smith offered prayer.

The Tabernacle choir sang the anthem, "The earth is the Lord's."

Elder John Van Cott spoke of the outpouring of the Spirit of the Lord upon the peoples of all nations when they embrace the Gospel. He related a very pleasant incident of a Danish brother retiring from the house of the Lord impressed with the conviction that "President Young spoke very good Danish," for he was fully convinced that the President had administered to him in Danish, while it was he himself who had been blessed with the gift of interpretation. Brother Van Cott's remarks were very interesting.

Brother Charles W. Leah sang the "Mountain Brave," to the air of "The Brave Old Oak," with good effect.

Elder Joseph F. Smith spoke some time on matters of general interest.

The Fishburn choir sang.

President Young said that he would like to speak on some matters of domestic life had he time, but he could only say now that the attention of the young ladies was required to the instructions that had been given during Conference on matters of home fashion and healthy living. On another subject, he remarked that every man would wear the crown of glory which his own labors entitled him to, and he was sceptical on the statement that any faithful man would wear the crown of another who had lost it by unfaithfulness. Reference was made to the successorship that had taken place from time to time in the Quorum of the Twelve.

The President urged again upon the Bishops to go to work on the instructions given about the emigration of the poor, and to do it immediately.

Elder Geo. Q. Cannon recommended the organization of a Sunday School Union.

President Young moved the adjournment of the Conference till the 6th of April next.

The following was the benediction pronounced by President Young :—

I will bless you collectively and individually. I bless my brethren the Apostles. I bless you in the name of the Lord Jesus Christ, and pray that his choice blessings may rest upon you ; upon the Seventies and the Presidents of Seventies, I bless them in the name of the Lord Jesus Christ. I bless the High Priests, and the Elders with all the blessings their hearts can desire in righteousness. I bless the Bishops and their Wards, and I bless all who hold the Priesthood. I bless my sisters and their children. I bless these choirs who have sung for us. I bless you as parents and as children, as brothers and as sisters. I bless this house which has so conveniently accommodated us, and all who have taken part in this Confe-

rence. The land of Joseph I feel to bless, and our inheritances, and all that pertain to Israel, in the name of the Lord Jesus Christ. Amen.

THE ORGAN.

From brother J. H. Ridges, the builder of this magnificent instrument, we are furnished a few items that will interest not only many of our readers, but the musical world abroad. When finished, the instrument will be twenty-three feet wide, thirty feet deep, forty feet high, and will contain over 25,000 feet of lumber. It was commenced in January, 1866, and every effort will be made to complete it by the Conference on the 6th of April next. It is being built on the large scale, and will contain the following stops and pipes :—

Great Organ—Principal, fifteenth, open diapason, stopped diapason, mixture-three ranks, flute harmonic, hohl flute, flute a cheminee, dulciana, twelfth, trumpet, bourdon.

Swell Organ—Claribella, principal, clari flute, stopped flute, cromorne, hautboy, open diapason, stopped diapason, mixture-two ranks, bassoon, bourdon, piccolo.

Pedal Organ—Open bass, 16 feet; dulc bass, 16 feet; principal bass, 8 feet; stopped bass, 16 feet; great open bass, 32 feet.

Mechanical Stops—Great and swell, pedal and great, pedal and swell, tremblant, bellows signal.

The organ has two manuals—the Great and Swell, both heavily filled and the pipes on Large scale. The pipes will number two thousand or upward.

SKETCHES FROM THE BOOK OF MORMON.

BY ELDER KARL G. MAESER.

—o—

THE SEVEN PROPHETS OF THE HOUSE OF JACOB.

Seldom has it been the good fortune of a Prophet, in the whole history of the kingdom of God, that the keys of the High Priesthood have been retained in his house for several succeeding generations; in a majority of cases, almost amounting to a rule, we behold the mantle of the father falling upon another man instead of upon the son, as we see the same principle verified in the instance of Joseph Smith, the great Prophet of this last dispensation. Not that the offsprings of those wise men had all been Hophnis and Phinehases, but that the Lord dispenses his gifts and callings according to principles, of which we scarcely have begun to understand the first letters of the alphabet.

Whatever great and glorious things have been said of Jacob, the Prophet, the monument which his son has erected for him, surpasses in beauty and grandeur the proudest mausoleum of a king: "I know that my father was a righteous man, for he instructed me in his language, and also in the knowledge and fear of the Lord." With this testimony his son Enos commences his own record, testifying thereby, besides his filial gratitude, his sincere appreciation of a good education, which was to him in itself already a sufficient evidence of the righteousness of his father. May all sons in Israel be able to bear a like testimony on their father's grave, as Enos did on Jacob's.

Although the son and successor of a Prophet, having been brought up in the ways of God, and having, no doubt, complied long ago with all the known requirements of the Gospel, he nevertheless seeks, in repentant and humble prayer, that union with his Creator, without which no mortal can walk in safety and fulfil his destiny upon the earth. He is the first who has put on record the future destruction of the whole Nephite nation, and the final bringing forth of the plates again by the power of God as a testimony to future generations.

The notices which Jarom, Omni, Amarom, Chemish, and Abinadom, have left, give us, notwithstanding

their, in some instances, self-accusing brevity, an idea of the turbulent times the Nephites had with their enemies, and also that many Prophets among the people endeavored to preserve them in the fear of God, and enforce, rigorously, his commandments.

But Amalecki, the son of Abinadom, is somewhat more explicit, although even he manifests, by his writings, that the old fire of Nephi, Jacob, and Enos, had gone down within him; but still we are indebted to him for his record, inasmuch as it gives us an account of a great change that took place in his time, with that portion of the Nephite nation that wished to be led by the Priesthood. It appears that a certain Prophet among the people, by the name of Mosiah, fled in compliance with a revelation, with all who wanted to render obedience to the voice of God, and discovered another people also dating their origin from forefathers, that had left Jerusalem at the time their own ancestors did, and guided by the hand of Providence in a similar way, had settled down on the western continent, calling their new home Zarahemla.

Mosiah, having been elected by the now united nations as their common king, not only taught the new discovered people his own language, and made a written record of their, hitherto, only traditional history, but also translated, by the power of God, the engravings upon a rock which related to a certain Coriantumr, who had lived for some time among the people of Zarahemla, and was a remnant of a third nation descending from parents who emigrated to this continent after the destruction of the Tower of Babel. The Lamanites must soon have found out the tracks of their hereditary enemies, for we see them again engaged in fighting the house of Nephi in his new home, although with rather poor success.

As it always has been and ever will be, discontented individuals and ambitious spirits wanted to strike out on their own account, contrary to the will of the Lord and his servants; thus we see at the end of Amalecki's record, at two different times, expeditions starting northward to their former homes, but the end of both was the usual one.

Towards the evening of his life, Amalecki hands over the plates to king Benjamin, and the light of the house of Jacob, which had been constantly going down for a generation or two, only once brightening up again at the end, goes down forever in Amalecki, the last of the seven Prophets of the house of Jacob.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 30, 1867.

THE DELIVERANCE OF THE SAINTS.

—o—

THERE are many Latter-day Saints in the British Mission who have been members of the Church for many years, and who have, through lack of the necessary means, been unable to gather to Zion, though earnestly desiring to do so. Their prayers for deliverance have ascended to the Father morning and evening, but as yet they have not been answered. Some have become discouraged, forgetting the parable of the unjust judge, which has for its

moral, "Men ought always to pray and not to faint." But others have been stimulated by the promise, "in due season ye shall reap if ye faint not," and have continued their supplications, manifesting their sincerity by doing their best to help themselves.

We are happy to say that the Lord is now moving upon his Saints in Zion who have been delivered, and who are becoming rich and prosperous, to assist their poorer brethren and sisters who still toil in bondage and in Babylon. At the October Conference in Zion, held in the new and magnificent Tabernacle, President Young, who is always foremost in some labor of love, called upon the people to assist the poor in the old countries to emigrate next spring, setting the example himself by promising to send for ten persons. His noble example was followed by others, and the spirit of his instructions is being diffused among the people throughout the Territory. It is impossible for us to say at present how far this assistance will extend, but we hope and believe that many of our faithful brethren and sisters will soon realize an answer to their prayers. Cash is at the present time exceedingly scarce in Utah, which will doubtless hinder many from contributing to this laudable enterprise, who would desire to do so, but there is no doubt that what can be done, will be done, for the deliverance of the Lord's poor.

What, then, is the duty of the Saints in these lands? Should they discontinue their prayers, and cease their exertions for their own emancipation? No; but on the contrary, they should redouble their exertions, and strive to increase their faith, that they may not be among the number who shall be left behind. It has been declared from the beginning, that the time should come when every Saint that desired to go up to the mountain of the Lord's house, to learn of his ways and walk in his paths, should have the privilege. That time is hastening on, and every Saint should prepare for it.

The Lord has decreed a consumption upon the whole earth. He has determined to overturn the kingdoms of the world, and bring to nought their wicked devices; to pour out upon the nations that have forgotten him, "the plagues that are written in the book," to sweep away their refuge of lies, and to cleanse the earth by fire. As it was in the days of Noah, so it is to be in the days of the coming of the Son of Man. As God sent destruction upon the wicked then, so will he send destruction upon the wicked now, for these are the days of the coming of Christ, and the signs of his advent already appear. But as God prepared a way of deliverance for the righteous from the flood, so he has prepared a place of safety for his Saints in the latter days.

John, in the vision which showed him the destruction of the latter-day Babylon, heard a voice out of heaven saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." That voice is now sounding in the ears of the Saints of God, and made powerful by the witness of the Holy Spirit. Many have obeyed the heavenly warning and commandment, and have fled to Zion, where the Prophet Joel said there should be "deliverance." And God who has sent forth his servants to gather his elect from all parts of the earth, will open up the way for every one who keeps his commandments and desires to obey his voice. The time will surely come when every true Saint and servant of God will be gathered out of the corrupt and wicked nations, and have the privilege of building up the

Zion of our God, and of preparing for the coming of their Redeemer and King.

Who can picture the scene of trouble and distress that the powers of darkness will then gloat over in this lower world? The nations long prepared for war, but restrained by the powers of heaven until the Saints should be gathered out, now let loose upon each other. The long pent up fury and hatred of their hearts poured out without restraint! Nation against nation, party against party, family against family, the father against the son, the mother against the daughter. Pestilence following upon the wings of war, famine bringing up the rear, the elements stirred up to anger like the kingdoms of the world, and bringing swift destruction in their fury. Earthquakes rending the earth, tornadoes sweeping the seas, and Satan "having great power, because he knoweth that he hath but a short time," moving among the hostile powers as the presiding genius of a God-forsaken world! Who would wish to stay in Babylon and share in the judgments that shall come upon her?

The Lord has sent his servants to this nation, and for many years they have preached the Gospel faithfully to all classes of the people, as far as they could approach them; they have warned them of the judgments to come, and pointed out a way of escape for them, but the majority of the people have turned a deaf ear to their testimony, and have laughed at their warnings. The word of the Lord will surely be fulfilled, and he has said, "And after your testimony cometh wrath and indignation upon the people, for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people." Doctrine and Covenants, page 103.

When the Lord withdrew his servants and Saints from the United States, then the great calamity of the four years civil war burst upon that nation, causing the death and misery of many souls. And when the Lord shall take his people out of the midst of this nation, trouble and distress will increase in the land, and God will also smite this people in his anger, that they may know that he is the Lord, and that he will not be scorned with impunity. Great Britain has been kept from the difficulties in which other nations have been embroiled, because the Saints were still in her midst; but when they shall be withdrawn, the protecting hand of heaven will also be withdrawn, and the "dogs of war" will no longer be held in the leash.

Let the Saints, then, prepare for the day of release by economy, prudence, and industry, and by strong faith and earnest prayer. Let none slacken their exertions, but redouble their energies, feeling that the day of their redemption draweth nigh. And let the Elders of Israel work while the day lasts, "for the night cometh in which no man can work," among the kingdoms of the world. Warn the people of the judgments to come, call on them to repent of all their abominations and evil ways, and point them to Zion for refuge and peace. Comfort and encourage the Saints, and counsel them how to save their means, and how to dispose of them to advantage, so that all may have something wherewith to assist in their deliverance. Scatter the seeds of truth wherever the ground is opened, and even should they lie hidden from sight for

a long time, when God has poured out a measure of his wrath upon the wicked, it may be that, in a renewal of his mercy, a harvest time may come again, when many sheaves shall be gathered into the garner of the Lord, for the Prophet says, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Let every man who is called to labor in the ministry, feel as did Paul of old, "Woe unto me if I preach not the Gospel." Act so that when you return to Zion you may not feel that your time has been wasted, nor when punishment overtakes the wicked, that their blood is upon your garments.

And we say to this whole nation, repent and turn unto the Lord while there is yet time. Obey the ordinances of the everlasting Gospel, while there are yet men of God in your midst, bearing the holy Priesthood, who can administer to you, for the time is close at hand when you will call, and there will be no answer from God, when you will repent, but the hand of mercy will be held back by justice, and when you will run "from sea to sea, from the north even to the east," when you will run to and fro to seek the word of the Lord, and not find it, for his Saints will be gathered out, and his servants will be ministering in Zion.

ARRIVAL.—Elder Reuben A. McBride arrived in Liverpool, per steamship *Hecla*, on the 20th inst. He left Salt Lake City by stage, on the evening of 23rd October, for the terminus of the Union Pacific Railroad, where he staid two days, starting for the east on 30th ult., reached New York on the 5th inst., and sailed for England on 6th, making the trip from Salt Lake City to Liverpool in 28 days.

CORRESPONDENCE.

—o—

AMERICA.

Great Salt Lake City,
Oct. 18, 1867.

President F. D. Richards.

Dear Brother,—Since my letter of September 25th, I have received nothing from you. Our Semi-Annual Conference has been held, and the people, mainly, have returned home. It was the largest Conference, probably, that we have ever held since the organization of the Church. The people were variously estimated at from eight to ten thousand. Our new Tabernacle was crowded to overflowing. The teachings were most excellent, and the people evidently enjoyed them. You will get a tolerably good epitome from the report in the *Deseret News*. One hundred and sixty-three missionaries were called to strengthen the southern settlements. They were nearly all young men, many of them unmarried. The unmarried were counselled to marry and take wives with them. They will probably settle on the Muddy. A great many of them are fitting out, and intend to start in a few days. Six or seven were also called to go to the States on preaching missions.

A significant feature in the organization of our people is, the alacrity with which they respond to any call that may be made upon them, whether it is to preach the Gospel, to gather the poor, or do anything connected with the work of God abroad; or to build up new settlements, and to perform any of the multifarious duties devolving upon them in this new country.

During Conference a call was also made for fifteen hundred loads of

rock for the Temple. It was apportioned among the Wards of this county, also Tooele, Utah, Davis, Weber, Box Elder, and the counties east of this city. This rock, it is hoped, will furnish employment for our stone masons through the winter. The spirit seems to lead us at present to direct our energies to the completion of the Temple, and the people seem quite spirited in the prospect of its completion.

The health of the people has greatly improved since I last wrote. Everything is very peaceful in the Territory. The weather at the present time is very fine, and labor of every kind is being pushed forward with energy. Our emigration reached the city on the evening before Conference, and most of the returning Elders have reached home.

I have just returned from a visit to Goshen, whither I have been for the purpose of locating a new site for their city. A place was selected at the head of their farming lands, east and south of Gardnersville, a small village lying to the south of Goshen proper. The people were well suited with the choice, and will remove there as soon as practicable.

With love, in which Presidents Kimball and Wells, and brother Cannon join, and praying the Lord to bless you, I remain your brother,

BRIGHAM YOUNG.

AUSTRALIA.

Melbourne, Aug. 27, 1867.

President F. D. Richards.

Dear Brother,—I am preaching regularly every Sunday evening, and the Saints meet every Sunday morning, but for the want of books, they have to receive all their teaching from me by word of mouth, and that is very little, just faith, repentance, baptism, laying on of hands, obedience to authority, and the gathering to the place appointed. They want some of the books. Several persons are inquiring into the work, and are asking for books. If I had them, I believe I could sell ten or fifteen pounds' worth at once. If you will send me the information as to how, by what means, and by what ship, and when, the parcel containing the books I ordered was sent, and at the same time please send me the bill of the amount I am indebted to you, and I will remit it by post-office order. Any books you may be disposed to send me, to the value of five pounds, I am prepared to pay for by return of post.

We are badly off for hymn books. I have, for aught I know, the only one in the Colony. If you will send me a dozen or more I shall be thankful. Please send one or more copies of the following works of the Church: Doctrine and Covenants, all Parley P. Pratt's works, Orson Pratt's works, Government of God, Reports of Discussions, one dozen hymn books, some tracts to give away, if you have any, and a bound volume of the STAR for the year 1866, and all the numbers for 1867. We can also (if you will receive me as your agent,) take at least a dozen copies of the STAR regularly, of course the demand will increase.

Dear brother, the work is looking up in Victoria. Although I have been left alone here, I have succeeded in doing what has never been done before, although it has been attempted more than once, I have organized a Branch in Melbourne, and believe it will prove the commencement of a great work. I expect to organize a Branch soon at a place called Grenville, about 24 miles from Melbourne, and another at a town called Maldon, about 70 miles from Melbourne.

Hoping soon to hear from you, and to get a supply of the standard works of the Church, I beg to remain, as usual, your brother in the new and everlasting covenant,

ROBERT BEAUCHAMP.

NEW ZEALAND.

New Zealand, Sept. 4, 1867.

President F. D. Richards.

Dear Brother,—I was baptized on the 6th of March, 1867, by brother Carl C. Asmussen, and he ordained me to be an Elder in the Church of Jesus Christ of Latter-day Saints, on the 17th of March, 1867; and as dear brother Asmussen left New Zealand for England on the 6th of June 1867, I and my brother, James Burnett, have been left to testify to the people that God has revealed his mind and

will to Joseph Smith, and I know that God has chosen him to be his Prophet on earth. I also know that President B. Young is a Prophet of God, and am not ashamed to bear testimony to it, and that the Twelve, Seventies, Elders, and Priesthood in the Church of Jesus Christ of Latter-day Saints, have the same power as the Priesthood had when Christ was on the earth. I know this for myself, that it is the work of God, by his holy Spirit which I received when brother Asmussen laid his hands on my head, for it teaches me what my Father in heaven wants me to do on earth now, that I may live with him in heaven forever.

I try to teach the people to search the Bible and the Book of Mormon, and all books believed in by the Latter-day Saints, for themselves, and if they will obey the Gospel with an honest heart, they shall know for themselves whether this Gospel is of man or of God. Most people here have the Bible, and brother James and I intend to go from house to house, and lend the MILLENNIAL STAR and other tracts, as soon as we get them, for I feel, by the holy Spirit, that there are some honest in heart in this place. May God's holy Spirit lead us to do that which is right in his sight, for I know that he will bless the labors of his faithful servants in this age, as in all ages when he had a people on the earth.

Dear brother, I feel my weakness and my unworthiness to hold the Priesthood of my God on the earth to this generation, so I must go forth trusting in his Spirit to help me. I have baptized two since brother Asmussen left, and ordained William John Burnett to be a deacon. I pray that the Lord will bless His work in this place, and that more will come and be baptized. We hold our meetings every Sunday, at 2.30 p.m., but few individuals come to hear. We will try to do our duty, and leave the rest to God, who doeth all things well.

We received a parcel of STARS on the 30th of August, but we have not received the books yet, nor heard anything of them only by your letter. There are 5 of us here, one Elder, one Priest, one Deacon, and two members.

Please remember me and my brothers to Elder Asmussen. My love to yourself, and praying God to bless you abundantly, and all his faithful children, I remain your brother in the new and everlasting covenant of peace,

WILLIAM BURNETT.

SUMMARY OF NEWS.

—o—

Intelligence from Hayti to the 9th inst., says that a general revolution was imminent, and that the Government was without funds.

Despatches from General Failly, under date of 9th November, state that the body of troops sent against the Garibaldians consisted of 3000 Pontifical troops and 2000 French. The Pontifical troops solicited the honor of leading the principal attack, while the French, forming a reserve, supported the attack by a movement turning on two flanks. The French loss is given at two killed and 38 wounded, two of whom are officers. The loss of the Pontificals is given at 20 killed and 123 wounded. The Garibaldians left 600 dead on the field of battle, and wounded in proportion; 1600 prisoners were taken to Rome, and 700 sent back over the frontier.

THE GOVERNMENT AND THE TELEGRAPH LINES.—There is now no doubt of the intentions of the Government in placing the telegraph lines under the management of the post-office. The *Gazette* contains a notice that in the ensuing session of Parliament a bill will be introduced giving power to the Postmaster-General to acquire by agreement the property, rights, and interests of

telegraph companies within the United Kingdom. The bill proposes "to enable her Majesty's Postmaster-General, with the consent and approbation of the Lords Commissioners of her Majesty's Treasury, or any two of them, to purchase and acquire the whole, or such part or parts as he may think fit, of the electric and other telegraphs, wires, posts, pipes, tubes, and other works, instruments, and materials, lands, stations, offices, tenements, hereditaments and buildings, parliamentary, prescriptive, and other rights, powers, privileges, and patents, and all other property whatsoever, of all or any of the companies, corporations, or persons now engaged in transmitting, or authorised to transmit messages for money or other consideration, by means of electric or other telegraphs or mechanical agencies, between any places in the United Kingdom of Great Britain and Ireland, and to enable such companies, corporations, or persons, or any or either of them, to sell, convey, and dispose of the same accordingly. To vest the same, when so purchased, in her Majesty's Postmaster-General and his successors, and to enable him and them, after the passing of the intended act, to exercise all the rights, powers, and privileges which before such transfer had or might have been enjoyed and exercised by the said companies, corporations, or persons, or any of them, and to levy tolls, rents, rates, duties, and charges, and to create exemptions from the payment of tolls, rents, duties, and charges." The bill will provide for the winding up of the affairs of any compauy who shall sell their undertaking under the powers of the intended act, and for the distribution of the assets of such company. So far as may be necessary for carrying into complete effect the objects and purposes of the bill, power will be taken to alter or repeal the several acts and charters relating to telegraph companies within the United Kingdom, and to vary or extinguish all rights, powers, or privileges which would be inconsistent, or interfere with the objects and purposes of the intended bill.

POETRY.

THE LATTER-DAY KINGDOM.

How shall I sing thy beauty, pow'r and light,
O glorious kingdom of the latter-days!
I see thy loveliness, I feel thy might,
But find no utterance to speak thy praise!

I search in vain the records of the past,
Which paint dead kingdoms in their short lived pride,
They cannot picture thee, whose pow'r shall last
While heav'n, and Truth and Deity abide.

And shall the little "powers that be" to-day,
Be likened for a moment to thy majesty?
As well declare pale Vesta's twinkling ray
Unfolds the splendor of eternity.

In hist'ry only Egypt's greatness lives,
Lost are its treasures, all its wisdom hid,
Except the scraps the crumbling mummy gives,
The sculptured sphynx and tow'ring pyramid.

Assyria! Thy sceptre lives in dust.
Thy bow is broken and thy pomp has fled.
Perished thy fruits of conquest, blood and lust,
With all the warriors Rameses led!

Where are the palaces of Babylon,
The "hanging gardens" and the golden tow'rs?
With the Chaldeans' starlight wisdom, gone,
Walls, gates and glory, images and flow'rs!

And couldst not thou, O Greece, avert thy fate,
With oracles and wealth and victory?
Couldst not thy world-wide reign perpetuatē,
With all thy Gods and deep philosophy?

The soul that moved thee in thy conquering march,
That spoke in poesy and art and grace,
Is disembodied; and the mouldering arch
And chiselled fragment mark thy burial place.

And thou, O Rome! proud mistress of the world!
Thy armored legions spread no terror now.
They bring no blood-bought spoils of gems impearled,
To deck thy bosom and thy haughty brow.

Thy Coliseum's vast and vacant walls,
Rot as an emblem of thy great decay,
And on the ear its mournful echo falls,
A dismal knell of thy departed sway!

O! all ye living governments and states!
Gaze on the relics of far mightier powers!
The hand that shattered them, uplifted waits
The bell that ends your few remaining hours!

Away in the far distant West, I see
An infant kingdom struggling to the birth.
And the prophetic spirit says to me,
"In manhood this shall govern all the earth."

O Zion! built by Saints of latter days,
Bring forth the promised kingdom to the world!
Upon the mountain tops "the ensign" raise,
And spread its shining folds to all the world!

Gathered from ev'ry clime and tongue and race,
Under that banner, righteous men shall stand,
And the all-conquering Christ shall show his face,
And give dominion to that faithful band.

Armored in truth and God's authority,
Dauntless and terrible, yet full of love,
The King shall lead them unto victory,
And bring a vanguard from the ranks above.

No weapon formed against them shall prevail,
No cunning plan shall prove their overthrow,
The prince of all earth's kingdoms they assail,
And drive his forces to the shades below.

The spirit that gives wisdom to the wise,
From Council, Congress, Parliament, shall flee;
Shall rest on those whom all mankind despise,
And leave the world to human policy.

Left, in a day of storms, each bark of state
Rotten and rudderless, whirled madly on
Against each other on the sea of fate,
With awful crash to depths of death go down.

But see the ship no storm can overwhelm,
Saving the remnants of the wrecks below!
"The Priesthood"'s written on her shining helm,
"God's Kingdom" is inscribed upon her bow.

God's Kingdom! seen in vision by the seers!
God's Kingdom! Clothed in justice truth and light!
Theme of the prophet and the bard appears,
To save the nations from chaotic night.

A perfect government for all the earth,
Not a republic nor a monarchy,
And yet from both all principles of worth
Are blended in this great Theocracy.

Wielding almighty power in ev'ry land,
The willing people bend to its supreme decrees,
And mutual int'rest, like a golden band,
Binds in one social compact men of all degrees.

Appointed by the great Jehovah's voice,
By intellect and virtue qualified,
And a free people's universal choice,
The leading spirits govern and preside.

No longer bound beneath the cruel weight,
Of idle vampyres draining their life's blood,
The joyful nations yield the pow'r of state,
To legislators for their country's good.

Earth's treasures hiding 'neath the deep sea waves,
Bound in the rock, or shining on the strand,
Or glittering in subterraneous caves,
Come sparkling forth at industry's command.

New sciences and arts diffuse new light,
Knowledge of future and of past events,
Wisdom to comprehend the secret might,
And subtle forces of the elements.

In wondrous implements, mechanic skill
Gives unto labor swift and easy wings,
Making each sterile spot with life to thrill,
While water from the thirsty desert springs.

Thought, freed from human trammels, brings to light
Its glorious conceptions without fear,
And mouldy Precedent, struck dead with fright,
Reposes on an unregretted bier.

The laws which life and health perpetuate,
By inspiration's sacred voice are taught,
And every passion made subordinate,
To principles with lasting pleasure fraught.

Jesus, the Sinless, fills the regal throne.
To him all other rulers bend the knee,
He reigns not by his right and might alone,
But loving homage swells his majesty.

Earth, linked into the chain of worlds on high,
Among the ransomed planets takes its place,
And finds itself in blest affinity,
With orbs that govern time through boundless space.

Such is the kingdom now on earth begun,
A branch of the great Governmental Tree,
Whose roots are grounded in the central sun,
Whose boughs bear fruit through all eternity.

Happy are they who labor in its cause:
Happy are they who suffer for its sake,
For all who are obedient to its laws,
Of all its joys and honors shall partake.

CHARLES W. PENROSE.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 49. Vol. XXIX. Saturday, December 7, 1867. Price One Penny.

THE NEW TABERNACLE.

(Salt Lake Telegraph.)

It seems proper, at the opening of the New Tabernacle, on the Temple Block in this city, to furnish our readers with some particulars concerning its construction, and to give such items of its dimensions, &c., as we have been able to glean from a few of the brethren who have had the oversight of various departments of the work. Brother Henry Grow, the designer and builder of the Tabernacle, furnishes us with a large proportion of the following particulars :—

The form of the building was the design of President Brigham Young, who was desirous that the lattice work principle should be introduced into the construction of this large edifice. Brother Grow commenced the work, with a small force of men, September 1, 1865. In consequence of accidental delays in procuring lumber and other material, and from other causes, progress in construction was not so rapid as would otherwise have been the case. The work on the building, however, progressed steadily, and latterly with greatly accelerated rapidity, through the hearty response of the masons, carpenters, and plasterers of the city and Territory to the call made by President Young some weeks since.

The maximum number of men employed at any one time in the construction of the building was 205, and the average for the last three weeks has been 137. These figures do not include laborers nor plasterers. We have not the exact figures, but we understand that about 70 men were engaged in plastering the inside of the building.

Mr. Grow thinks that any person who has not seen the building can have a very good idea of the roof by imagining the back or shell of a common eastern ground turtle, of huge proportions, but it is more frequently likened to the hull of an old fashioned ship, without any keel, and turned topsy turvy. This immense roof, which is, in fact, the principle portion of the building, rests upon 44 piers of cut sand-stone masonry, each nine feet from outside to inside of build-

ing, by three feet the other way, and the whole averaging twenty feet high to the spring of the roof. On each side of the building are nine piers in a straight line. From these, an arch of 48 feet is sprung. Thirteen arches spring at each end from thirteen piers, which stand on a circle. The height from the floor to the ceiling is 68 feet in the centre of the building. There is a space of nine feet from the ceiling to the roof.

The building itself is 250 feet from east to west, and 150 from north to south. The room is 100 feet straight from east to west in the centre, with a semi-circle of 75 feet at each end. There are no columns in the building.

The roof is framed of lattice arched bents, twelve feet from centre to centre, each arched bent converging and meeting at the highest given point of the two main outside bents, where they are securely fastened.

On the northern and southern sides of the building are 30 spaces between the piers, which are filled with windows, containing altogether 2,500 lights of glass. On the north and south sides are also twelve spaces between the piers, filled by double doors. On the east side are two doors, but it is intended to have four more some time. There are two small doors on the south-west, two on the north-west, and one private door on the west, opening to the stand.

The scaffolding was taken down without injury to any of the workmen. The single accident which occurred during the erection of the building resulted from carelessness, and was not fatal.

Above the piers there is over one million feet of lumber; in the floor 80,000 feet; in the joists 100,000; in the sleepers 30,000; in the doors, stands, benches, and other parts not enumerated, 290,000 feet; in the aggregate one million five hundred thousand feet. The roof is covered with 350,000 shingles, besides a space at the top, averaging 60 x 130 feet, which is covered with "patent roofing." A spiral stairway from the ceiling affords access to the outside of the roof.

The floor of the building was completed on the 4th inst. There is supposed to be ample room in the building to seat comfortably 8,000 to 9,000 persons.

The following gentlemen have been selected door-keepers for during Conference :—

1st	Ward—	S. A. Chase, Adam Duncan.
2nd	,,	Peter Johnson, John Lyon.
3rd	,,	Joseph Moffatt, William Wagstaff.
4th	,,	H. Clawson, William Moore.
5th	,,	Jesse West, Junius S. Fullmer.
6th	,,	Wm. H. Solomon, Samuel Brown.
7th	,,	Geo. C. Lambert, Jas. Hague, jun.
8th	,,	Edward Frost, Robert N. Russell.
9th	,,	Jos. Edwards, Samuel H. Woolley.
10th	,,	William Ostler, Eric Peterson.
11th	,,	John B. McMaster, Fred. Myer.
12th	,,	Henry E. Bowring, P. A. Schetler.
13th	,,	Geo. Naylor, Seymour B. Young.
14th	,,	F. S. Richards, R. S. Horne, C. R. Jones, Charles Smith.
15th	,,	James Ure, J. K. Hall.
16th	,,	John P. Isaacs, Samuel Harner, William J. Newman.
17th	,,	William Bromhead, Miles P. Romney.
18th	,,	Joshua K. Whitney, D. P. Kimball, Samuel Kimball.
19th	,,	Adam Seegmiller, George Hamlin.
20th	,,	George Harrison, Harry Luff.

The spaces between the piers are all numbered from 1 to 44, and the gentlemen will see to the best order and silence being preserved around the Tabernacle. The entrances for the public are on the east side, numbered 3 and 42; on the south side 8, 9, 10, 11, 12 and 13; on the north, 32, 33, 34, 35, 36 and 37. On the south-west and north-west are the entrances for the Bishops and Priesthood occupying the stand. The choir enters by the door numbered 24, and the Presiden-'s private entrance is by the door numbered 22, on the west end.

The stand for the speakers is at the west end of the building, and covers 7500 feet of surface.

The front of the stand is a segment of a circle. Before it are a seat and desk for the Bishops and others who administer the sacrament. The first seat in the centre of the stand or platform is for the Presidency of the Stake, the next for the Quorum of the Twelve, the third for the First Presidency. Back of these are seats for a choir of 150 singers, with the great organ, yet unfinished, behind them. On the right and left are seats for from 800 to 1000 persons.

The speaker's desk is 60 feet in front of the western piers. In front of the stand, for 70 feet, the floor is horizontal, thence to the east end the

floor rises with a grade of one foot in ten. The horizontal portion of the floor is seated with very comfortable permanent benches. The remainder temporarily with the old benches from the Bowery.

During the past six months, and for some time before that, Elder Truman O. Angel has been engaged in designing the cornice of the building, the stand, floor, seats, &c.

More than three-fourths of the timbers were supplied by Elder Jos. A. Young up to within a few months; since which, several hundred thousand feet of finishing lumber was furnished by President Wells, and a large quantity also obtained from Elders Feramorz Little, Samuel A. Woolley, and from a few others.

The work from beginning to end has been closely supervised by President Young, who in this, as in everything else of a public character, "has been in all and through all," and encouraged by his confidence all engaged in it.

After the departure of President Young for the North, and since, President Wells has been most assiduous in his labors, superintending and furnishing everything, and latterly, when the work had to be done within a given time, and that also very short, his constant presence and encouragement to the workmen and those in charge, added greatly to the early completion of the work. Bishop John Sharp, as Assistant-Superintendent of Public Works, has rendered a very efficient share of labor, and Elder John D. T. McAllister was constant in his superintendence of the laborers, and had under his direction over a hundred men and thirty teams working.

So far as we have been able to judge, from the frequent conversations we have listened to, President Young seems fully satisfied with the accomplishment thus far of his design. It will take a great many men some months yet to make the seats, and finish other portions of the edifice. By the 6th of April next, the whole will be finished and ready for dedication. It is a grand building, of which the Saints have reason to be proud, and we but echo the feelings of every faithful Saint in wishing a lengthened life to President Young, that he therein may long continue to instruct and lead Israel to the accomplishment of the designs and purposes of the Most High.

When writing the description of the New Tabernacle, we gathered our information from those whom we credited in that report, and from others possessing any information that we could reach. Brother Truman O. Angel, the Church Architect, was not at the Tabernacle on the Saturday preceding Conference, at the time we were gathering this information, so that we could say but little of his labors. We had opportunity yesterday of conversing with him, and he tells us that he draughted the whole of the interior portions of the building, and detailed the same on the trussel board for practical execution, and likewise superintended the workmanship thereof, as chief foreman, until the opening of the building at Conference. We may have omitted in our first report other persons deserving of notice.

THE HURRICANE IN THE WEST INDIES.

When the history of the latter-day judgments shall be written, forming a record of troubles and disasters far outweighing the judgments of former times, prominent upon its pages will be an account of the hurricane in the West Indies, on the 29th of October, 1867. The report of the disaster states that on the 29th of October, St. Thomas, Tortola, and several adjoining islands were visited by the most terrific hurricane ever known, without any premonitory warning excepting that, a short time before the blast, the glass fell rapidly. The whole of the shipping in the harbor at St. Thomas was

blown adrift, the force of the wind breaking the cables and warps as though they were pieces of thread. On shore the destruction was equally great. The sides and roofs of the houses were blown away, and large blocks of stone were whirled into the air and thrown a considerable distance. About 80 vessels were more or less damaged. Some sank, and others went ashore. The loss of life was enormous, 300 bodies having been picked up and buried on shore, and this being but a portion of the number actually lost. All the stores and wharves of the Royal Mail Company were completely destroyed.

The following particulars of the hurricane and its effects are given by the medical officer of one of the mail boats which was lost :—

"St Thomas, West Indies,
Nov. 5, 1867.

In the memory of the oldest inhabitant of St. Thomas or its vicinity, the hurricane of last Tuesday has never been approached in fury, the great one of 1837 falling far short of it, both in its violence and disastrous results.

The morning of the 29th of October was ushered in by rather a gloomy appearance, with frequent showers of rain; the barometer, up to half an hour before the gale, standing at 29·80, and nothing at all indicating the appearance of a hurricane. We steamed into port, and dropped anchor at half-past eleven a.m., riding to 30 fathoms of chain. In about half an hour, the barometer falling rapidly, and the general appearance of the weather proclaiming a storm, it was considered no time should be lost in letting go the second anchor. It was then the hurricane burst out with terrific fury, preceded on shore by an earthquake of great violence. We now veered away both chains to the very ends, when we managed to hold out till the lull.

It was then that we first got an idea of the terrible nature of the storm. Ships of all classes of tonnage were tearing away from their moorings and coming foul of each other; masts and sails were blown away like brown paper; many vessels, up to 500 or 600 tons burthen, were blown completely over, and many high and dry on the land. This lasted for about 30 or 40 minutes, when that treacherous lull that is always part of a West Indian hurricane came on, and the result was really appalling. Houses on shore were completely blown away, and only about 12 or 14 ships survived that terrible half hour. Every ship was busy in cutting away and clearing wreck, and then the barometer took its final and great leap, falling $\frac{3}{4}$ of an inch. While tyros congratulated themselves on their escape, old West Indians shook their heads, and did all to try and make snug for what was yet to come.

Everybody considered the first part of the hurricane dreadful, but it fell into the meanest insignificance compared with what followed.

Without any indication whatever, the wind suddenly changed to the eastward, and burst upon us with a fury that was perfectly indescribable. Anchor chains parted like so many rope yarns; and in the darkness that supervened, nothing was to be seen but large floating masses — tearing along in their mad career, smashing into each other, and then sinking where no earthly help could be rendered. Ships, which had in the first burst of the storm been blown high and dry, were now blown from the rocks and dashed to pieces—many with their unfortunate crews on board, who had not left their vessels during the lull. Our steamer was torn from her anchors, and literally dashed among some wrecks, when she filled and sank in about ten minutes, all hands being fortunately saved.

The total number of vessels lost and damaged is 71; and the number of lives, including those on shore, is at present estimated at nearly 1000.

I could enumerate many instances which would show the terrific force of the wind, but will content myself with the following, which I can affirm to be perfectly true :—A diving bell, weighing 25 tons, was literally blown to a distance of 100 yards. A piece of timber, the size of a 1000-ton ship's topmast, was borne the distance of a quarter of a mile, and dashed into the roof of a house. A stone, the size of a man's head, was blown some distance, and then perforated the wooden

side of the house of Mr. Cameron, the agent to the royal mail. Some of the iron bedsteads belonging to the soldiers in the fort, which were exposed in the barrack square, were blown a distance of 300 yards, and found the following day among the wrecks of ships on the shore."

The following is from the report of the British Consul at St. Thomas :—

"The hnrricane, the worst ever experienced in this vicinity, commenced at noon, with the wind from northwest, almost without any warning or indicatiou, the barometer standing steady, about 30 degrees, up to that time, and in one hour a great part of the town was in ruins. About 1.30 o'clock p.m., the gale lulled a little, but by 2 o'clock the wind shifted to the south-east, it became suddenly dark, the barometer fell to 28 deg., and still kept falling, and a fearful tempest then burst over the island with a fury that can only be conceived, and raged with such tremendous violence that it was impossible for almost anything to withstand it. Stone-built houses were hurled together, and vessels in the harbor were either sunk, smashed to pieces, or driven ashore dismasted. Some of the crews were saved with difficulty, but a large number were drowned, and many persons ashore were crushed under their falling houses, or knocked down and killed by uprooted trees, tiles, and slates, which were flying about with fearful velocity.

About four o'clock the hurricane appeared to have expended itself, and the fury of the elements subsided almost as suddenly as it had commenced in the forenoon. The wind gradually decreased, but the sea still was high, and heavy rain continued all the evening. A few people ventured out to render assistance, and those that did, viewed a fearful sight. On the following morning the inhabitants wandered from their dismantled houses, then to realise the immense destruction, to look after the dying, and to recover and bury the dead. The shore was strewed with the washings of the ocean, timbers and spars of vessels, smashed boats and what-not; and here and there a corpse."

The news from Tortola is that the hurricane also passed over that island, blowing down a great number of houses, and causing the waves of the sea to heave themselves beyond their bounds, partially submerging the island. According to intelligence from Havanna, great loss of life and heavy damage to shipping also occurred in St. Domingo. This terrible visitation brings to mind the awful destruction of life which took place in Lower Bengal, in 1864, when the storm wave uniting as it was thought with the ordinary "bore" of the river Hooghly, swept up the stream at the height of 30 feet, and carried off from the island of Sangor alone, above thirty thousand human beings. A few weeks after, a storm broke over Masulipatam, and was said to have occasioned even greater destruction of life than this, so that in the two storms it was afterwards estimated 90,000 persons had perished. Men who witnessed it concur in stating, that it seemed as if nothing in existence, not even the solid earth itself, could stand for many hours before it. It left the country a wilderness for a hundred and twenty miles. And now it is amid similar ruins that the inhabitants of some of the West India Islands find themselves.

The Lord is truly fulfilling the predictions of his servant Joseph Smith, and the violence of the elements, the strife among nations, the troubles that increase among the people, the spread of crime, the poverty and distress of the laboring classes, and the spirit of war, tumult, lawlessness, and insecurity now spreading fear and sadness throughout the world, are but the beginning of sorrows, the first drops from the vials of the wrath of God. Let all the Saints of God prepare to stand in holy places, that they may not be moved when the overwhelming scourge shall pass over all the earth.

Men talk idly about empire, nation, family. The foundation of the empire is in the nation, of the nation in the family, of the family in the individual; in fine, government is founded on the people, the people on the family, the family on its chief.

SUMMARY OF REMARKS BY PRESIDENT B. YOUNG,

AT THE THIRTY-SEVENTH SEMI-ANNUAL CONFERENCE, OCTOBER 6, 1867.

(From the Deseret News.)

Before opening Conference, President B. Young, in behalf of all the Apostles, and all the brethren and sisters belonging to the Church, returned most sincere thanks to the workmen who had been engaged on the Tabernacle, for their steady perseverance and faithfulness in working on and completing the building so far. He also spoke of the labors of Elder Ridges on the large organ, and of the difficulties he had labored under in his work.

At the close of some remarks by Elder Orson Hyde,

President B. Young said that no man can explain the resurrection except he has received the keys of it, as John Wesley could not explain the Gospel and build up the kingdom of God, because he had not the Priesthood, nor the authority and power of God to do so. He said if he were asked did he understand the resurrection, he would say he did not; but he understood as much concerning it as any man living. Every component part of the creature comes forth in the resurrection. The parts that form the organization of man endure forever, unless he forfeits his right to them; and he shall possess them when he is resurrected. Jesus is the Firstborn from the dead; the first fruits from the earth; and as he was raised complete and incorruptible, so will every Saint be who is raised in the resurrection of the just. We differ from the rest of the world in many things, for we have been called out from the world that we may put away sin and evil, and cling to righteousness. We differ from all the world in principle and doctrine, for we believe in and practise the Gospel; and our views, hopes, desires, wishes, and objects—to spread the Gospel and gather out the honest in heart—are so different from that of other people, that we cannot associate with them and assimilate our feelings. With us our religion is, or should be, the great topic of conversation, the great subject of thought. The people have gathered here from the various nations of the earth, not drawn together from the countries where they lived by old sermons and the traditions of the priests, but the power of God which accompanied the Gospel taught unto them, exercised an influence over them, they were touched in their hearts, and they forsook all to gather to Zion and be one with the Saints of God. We will preach the Gospel, gather the honest, build tabernacles and temples, and teach those who will serve God to sustain themselves, and to help build up the kingdom of God. He instructed the newly arrived immigrants to watch their own hearts, serve the Lord, be prayerful, and be full of love and kindness to one another and to the whole human family. He pointed out the happy state of society resulting from union and harmony among the people; and showed that as we present such a condition of society, and are called deluded, our delusion must be an exceedingly happy and successful one. The manner in which the people have progressed, the degree to which education is fostered and encouraged, and the way in which they have advanced in the science of life, show the wisdom of the policy by which they have been guided. He instructed mothers to teach their children principles of life, and to love and be kind to one another.

After a discourse by Elder Orson Pratt,

President B. Young expressed himself satisfied with the remarks of Elder Pratt on the subjects of the personality of God and the atonement; but said that he objected to any one saying what the Latter-day Saints believed, for though he himself could tell what they should believe, many of them believe many things which they should not.

At the opening of the afternoon service on Monday the 7th,

President B. Young said he would

give a few texts for the brethren to preach to during Conference. One is, a subscription to sustain the Perpetual Emigration Fund. Another is, to teach our children, and to instruct them in the ways of the Lord; mothers should teach them to pray; the Bible, Book of Mormon, and the book of Doctrine and Covenants, the revelations of God, and the discourses of the Elders, should be read in schools and studied at home. The Deseret Alphabet should be studied, that our young might advance more rapidly in the knowledge of every science. Our young ladies should be taught business, to employ their time usefully in light and profitable labor; not as in many places in the world, where many of the women have to do the heaviest kinds of labor, while stout, strong men are engaged in the lightest kinds of employment, such as measuring ribbons, waiting in stores, keeping books, &c. Five hundred teams are wanted immediately from some of the neighboring counties, to haul three loads of rock each from the mouth of Little Cottonwood. A number of young men and middle aged ones are wanted to go South to make farms, raise cattle, and make themselves comfortable homes. He advised the young men to marry before starting, and urged the importance of marriage upon those who do not seem to realise their responsibilities concerning it. He introduced the subject of preserving our natural lives, by studying temperance in food, and seeking to preserve our lives by the kind and quality of the food we eat, and the manner in which it is prepared. He urged the people to adopt a wise and rational style of living, that all might be benefited. He requested short sermons, and instructed all the Elders of Israel in their teachings, to teach only that which they understand.

After some remarks by Elder E. T. Benson,

President B. Young expressed his gratification at the Saints having kept the Word of Wisdom so closely during the past summer, and encouraged them to continue in observing it. It is wisdom for us not to drink liquor, tea and coffee, and to let tobacco alone. If there are any cases where a cup of tea or a little tobacco will do good, he would not object to their being taken; but who is to be the judge of when they will do good? He was satisfied that where the least lenity is given, there would be a disposition to treat resolution. Some seem to think that this thing will soon die away, and that the people will return to the use of tea, coffee, tobacco, and liquor. He would say that if any of the Elders of Israel would treat this counsel lightly, he would promise them that the curse of God would be upon them. It is required of the Latter-day Saints that they keep the Word of Wisdom; and if they trifle with this thing, they will be sorry for it.

At the close of the meeting on Tuesday afternoon, the 8th,

President B. Young said his feelings would be to continue the Conference day after day teaching the people; but he had no desire to keep them together until their spirits would flag, and they would grow weary. People are not able to remember much at a time, and it is by constant instructing that the truth becomes impressed upon their minds. We are here in these mountains to build up the kingdom of God; the eyes of the world are upon us; our names are in their mouths for good or for evil; and we have to prove to them that we have the Gospel of life and salvation. This Gospel must be preached as a witness of the name of Jesus to all the world before the end comes; and we are to be the exemplars of that Gospel, not to pattern after those we have left behind us in the world. This is what the Lord does not want; and if we will do as the Lord requires, we will begin to set an example before the world, that will show them how they may live, walking in the ways of the Lord. We must do the will of the Lord instead of following the lusts of the eye. He thanked the people for observing the Word of Wisdom as faithfully as they have, and said it was the will of the Lord that we should observe it. He again thanked the workmen who have been engaged on the Tabernacle. He said the Lord wishes us to learn how to live to be handsome, well preserved, and intelli-

gent. Everything that appertains to life and happiness is within the bounds of our religion. He instructed the people in the laws of life, and the means by which existence can be prolonged in happiness; and encouraged the young sisters to study all needful kinds of intelligence to qualify themselves for future positions as housekeepers, wives, and mothers. He said he would send to every Ward in the Territory, and ask the men of wealth how many of the poor Saints yet in the old world they will emigrate next year. He referred again to the call for five hundred teams to haul fifteen hundred loads of rock, and told the manner in which they should be sent to do the work.

After some remarks by Elder Joseph F. Smith, on Wednesday afternoon, the 9th,

President B. Young said, I will commence my remarks where brother Joseph F. Smith left off, with regard to the appearance of the Latter-day Saints. I will, in a few words, give you my views touching us as a people, and our appearance. What are your ideas regarding the appearance of the heavenly hosts? Do you not think that they are the most chaste in their deportment, most beautiful in their appearance, most simple, clean, and elegant in their dress, and the most courteous and kind in their msnners, of any beings that you can imagine? You can answer this for yourselves. I have my ideas regarding them. If ever we become Saints of God, fully sanctified and made perfect before him, I shall expect to see the most healthful and beautiful people that ever lived upon the earth; I shall expect to see a people full of knowledge of the great laws which govern organized life, for health, for adornment, and for beauty. We will know how to adorn ourselves in the most comely manner to present ourselves before each other, before those who live godly in Christ Jesus, and before the Lord, and to form fit companions for angels. It would gratify me very much if the people of the Latter-day Saints would begin to use discretion and judgment in this matter, more than they have formerly done, and cease to copy after the fashions of this world. A reformation of this kind should begin with she sisters in this Church, and it thould be extended to every portion of human life. Our living should be plain and simple, that it may be healthful, giving vigor and long life to us and our generations after us. I have not time now to enlarge upon this exceedingly interesting subject.

I will embrace the present opportunity of expressing myself upon a subject that I think has not been before spoken upon by any of the Elders of this Church. We have ordained men to take the place of others who have from time to time left the Quorum of the Twelve Apostles; and I have ordained all who have been ordained into the Quorum, since it was first organized, assisted by brother Kimball and others, but have never named this subject at any of those ordinations, except at that of the last man who has been received in the Quorum. If I am wrong in my views, I shall be righted in due time. The subject I refer to is in regard to a man taking the crown of another, by being ordained to his Priesthood or calling in any of the quorums of this Church. Now, my idea is this, that there is a crown for each and every one who proves faithful to his covenant to the end. Shall we have two crowns when we are crowned with glory, immortality, and eternal lives? My opinion is that each man will have his own crown, the glory and greatness and might of which will be according to his works, or according to that which he merits. If this be true, I do not ordain brother Joseph F. Smith to take the crown of Amasa M. Lyman. Joseph F. Smith has been faithful from his childhood, has fulfilled missions to the nations of the earth, travelled and preached in the midst of the Saints, laboring faithfully in the kingdom of God to save the honest in heart, and to perfect himself and others in the grace of God. Is he deserving of a crown? He is, and he will get just such a one as he deserves. This may be said of every other faithful man. If a man forfeits his crown by any act of his own, it is not for me to say what becomes of it, it is in the hands of Him whose right it is to give. I think that Joseph F. Smith is the

sixteenth person upon whom I have laid hands and ordained into the Quorum of the Twelve since the first Quorum was formed. Let no person then suppose that Joseph F. Smith has got Amasa M. Lyman's crown; he will not get it, but he will be perfectly satisfied with his own crown, which he has faithfully earned. I do not wish to wear Thomas B. Marsh's crown; I want my own. We build our own kingdoms, and obtain, by our faithfulness, our own crowns that will exactly fit us; and the brightness of them, and the greatness of them in glory, will grow or pass away as we are faithful or unfaithful to the Priesthood and opportunities which we have had bestowed upon us from the Lord. Let us all be satisfied in striving to be faithful, that we may receive the crown laid up for us.

I wish now to say to the Bishops who are present at this Conference, from the north and from the south, when you return home, cease not your labors until you get the names of each individual who will engage to bring from Liverpool to the terminus of the Pacific Railroad, one or more of the poor Saints. I do not ask them to turn in cows or horses for this purpose; we do not want property, but we want them to say that they will be responsible to bring so many from England. We asked a few brethren in the Conference yesterday, and in a few minutes forty-five of the poor Saints were provided for with passages. We want fifteen thousand thus provided for. We wish a list of the names of brethren, who will thus engage themselves, forwarded to us immediately. How many hearts will be made glad by this movement which we are about to engage in for the deliverance of our poor brethren and sisters in the old countries! Their hearts will be raised in thanksgiving that the day of their deliverance is drawing nigh, when they hear the report of our efforts for their good. When we find our feet established in pleasant places, let us not forget the pit from whence we have been taken, but stretch out a helping hand to assist our relatives and friends who are struggling for deliverance as we have done. Consider this all ye Latter-day Saints. We say to those who will not pay their indebtedness to the P. E. Fund, we shall be glad to have you bring some of the poor Saints of the old countries to the terminus of the railroad the next season; and we will say you have done well, and we will give you credit on your Fund account. Any means you expend for the deliverance of the poor, you will look to them for payment when they come here, but nothing will be refunded to you by the P. E. Fund. You can name the persons you wish to bring out, and then look to them for your pay; and if you look to them for your pay, I shall not credit you on the P. E. Fund books for what you may have done for them.

I wish the Bishops of the two counties north, two counties west, and two counties south, to send on teams to haul rock for the temple. And do not forget to send in your reports from all the settlements, how many you can bring out from the old world, as we wish to appoint our agents at different points to negotiate with the shipping and railway companies. By emigrating a large company, we can lessen the cost very materially.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 7, 1867.

COUNSEL AND CAUTION.

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Our readers will have noticed in the letter from President Young, which appeared in our last number, that the *Deseret News* was referred to as containing a report of the Minutes of the General Conference. The report which we have

published was taken from the *Semi-Weekly Telegraph*. We were aware of the anxiety of the Saints to obtain news of the Conference, and having waited a considerable time for the *Deseret News*, which did not come to hand, and fearing that through some misadventure it would not come to hand at all, we published the condensed report as it appeared in the *Telegraph*. The *Deseret News* has now arrived, containing a more complete report of the Conference, and explaining the delay as having occurred through the loss of paper which was burnt while being brought from the East. We do not consider it necessary, under the circumstances, to republish the whole of the Conference minutes, but have extracted the most important parts—viz., the President's remarks, and publish them in our present issue, knowing that the Saints will peruse them with joy and gratitude. The teachings of the Twelve will appear in due time in the JOURNAL OF DISCOURSES, and as a brief report of them has already appeared in the STAR, we do not consider it expedient to quote any further from them at present.

The "Word of Wisdom" formed one of the prominent topics dwelt upon at the Conference, and the President's instruction, "I say in the name of Israel's God keep the Word of Wisdom," should find as deep an abiding place in the hearts of the Saints scattered abroad, as it has in the hearts of the Saints in Zion. They have adopted it in no spirit of sudden enthusiasm, but with a calm and universal determination, which augurs a continuance of its practice. In this spirit we desire the Saints in this Mission to embrace it, and particularly is it the duty of the Elders to set them a good and consistent example.

The building of the Temple of the Lord was another subject of the Conference, which should be of equal interest to the Saints abroad as to the Saints at home; and we trust that while the people in Zion are hauling the rock and attending to the necessary manual labor, the Saints here will not forget their part of the work, but will attend to the law of Tithing.

Another subject which the President introduced at Conference, was the important one of gathering the poor from the old countries. The President's action to accomplish this great object will cause joy and thanksgiving to swell the breasts of thousands. Many of the Saints who have toiled on in Babylon "hoping against hope," will now see a bright ray of light piercing through the deep gloom of years, and begin to realise that "the day of their redemption" is really "drawing nigh."

In view of the efforts now being made at home, we wish to offer a few words of counsel to the Elders and the Saints throughout this Mission. The Elders will need great wisdom and discretion in the various emergencies that will arise in connection with the emigration about to take place. They will require a double portion of the spirit of their callings to enable them to give that counsel which will be needed under the variety of circumstances in which the Saints will be placed. We wish them, while not neglecting other duties, to give their careful attention to all the business affairs of their fields of labor. To commence at once to clear off all debts of every kind, so that in the event of halls having to be vacated, and other arrangements to be broken up, that there may be no hitch nor hindrance when emigration time comes. Book debts should be liquidated; all the funds should be put in order; and everything arranged in such a shape that business can be continued or discontinued, as the course of circumstances may render necessary. They should also exert a

calm snd discreet influence over the minds of the Saints, that they may not run wild with hopes that may not be realised, nor settle quietly down into an attitude of inactive waiting for deliverance. The manner and extent of the assistance to be rendered is not yet known, therefore they should not make promises, and raise hopes that may not be fulfilled, but, as far as possible, bring the people and their business affairs into a state of preparation, so that deliverance may not come unawares, and that a further continuance of present conditions may not bring disappointment, distress, or confusion.

We say to all the Saints, in our visits among you we have encouraged you to have faith, and to hope for deliverance in spite of the dark prospects before you, and to exert yourselves in your own behalf, no matter how feeble your exertions might be. Now that prospects are brighter, we say the same. Do not slacken your efforts in your own behalf. It may be that many will be left behind because of their inaction to help themselves. Every penny that you save will be so much help in the aggregate of emigration. Begin now quickly to dispose of your pictures, ornaments, and other superfluous articles, for if you are called away and have to dispose of them at the last moment, you will not have so good an opportunity to obtain their full value, and if you should have to stay, the loss of them will do you no injury.

Get all things in readiness for emigration, but in such a condition that if you should remain, you will not be seriously inconvenienced. Continue your prayers, continue in your duties. Do not become slothful in the Gospel, but redouble your energies and your faithfulness, that you may have power with the heavens, and be blest with salvation in Zion. Be wise and careful in all your movements, and seek in all your affairs for counsel of the authorities appointed, and our prayers will continue to ascend in your behalf to Him who has promised that he will gather his elect from all the nations of the earth, and give them an everlasting inheritance in Zion.

DEATH OF SISTER VILATE MURRAY KIMBALL.

The Saints at home and abroad will learn with pain of the demise of sister Vilate Murray Kimball, the beloved and affectionate wife of President Heber C. Kimball, after a severe and painful sickness of over four months. She died at half-past three o'clock yesterday afternoon, Oct. 23rd. We shall not now attempt to write an obituary of this much esteemed lady, but leaving it for another occasion, we can add that the Saints everywhere will sincerely condole with President Kimball and his family in such a heavy bereavement.

The universal esteem in which President Kimball is held, will call forth much sympathy in his behalf, and it wlll be the earnest prayer of tens of thousands that the Lord will pour out abundantly of the spirit of consolation upon him and his family, and that he may be in this hour of affliction so strengthened and renewed in his spirits and body, that he may yet live long upon the earth to enjoy the victory of the Saints, for whom he has so long and faithfully labored.

The Interment Yesterday, Oct. 24.—Notwithstanding the hour for the interment of sister Vilate Murray Kimball was unpublished, and invitations withheld, an exceedingly large and highly respectable company assembled at the residence of President Kimball to offer to him and family their sincere condolence, and to testify by their presence at the funeral services, the high

esteem in which the deceased lady was held by all who had the honor of her acquaintance. President Young, Elders Orson Pratt, John Taylor, Wilford Woodruff, Geo. A. Smith, Geo. Q. Cannon, Joseph F. Smith, of the Twelve Apostles; Patriarchs John Smith, John Young; President Joseph Young; Bishops P. H. Young, Lorenzo D. Young, John Sharp, E. F. Sheets; many of our principal citizens, together with a very large number of ladies, were present. There were probably over three hundred persons altogether, and had the remains of the deceased lady been taken to the Tabernacle, and there the funeral services been held, the great building would have doubtless been filled to overflowing, so highly was the lady esteemed, and so universally respected is President Kimball and the family to which she was such a worthy mother.

The opening hymn, "Why should we start and fear to die," was sung, and President Joseph Young offered prayer, and the congregation sang, "The Resurrection Day."

President Young spoke for half an hour. He had much difficulty to control his sympathetic feelings, and occasionally his voice indicated the struggle to repress an outburst. He set forth much to inspire the Saints with the hopes of a glorious resurrectien through faithfulness, and spoke in high terms of kindness of the deceased. He said that he had not come to weep because the body of sister Kimball was laid in the coffin; if he wept, it was because he saw his friends weeping around him, but there was no cause for weeping, and he would say, let us dry up our tears. He was reminded of the time when the deceased and brother Kimball stood by him when his first wife was taken from him. He felt then to rejoice in the glorious hopes which the Gospel had revealed to them, and he could say of those who had died, that there was no period known to them in which they could experience so much joy, as when they had passed through the portals of death, and entered upon the glorious change into the spiritual world. He had known, intimately, sister Kimball for 40 years, and from that time to this, if any person ever found fault with her, it was more than he knew. Her life, conversation, feelings, kindness to her family and to her neighbors, seemed all to come befcre him, and he could say of a truth that a better woman never lived—according to her knowledge. She was ever disposed to do good, and to meet every obligation that devolved upon her. He had been cherished and comforted by her in hours of affliction, and knew her kindness of heart. Since he had heard of her death, he had never experienced but joyful feelings—for she had lived the life of a Saint—till he had come to sit beside her bier. It did not belong to the manhood which God had given them to mourn on such eccasions, but it was through the weakness of their fallen nature that they were overcome. Her spirit had now passed into the spirit world, to wait with the spirits of the just the morning of the resurrection. She had kept the faith, and, with all who had partaken of the holy Priesthood, was beyond the power of death, and can no more be afflicted. It was his faith that Joseph the Prophet would be the first resurrected of the last dispensation, and that to him would be committed the keys of the resurrection, and through him would the powers of the resurrection be extended to others, till all who had been faithful would be resurrected in glory. The President spoke for some time on the influence and power of good and evil spirits, which was deeply interesting, and concluded with kindly words of the deceased, reiterating affectionate sentiments, and assuring the afflicted family and friends that her life had been as honorable as ever woman had lived, and that she had secured her resurrection with the just.

Elders Joseph, Phineas, and Lorenzo Young spoke in terms of affection of the deceased, whom they had known intimately for so many years. Her uniform kindness to her family, and to all who knew her, was the theme of praise, and her illustrious life was held forth worthy of the imitation of the Saints.

President Kimball spoke a short time of the virtues and kindness of his faithful partner. She had been true to him, and nothing had ever occurred to estrange her feelings from him. For nearly 45 years she had been his companion. His remarks were very touching, and with difficulty could his hearers refrain from weeping.

The congregation sang the hymn, "When first the glorious light of truth, burst forth in this last age," and were dismissed by Elder Taylor.

After the friends had passed the remains of the deceased, she was carried to her resting place in the private burying-ground within President Kimball's enclosure. When the grave was covered, a few words were addressed to the mourners and friends by Presidents Young and Kimball, and they dispersed.

We are pleased that we can assure the many friends of President Kimball, that he seems greatly buoyed up by the Spirit of the Lord, and gives evidence of the enjoyment of great peace and consolation. All Israel love him for his faithfulness, and will pray for lengthened days to him.—*Salt Lake Telegraph.*

THE LATTER-DAY KINGDOM.

It is the general opinion of all Christian churches, that the kingdom referred to in Nebuchadnezzar's dream, as interpreted by Daniel, 2nd chapter, was the one established in the days of Jesus and the Apostles. Bnt if we are to understand his language in the sense it is given, without another interpretation to the one given, we cannot help coming to the conclusion that the kingdom set up in the days of Jesus, and the one referred to in Daniel, were two separate and distinct kingdoms as regards the time in which they were to be set up, but one in authority, laws, ordinances, and blessings. The first one set up at the first coming of Christ, the second a little before the second coming. The first one in the meridian of time, the second in the latter days, or in the last dispensation, and to endure forever, while the first was to last but for a short period.

The words of Daniel are plain and definite when he says, (28th verse) "But there is a God in heaven that revealeth secrets, and maketh known to the king what shall be in the latter days." It might be that some of the Saints in the days of the Apostles thought that they were living in the latter days, when Christ would soon appear in his glory and majesty. But we find that the Apostle endeavors to free their minds of this false notion, when he said to the 2 Thess. 2nd chap. 3rd verse, "Let no man deceive you by any means: for that day (the second coming of Christ, or last days) shall not come, except there come a falling away first (from the path), and that man of sin be revealed." 2 Tim. 3rd chap. 1st verse, "This know also, that in the latter days perilous times shall come," &c. From this we perceive that the Apostles were sensible that a universal apostacy would take place before the second coming of Christ, and that he, Paul, when writing, was looking into the future for the latter days, and this was about 65 years after Christ. But to-day we need no Prophet nor Apostle to tell us that the days of Jesus were not the latter days, for time, (nearly 2000 years,) has revealed that they could not be, and when we compare all religious doctrine—from the Popedom down to the wild, enthusiastic Christian revivals--with the Apostolic Church, we cannot help seeing that the falling away has taken place, and the result is, darkness has covered the earth,

and gross darkness the minds of the people.

But the kingdom that Daniel saw was to commence in the latter days. Let the reader read the dream and the interpretation thereof, and he will find that the image represented four kingdoms, that would rule all nations in succession. The king was the head of gold, the second kingdom was silver, the third brass, the fourth iron, the feet and toes were part of iron and part of clay, partly strong and partly broken, the feet and toes represented a division of the fourth kingdom into many kingdoms. According to ancient history, we learn that the Medes and Persians succeeded the first one. Then Alexander the Great represented the kingdom of brass, and the fourth, the legs of iron, was the Roman Empire, which was strong and terrible like unto iron to break in pieces. It is well known from history, that at this period of the world came Jesus, to establish his Father's kingdom. But let us read the 44th verse, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Here we learn of the set time when the latter-day kingdom was to be set up—viz., in the days of certain kings and kingdoms, which did not exist when Jesus came. Daniel said the kingdom should never be destroyed, "but it shall break in pieces and consume all these kingdoms."

If it was the kingdom set up by Jesus that Daniel was referring to, what kingdoms have been broken to pieces and consumed by the Church of Christ? Not any; but on the contrary, many mighty and powerful kingdoms have since come into existence, and instead of destroying all other kingdoms, was not that kingdom of Jesus destroyed by that iron power, the Roman Empire? If not, what did the Apostle John mean when he said in Rev. xiii, 7, 8, "And it was given unto him (the beast) to make war with the Saints, and to overcome them: and power was given him over all kindred, and tongues, and nations. And all that dwell upon the earth shall worship him." If that kingdom was not destroyed, where is it? We have the description of it correctly given by the Apostles, but where can we find a church that will answer to the description, with living Apostles, as well as all the gifts of the Holy Ghost? for a church without the spirit of revelation, is nothing less than a form of godliness without the power, or the body of a man without the spirit.

Daniel further said, that the kingdom that he saw set up should not be left to another people. It is well known that Jesus came to the house of Israel; his Apostles and followers were of Israel. He even commanded them not to go to the Gentiles; but now we find that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Hence Israel lost the kingdom, and it was given to another people, the Gentiles, for a time; but the latter-day kingdom is not to be left to another people, neither is it to be overpowered, but to stand forever. Hence, if the dream was certain, and the interpretation thereof sure, it must have been another kingdom that was made known in the dream, for there is no resemblance whatever in the time nor in the power to subdue, nor the endurance of the kingdom which Christ established, to the one which Daniel referred to.

As we believe that the word of God cannot fail, we have good authority to expect that the God of heaven will set up a kingdom in the latter days, or in the words of Daniel to the king, "And in the days of these kings shall the God of heaven set up a kingdom," &c. We, the Latter-day Saints, are the only people now living that declare with boldness and in assurance, that we are now living in that eventful period, the latter days, and that the God of heaven has been faithful on his part in fulfilling his promise, by sending his holy angels with power and authority to man to commence that kingdom. But the question is often asked how are we to know that we are living in the latter days? We who are believers in the prophetic language of the Scriptures, have many

satisfactory evidences in the signs of the times. These might seem foolish and nonsensical to the critic and the unbeliever, but there is one particular sign promised to all the world, by which they might know of the latter days. Matth. xxiv, 14, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." What Gospel? The same as was preached by Jesus and his Apostles in power and in the Holy Ghost, and with much assurance. The world may know, when they hear it, that the end of the kingdoms of this world is near at hand.

But, say the Christiáns, the earth has not been without the Gospel since the days of the Apostles. Let those that think that they had the Gospel preached previous to the coming of Joseph Smith in the year 1830, like honest men compare their religion and doctrines with those of the ancient Church, as recorded in the New Testament, and they will find there is no likeness whatever. In regard to authority to preach, Paul was definite on this, he said, "How can a man preach unless he is sent." In another place he says, "Let no man take this authority unto himself, unless he is called of God as was Aaron." But the sectarian will say, the Scriptures give authority to any that have a mind to go and preach the Gospel. The Scriptures do not, any more than the law books of England give authority to men to administer the law; and if any man was to undertake to establish a new kingdom in this dominion, he would soon be arrested and punished; so will the God of heaven call all men to an account for the doctrines they preach.

But the question comes, how was Joseph Smith called? I answer, not by man, but by an angel of God, and ordained under the hand of an angel; and the Gospel which he and his followers preach, is the same as preached by the ancient Apostles, for it is the same Gospel restored as a witness of Christ. Tens of thousands that have been faithful members, and many of them preachers from almost every sect of religion, have proved to their satisfaction that the kingdom has been set up as Daniel said, "in the days of these kings." Yes, and a very correct description of their kingdom he has given. He said they would be part of iron and part of clay; partly strong and partly broken. How do we find these great kingdoms? Are they not in part like iron, when we look upon their strength of arms, rifles, cannon, and ironclads? Yes, they appear mighty and strong. But in the other part we see division, strife, contention, mourning and weeping of suffering millions, while the rulers are rolling in luxury, crime, corruption of the darkest die, prostitution beyond redemption, &c., which are the seeds of dissolution and death, which is the miry clay. "As it was in the days of Noah and Lot, so it shall be in the days of the coming of the Son of Man." As Daniel said, "The stone that was cut out without hands smote the image upon his feet, that were of iron and clay, and break them to pieces."

But before the downfall of the great image, or Babylon the great, the Lord will gather his people together, that he may plead with them face to face, and teach them his ways, that they may walk in his paths, as Isaiah says, "And it shall come to pass in the last days, that the Lord's house shall be established in the tops of the mountains, and all nations shall flow unto it." "And he will lift up an ensign to the nations from afar, and behold, they shall come with speed swiftly." How literally they are fulfilled. Where are the Saints gathering to? To the tops of the mountains. Has the ensign been lifted up? Yes, and unfurled to the gaze of the world? Are the nations flowing to the standard? Yes. Are they going with speed swiftly? Yes. The kingdom of God is on the earth, and the invitation is to all to repent of their sins, and be baptized for the remission of the same, and they shall receive the Holy Ghost, "For the kingdom and dominion, and the greatness of the kindom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him." Dan. vii, 27.

ELIAS MORRIS.

INFORMATION WANTED.—Frederick Brown wishes to know of the present whereabouts of his father, John Brown, who left Newport, Mon: England, about 13 years ago, and emigrated to Utah. He has not heard from him for 6 years.—DESERET NEWS, and TELEGRAPH, please copy.

ADDRESS.

Richard Benson, care of Robert Howarth, Holling Bank, Church, Acerington.

DIED:

JONES.—In Provo City, Utah, Sept. 17th, Charles Albert, son of Samuel J. and Lydia E. Jones, aged 1 year.

WICKHAM.—In Brigham City, Box Elder county, Utah, Sept. 20th, John, son of John and Sarah Wickham, from Easttown, Wickham, Kent, England, aged 32 years, 9 months and 21 days.

JACOBSON.—In St. Joseph, on the Muddy, Utah, Sept. 21st, Maren Christine, daughter of Dars and Anne Margrette Jacobson, and step-daughter of Rasmus M. Engelstadt, aged 7 years, 7 months and 3 days.

MAYCOCK.—In G. S. L. City, Oct. 2nd, Mary Emily, daughter of Thomas and Louisa Maycock, aged 7 months.

MUNKS.—At Woodhouse Mansfield, July 5th, 1867, William Munks, aged 82 years.—DESERET NEWS, please copy.

CLARK.—At Brooklyn, E. D., Oct. 28th, 1867, William Clark, aged 45 years, from the Essex Conference.

SCHOFIELD.—At Daisy Bank, Droylsden, on the 1st inst., of inflammation, Joseph Hyrum, son of John and Susannah Schofield, aged 16 months and 2 days.—DESERET NEWS, please copy.

POETRY.

—o—

THE BLEST.

(Selected.)

Who are the blest?
They who have kept their sympathies awake,
And scatter'd joy for more than custom's sake—
Steadfast and tender in the hour of need,
Gentle in thought, benevolent in deed;
Whose looks have power to make dissension cease—
Whose smiles are pleasant, and whose words are peace:
They who have lived as harmless as the dove,
Teachers of truth and ministers of love;
Love for all moral power—all mental grace—
Love for the humblest of the human race—
Love for that tranquil joy that virtue brings—
Love for the Giver of all goodly things:
True followers of that soul-exalting plan
Which Christ laid down to bless and govern man:
They who can calmly linger at the last,
Survey the future, and recal the past;
And with that hope which triumphs over pain,
Feel well assured they have not lived in vain;
Then wait in peace their hour of final rest:—
These are the only blest!

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 50. Vol. XXIX. Saturday, December 14, 1867. Price One Penny.

BRIGHAM YOUNG AND "MORMONISM."

(From the Galaxy.)

In their tours—commercial, professional, and ministerial—through the United States or Europe, the Mormon Elders have only to mention the name of Brigham Young in the hearing of ladies and gentlemen at the principal hotels, or on the Atlantic steamers, to draw at once public attention. The whole import and force of Mormondom, its present existence and future destiny, are all crowded into a potent name; when this name is mentioned, it conveys the sum of the whole to the hearer. Nor is this detrimental to the Mormon Commonwealth, but rather gives it a massive consolidation and conservative power. Nor has it been prejudicial to the individual interest, since out of the poor of the working classes, gathered from many lands, it has founded a hundred cities in twenty-one years.

Brigham Young was born early in June 1801. He was not one of the very first who "received the Mormon work," though he embraced the faith in the early period of the Church. It was Joseph Smith who was the Prophet of the Latter-day Church, and the revelator of the scheme of Mormon empire-founding, towards which, to this day, Brigham, Joseph Smith's disciple, works with full confidence of success.

The Book of Mormon somewhat accidentally—at least indirectly—fell into Brigham Young's hands. He read it several times, investigated it, weighed it, and was convinced of its truth; and thenceforth the Mormon mission was scarcely more Joseph Smith's than Brigham Young's. He forthwith went not to Joseph Smith, but into Canada, where his favorite brother, Joseph Young, was preaching Methodism, to bid that brother follow him "into the new light." Together they then travelled to the headquarters of the Mormon Prophet. There is a wide-spread tradition among the Mormons that—after their first interview with the man who was important enough in his life-time to be known through the United States and Europe as the "American Mohammed"—Joseph declared that Brigham Young

would yet lead the Church.

Brigham was a carpenter by trade. The practical executive capacity of his guild he may be said to have carried through all his life and presidential career, marvellously manifesting it in due time in his own proper character of statesman and empire-founder. His mission is not so much to build up a church of abstract faith, as to found a State of the American Union. No man could be born more equal to this work. Whatever be the opinion of society, or the judgment of the future concerning his career as a religionist, mankind must, I think, agree that no statesman of the age is the match of Brigham Young in empire-founding traits of character.

Brigham was chosen by the Mormon Prophet as one of the first Twelve Apostles, of whom there are now left but four. He was not the first President of his Quorum, since that fell by seniority to Thomas B. Marsh. But so simple a matter as the quarrel of Marsh's wife over a little milk, threw her husband, the then President, out of the Church, and the mantle fell on Brigham. Leaving out of view the Providence of our mission, this simple "quart of milk" gave us Brigham Young.

The world at this day knows Brigham Young, as it knows Oliver Cromwell, as a religious enthusiast who plays a mighty part in the destiny of the world. But *we* know the man in his simple character of Mormon Elder. He is our chief, of whom we other Mormon Elders are prouder, as being our own great representative, than as the President of the Church. We see him in ourselves, and there is a self-glorification that we see ourselves in him. We partake of his qualities; his genius and work are in us. He, too, left home and family, without purse or scrip, travelling with blood in his shoes, as many of us have done, to preach the Mormon Gospel—that Gospel which I am free to confess we all fanatically believe, as, indeed, without this earnest faith we should have done nothing. Brigham was one of the first Apostles in England, though his chief compeer, Heber C. Kimball, opened the work in foreign lands. But Brigham was mightier there as a counsellor and director of his brethren—the Twelve—than as a great preacher or proselyter. He it was who provided money for printing the first edition of the Book of Mormon in England. He was ever a great financier, and at that early date this quality of his was of great import to us. I believe it is from our Church history that I have picked up the following anecdote:—Passing, one day, the chapel in London where the divine John Wesley preached, Brigham stopped, and reverently uncovered his head. The greatest potentate that ever lived could not have provoked the reverent homage thus paid to a Wesley, whom we Mormons love. This incident shows, too, the religious instincts of the man, and explains the powerful influence of Joseph Smith over a character which, as far as happens to humanity, is omnipotent in its individualism.

In the early periods of our Church, Brigham Young, though an Apostle, was by no means one of our most *showy* men, nor, indeed, is he to this day. As he is not of the type of genius which exhibits splendid impulses and inspirations, so he is not, on the other hand, of the "smart" and clever type of men. The latter he has always despised, and ranks them lower than the gardener who prunes his fruit trees. He is that other half of genius which we call *character*. Cromwell, William of Orange, Frederick, Peter the Great, possessed what I mean in a higher degree than the first Napoleon, whose endowment was rather splendid genius than character. In Mormondom, Brigham Young was at first what Cromwell was in Parliament. The *smart* men of our people (who were vastly less in weight and individual force), such as Sidney Rigdon, lifted a higher head than Brigham Young, but the profound judge of character would, even then, have pronounced him "the coming man," should Joseph pass away.

And this event was coming upon the disciples faster than they dreamt. They, however, and much less those who took the Mormon Prophet's life, did not yet know the man upon whom the mantle of Joseph would fall. But

he was close at hand, and the world to-day is more impressed with the name of Brigham Young than it ever was with the exaggerated one of the "American Mohammed."

Joseph Smith became a candidate for the Presidency of the United States, doubtless, with no expectation of being elected, but as a manifesto of his mission. He sent forth his views and policy of Government. The Twelve and many others of the Elders were called to take a political mission through the States, to present Joseph to the nation as a fitting man to represent it as Chief Magistrate. All the Twelve started, except Willard Richards and John Taylor, both of whom were in prison with Joseph at his assassination. During this political mission of the Twelve, the assassination came, and the brothers, Joseph and Hyrum, were killed by a painted mob, who broke into their jail at Carthage, while John Taylor received four balls, his life being saved by his watch, which shielded his heart from the bullet which would have reached it. The private journals of Wilford Woodruff—upon which the writer worked for eighteen months—illustrate at once a great epoch in Brigham's life, and his quality of heart and attachment to his chief.

Brigham and Wilford (for we affectionately call our leading men by their Christian names,) were together at a railway station, if I remember rightly, about to start for the city of Boston, when the news of the assassination of Joseph reached them. They said nothing to each other of the tragic event which touched them so deeply—too deeply for speech. Silently they performed their journey. Silently they walked together to their abode, at an elderly sister's house, and with one accord sought their chamber. Then at length they found speech—nature's deepest speech, when she spoke in strong-souled men. Brigham took the arm-chair, Wilford the bed, and both sobbed like children in the convulsive agony of their bereavement.

Brigham Young lost no time in despair and indecision. Much less did he and his brethren of the Twelve confess the Mormon problem solved in the end of the Acts of the Latter-day Apostles. He forthwith called a council of the Twelve and Elders at Boston, and it was resolved that the Twelve return immediately to Nauvoo, to the stricken Church, now ready to be scattered as sheep without a shepherd, or drawn astray by aspirants for the leadership.

On their return, the Twelve found the famous Sidney Rigdon laying himself out to take the "guardianship." But the master spirit was now at home. The great day to choose the "guardian" was set, and Sidney was allowed to proceed with his little drama for power. There was one, however, who felt the might of Mormondom in himself, and was content to let Sidney's child's play go on to its *denouement*. The day having come, Rigdon was invited to lay his claims before the assembled Church and its Apostles. Sidney made his grand charge upon the people for his "guardianship," and then Brigham Young leaped into the field. All felt the master spirit then, and saw that the mantle of Joseph had fallen on the man before them. A strange phenomenon was manifested on that day, often spoken of by us at home and abroad. "It was not Brigham that was before them on the stand, but Joseph himself; it was Joseph's voice, Joseph's gesture, Joseph's power, Joseph's very person towering above that of Brigham." Their martyred Prophet was not dead, but living in Brigham Young. How could that vast multitude be carried away by "psychological delusion," as most of my readers will consider it? To this day it has all the substance of reality to the thousands of witnesses, who cannot be brought to admit that it was a mental fancy proceeding from the excited state of the people at that time. The Mormons will ever consider it as a divine manifestation that the mantle of Joseph had fallen on Brigham, and that Joseph was there in him.

Soon after came the great exodus of the Mormons from Nauvoo to the Rocky Mountains. Early in the spring of 1846, the Saints took up their line of march under Brigham Young, to follow him wheresoever he

led, and a remnant was left to bring up the rear next spring, according to the terms of the forced treaty which their exterminators unlawfully exacted from them. The Mormons submitted to be driven from their homes. Yet they were chiefly American-born citizens, for the community had not in Nauvoo been swelled, as now in Utah, with floods of emigration. The modern Israel, who left under their Moses, were sons and daughters of America, whose sires had fought in the Revolution, and some, as for instance, Apostles Parley and Orson Pratt, could trace their parentage to the Pilgrim Fathers. It was these men who consented, by a regular treaty, (in which Douglas and others had a hand,) to be driven from the country their sires had settled, and the national family their Revolutionary ancestors had formed.

Nothing in history, since the exodus of Israel from Egypt, equals this Mormon exodus. The Mormons had fifteen hundred miles to travel across a waving ocean of prairie land, and the rugged Rocky Mountains, before they reached the Great Basin. They had to make roads and bridges as they journeyed along. Had not the people been heroic and devoted beyond measure to their religion, like the disciples of old, they would have gone back. But Brigham, Heber, and the Apostles, sustained the exiles, and led them boldly into the wilderness. The main body of pilgrims travelled as far as Council Bluffs, and went into "Winter Quarters," while branches were scattered on the route. They all set to work building forts for the winter, and preparing to continue their journey in the spring of 1847.

A Grand Council was held between the Mormon and Indian chiefs, and formal articles of convention signed; and then the renowned chief Pied Riche, surnamed Le Clerc on account of his scholarship, arose and said:—

"My Mormon Brethren.—The Potawatomie came sad and tired into this unhealthy Missouri bottom not many years back, when he was taken from his beautiful country beyond the Mississippi, which had abundant game, and timber, and clear water everywhere. Now you are driven away the same, from your lodges and lands there, and the graves of your people. So we have both suffered. We must help one another, and the Great Spirit will help us both. You are now free to cut and use all the wood you may wish. You can make all your improvements, and live on any part of our actual land not occupied by us. Because one suffers and does not deserve it, it is no reason he should suffer always, I say. We may live to see all right yet. However, if we do not, our children will."

In reverse of this picture of humanity, of *savages* welcoming their Mormon brethren, was the scene at Nauvoo, between the civilized exterminators and the exiles. The remnant, according to the terms of the treaty, were to remain until the following spring; but the exterminators broke faith with them, and, after a siege of the city of Nauvoo, and a three days' battle, they were driven out at the point of the bayonet, in the month of September, to be overtaken by winter, and to perish by the way. The city of Nauvoo, which means the "beautiful," was left a city of desolation. Well do I remember Wilford Woodruff's description of the last mournful look upon Nauvoo and the beloved Temple, as they receded in the distance, and were lost to the aching sight. Since I last wrote in *The Galaxy*, I have visited the spot where that Temple stood, and found not only not one stone left upon another, but the very foundations rooted up. Aye! but if *they* have pulled down the stones, we have rebuilt, ourselves, with marble.

Ere the peeled remnant had reached the main body of the Church at "Winter Quarters," the Government of the United States called upon the afflicted exiles for five hundred men to go into the Mexican war to fight the battles of the nation—that nation which had cast them out. It was, in fact, a scheme to effectually break up the community, recommended to President Polk by certain politicians who designed our annihilation, among whom Thomas H. Benton was chief. We have the proof of this in our records. It was expected that we should resist, and designed that we should

rebel. What greater proof of loyalty and undying love of country could we give than we then gave?

When the news was brought that military messengers from the Government were in pursuit of us, there was great excitement in camp. They arrived, went into counsel with our leaders, and explained their business. There was no protest, no hesitation. "You shall have five hundred of our best men, even if it takes five hundred of our leading Elders," was the prompt reply of Brigham Young. At a word from our chief, the men were enlisted, messengers sent to the other camps of the Saints on the route, to supply their quota of men for the Mexican service, and, in the brief space of three days, the famous Mormon Battalion was organized, and their line of march taken up. That battalion *was*, in fact, made up of our Elders—the very picked men of those capable of service, and their devoted families were left by the way on the hands of their brethren. Thus Brigham checkmated our enemies by his wisdom and energetic policy, backed by the devotion to religion and country of that heroic band. This Mormon Battalion it was that afterwards discovered the gold in California.

Early in the spring (1847) the pioneers were organized into two grand divisions, the right division under the immediate leadership of Brigham Young, and the left under Heber C. Kimball, consisting in all of some three hundred souls. [The writer here confounds the organization of the Saints at Winter Quarters with that of the pioneers; the latter numbered 143 men; in all 147 souls.—Ed. *News*.] The pioneer camp started for the great basin where now stands the city of the Saints. Of course the pioneer three hundred were chosen men whose wives and children, like those of the battalion, were left with the main body at Winter Quarters. That journey is itself a romance in its adventures. The crossings of the Platte to find fitting fording-places were fraught with many a day's excitement and danger; the erecting of bridges by the way; establishing of fords for the rear companies; pioneering the new route; the buffalo hunts; the innumerable armies of those beasts which took sometimes whole days to pass; Indian alarms; charges of the red men upon the camp; the arrival of the pioneers in the Valley of the Great Salt Lake; all these would make a volume abounding with dramatic interest. A full account of this wonderful pioneer journey has never yet been published; but it is recorded very graphically in the private journals of Apostle Woodruff.

The pioneers arrived in the Valley of the Great Salt Lake, July 24th, 1847. A few had entered the day before, under Apostle Orson Pratt, but the main body, under Brigham, who had been hindered by sickness, arrived on the 24th, which is the day annually celebrated by us. The council of the leaders met, and the Valley of the Great Basin was chosen as the new home of the Saints, as, until then, it was not clearly known where the final resting-place would be found. They immediately went to work, laying out farms and planting for the next harvest, though they had scarcely food for consumption till that time, much less seed grain to spare. The planting, too, was almost a hopeless experiment. Bridger offered them a thousand dollars for the first ear of corn raised in Salt Lake Valley—that valley which has since been made to blossom as the rose, by our untiring industry, aided by irrigation from the melting snow of the surrounding mountains. The seed-time past, they patiently waited the harvest, and the pioneers, meanwhile, went into the kanyons to cut wood for the winter's fuel and for building. A fort was soon erected, and the hum of civilized life was heard where scarcely till then the foot of the white man had trod. Providentially, that year there was scarcely any winter.

Brigham, Heber, and the Twelve, now made a return trip to Winter Quarters, and met with the advancing companies, bound for what was now called Great Salt Lake City. There were many stirring incidents by the way. Arriving at Winter Quarters, the Twelve, in grand council, resolved upon filling up the Quorum of the First Presidency, and Brigham Young was thus made the President of the

Church. This action was afterwards confirmed in General Conference, at Great Salt Lake City, by the unanimous voice of the Church.

Brigham and the leaders returned from Winter Quarters the same year, bringing along the body of the Church to the Great Basin, and then commenced with rapidity the growth of the Territory of Utah. The city of Great Salt Lake was laid out in the beautiful order which it shows to-day —blocks divided off to the pioneers as their first right, on which they in turn settled their friends and relations, each having a lot of an acre and a quarter. Thus the city systematically grew into Wards, over which Bishops were placed.

But the growth of a city did not complete the Mormon problem. In Brigham's great programme was the design of building up a new State in the Union, and that design he unfolded with masterly policy, drawing into it the energy, religious faith, and natural ambition of the entire people. Thus, from the very entrance of the pioneers into Great Salt Lake, the object of every member of the community, male and female, was—not the mere building of a house, or the planting of a family orchard—but the building up of a great State of the Union. It was not the individual interest that was fostered, but the greatness of the people.

The Mormons had migrated to Mexican possessions; they had been cast out from the nation; but they had the instinct of Americans, and clung to their national allegiance. On Ensign Peak the pioneers planted the American flag, and in the name of the United States they wrested from Mexico a vast territory, which they defined and organized into a provisional State, with a duly elected provisional State Government, with Brigham Young as Governor. The name given to the State was Deseret. It is maintained to this day, and the people are constantly knocking for its admission into the Union. The name of Deseret, like that of Nauvoo, was taken from the Book of Mormon. The latter means the "beautiful," the former the "honey-bee." The beehive is our State emblem. Its language is, "we build ourselves upon industry and virtue; for industry is social virtue." The historian of the future, and the social philosopher, will be forced to acknowledge—what a Colfax and a Richardson were forced to confess—these people abound with virtues in spite of their polygamy. No better coat-of-arms could the Mormons have chosen than their significant bee-hive. It is their history in an emblem.

Our State Constitution was drawn up, a delegate sent to Congress to present it, and in due time the people were admitted into the Union as a Territory, under the name of Utah, and Brigham Young became Governor and Indian Agent [ex-officio Superintendent of Indian Affairs]. To grapple with Indian affairs was no child's play, but Brigham's masterly and pacific policy was more efficient than troops have since been; yet the strong, high stone walls which our leader caused vigorously to be reared around the young forts in the country, and an Indian war or two, admonished the red men that they must not be hostile. The success of Brigham's Indian policy became so manifest, that our enemies made this one of our crimes. The Mormons had too much influence over the Indians.

From the beginning our State-founding programme was rapidly unfolding, under the wise and potent direction of our chief, and ever and anon pioneers were chosen, from the first settlers of the city, to sell out and go into the country to form new settlements. These were from time to time called as missionaries, who forthwith started on their religious State-founding enterprise, or, in Mormon phraseology, to build up the kingdom of God. These persons become the Bishops and High Councils of the new Stakes of Zion; and as our emigration poured in from the States and Europe, they were systematically directed by the President to re-enforce the settlements. As the European mechanics and manufacturers had to resort from necessity to farming and stock-raising, Brigham's policy was furthered by nature's wants. It was only such as were needed who remained in Great Salt Lake City.

Our latest statistics show that we number one hundred and five cities and settlements in Utah; and everybody who has visited it, views Great Salt Lake City, under the future era of the Pacific Railroad, as the New Jerusalem of America. Who have more right than the Saints to pursue their laudable ambition of building up a State of the Union, upon the possessions which they took from a foreign power in their country's name, by their wonderful industry, giving it to the nation, not the desert they found it, but the fruitful field they have made it? Who have more right than they to choose their own Governor, and whom should they choose but the man who, under Providence, has made them what they are?

This Republican right, in Buchanan's reign, was our crime, for polygamy was *not* the plea of the famous Utah expedition. Brigham says he will "be Governor until the Lord says, 'Brigham, I don't want you to be Governor any longer.'" Upon this, and the groundless charge of burning some law books, an army was sent against us, before an appointed Governor had been rejected, or commissioners sent to inquire into the matter. We were ready to receive fifty Governors, since no one, in fact, would govern us but Brigham. Albert Sidney Johnson, and most of the officers of the Utah expedition, soon took up arms against their country, so as to secede from the Union; but the Mormons have constantly been knocking for admission into that Union. Thus the very rulers who were preparing for rebellion, were over anxious to quell the rebel Mormons; and they did it through an officer who became one of the chief rebels himself in American history. But Brigham was equal to the occasion, and during that exciting period of our history, was perfectly calm. Confident ever is the man in his mission and the destiny of the Mormons. We were ready to make another exodus, and to follow our President again wherever he should lead. That second exodus was a conquest. A "territory put upon wheels" at a word from one man, and the people's resolution to make Utah ashes, showed the world what Brigham Young and Mormondon meant. Brigham now had the issue in his own hand. Be assured he will preserve his people in the future, as in the past, and carry us and our work along.

Wherein is Brigham's power over us? In our love and not our fear. The power of despotism could not rule an Anglo-Saxon people from the dominant nations of America and England. We Mormon Elders love our chief, and dare say to his face we do not fear his power, though most of us would give life for his smile. He is our people's father, and as such we look upon him.

Two hundred thousand souls daily pray for Brigham Young, that heaven may spare him to us many a year to come, and when their lips utter it not, their hearts utter it. Brigham realises that his people's prayers daily ascend in his behalf. Were his own heart not right, this consciousness would be as coals of fire heaped upon his head. But as it is, it makes him strong and satisfied with life. He has no desire to die, and we are grateful that heaven spares him still to lead us.

E. W. TULLIDGE.

PROFANE SWEARING.

BY ELDER A. N. MACFARLANE.

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It is a very common thing for persons who make profession of religious faith, and assume all the airs of real Christians, to take the name of God in vain in almost every sentence to which they give utterance. To such an extent has this very unseemly and sinful practice gone, that in many places women, and even boys and girls, and in many instances mere

children, give expression to foul and filthy language in a manner truly disgusting. Judging from what assails our ears at every turning, one would think that to swear and speak profanity was the summit of excellence sought after by a very large portion of the inhabitants of the world.

How distressing to every one who has the least desire in his heart to honor God, and speak of his holy name with reverence, to listen to the foul blasphemy and cursing to be heard in our streets, in our worshops, and in almost every place where numbers of persons are congregated together! This crying evil has taken such a hold upon mankind, that the ordinary business of life seems to be incomplete, unless every simple statement is ratified with an oath. I do not wish to be misunderstood, it is no false squeamishness, or lingering after time-honored dogmas and pious creeds, that calls forth these remarks; the writer puts a very low value upon the "form-without-the-power" religions of the present day; in fact, they never were very attractive to him who pens these lines. On the contrary, they seemed to him, as they have to thousands who have heard and received the Gospel in the latter days, utterly powerlvss to induce men and women to live in righteousness, and serve the Lord from a real love of truth.

I have either heard, or have somewhere read a story, in which a highwayman is said to have severely reprimanded those who composed his band of outlaws, because, on one occasion, he overheard them cursing and swearing in a dreadful manner. "There is no gain," said he, "in swearing; men may steal the property of others, and in numberless ways enrich themselves at the expense of their fellow creatures, and may, because of their wealth, command the respect of many in the world; but," said he, "there is no gain at all in profane swearing." How far the present inhabitants of our land would be disposed to take counsel from an outlaw, may be easily conceived; at all events, there is counsel required from some quarter, and that speedily, or the language of the world will very soon be composed of oaths and curses. There is no want of concern on the part of some of those who deplore the existence of this and many other evils. They hold up their hands in horror when such things are brought before their notice, but generally their closing exclamation is, "Oh, well, it is shocking that such things should exist in this Christian land!" This is not, in the proper sense of the word, a Christian land. The influence of the Gospel has scarcely yet been felt in it. The power of truth has had but little, if any hold at all, upon the people. If it had, the divine influence of the principles of salvation would have made themselves visible, not only in a godly walk, but in a godly conversation also.

The Gospel brings blessings instead of cursings, and joy instead of sorrow. It makes manifest the superiority of its power in the many ways in which it works reformation in the conduct and conversation of those who may have been "all their lifetime subject to bondage." The Savior says, "it is not that which goeth into a man that defileth him, but that which proceedeth forth from him." If so, then there is a long list of defilement accumulating against a very large class, which will eventually be very undesirable, unless a renovating process is very soon commenced among them. Since the Gospel has been restored in the present generation, thousands of men, and women too, have borne testimony to its power to remodel their conduct, and also the language made use of in their intercourse with each other and the world. It is evident from the course taken by many professed ministers of religion, that, in relation to profane swearing, they stand much the same as they do in the matter of drunkenness, and numerous other sins so common in this boasted age of enlightenment, and find themselves entirely lost in their attempts to check the growing evil, even among those who own them as their spiritual guides.

Solomon has said, "Train up a child in the way he should go, and when he is old he will not depart from it." Alas! this is found to be almost impossible in these days, at least in this so-called Christian part of the

world. Children are, in a great many cases, brought up in the way they *should not* go, and a fervent hope expressed by those who train them, that at some future time they will depart from all their errors. In such a state of things, it is a matter of very great concern to faithful Latter-day Saints, who have young children growing up around them in this country, and who desire to see them growing up in the truths of the Gospel. In many cases it matters but little how faithful parents are in instructing their offspring, as their intercourse with those who have been skilfully trained in wickedness, has become in some places almost a necessity. In many Branches of the Church, the Saints, though very faithful, are also very poor, which necessitates the sending of their children to work in factories and other places where sin in its vilest forms is to be met with, and where rulers and ruled are alike given over to iniquity. This has indeed a baneful effect upon the young among the Saints, and requires continual watching and instruction, which can only be given by such as give due heed to the counsels of the Lord through his servants.

In conclusion, let us urge upon the brethren and sisters everywhere, the great necessity which exists for good example as well as good precept on their part, so that the wicked practices of the Gentiles may not take root in those who are designed in after years to take a part in bearing the responsibilities of the great Latter-day work in which we are engaged, the truths of which stand so much in contrast with the feeble systems of our day. God's strange work is rolling on. Under the inspiration of the Lord, the Prophets and leaders of Israel are bringing to pass the wonderful events connected with the gathering of the Saints, which will eventually work out deliverance to the faithful among them. Let the counsels of the Priesthood be strictly observed, and all will be well. Among the far off vales of Utah, the ways of the Lord are revered; there, both the Saints and their children will be taught whatever is pleasing is the sight of God, while the wicked among the Gentiles are ripening for the reward of those who delight to do wickedly, and profane the name of the mighty God of Jacob.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 14, 1867.

PRIESTHOOD AND GOVERNMENT.

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THE Elders of Israel are called of God to a very important work. So important, indeed, that its magnitude cannot be comprehended by the natural man. It is only when the Spirit of God lights up the mind, that the latter-day kingdom can be at all understood; and even then, this gigantic and sublime work does not exhibit itself in all its majesty and vast extent. In our present imperfect state, we see as it were "through a glass darkly," and eternity alone will unfold to us the full extent of this marvellous work, and the full powers of our calling therein. But there are many important duties pertaining to our calling which we are required to perform in the present time, and it is our priviledge to make ourselves fully acquainted with them, that we may be efficient ministers of the Gospel of Christ.

Preaching the Gospel is a very important duty in the holy Priesthood; and it is necessary that every servant of God should be thoroughly and correctly informed in relation to those principles which he is called to teach; for how can a man explain to others that which he does not clearly understand himself?

But preaching is not the only, or most important duty of the Elders who are on missions. They are also called to administer many sacred ordinances pertaining to salvation, all of which should be administered and attended to in the manner and form appointed. But what we wish to call their attention to at present is, the principle of government. One of their duties, which is of the greatest importance, is to learn how to preside wisely and efficiently over that portion of the flock of Christ which for a time is entrusted to their care. There are many men who can preach eloquently, and set forth plainly and truly the theory of the Gospel, and who can raise up Branches of the Church, under the blessing of God, but who do not understand how to govern and direct those Branches after they are organized. And yet the power to govern is the very essence of their Priesthood. Herein is glory, honor, dominion, and everlasting exaltation. It is something that reaches out to worlds to come. But it must be understood and practised in this present life, for eternity will but develop and perfect the germs and powers brought forth in time.

The Elders are learning one great essential to the government of others, that is, to govern themselves. They are learning to subdue their own passions, and to regulate their own powers both of mind and body. This is absolutely necessary, and will do more towards qualifying men for the responsibilities of government, than all the theories of jurists and statesmen. Greater is he that has conquered himself, than he that has subdued a city.

Subordination to legitimate authority must be practised by all who wish to be obeyed themselves. For how can a man expect others to regard his authority, when he despises or neglects the wishes of those who preside over him? To ensure compliance with his instructions, he must himself be a living example of obedience to counsel; and he could not consistently complain of insubordination, if he were himself rebellious. Consistency induces respect, and respect is essential to authority. If the spirit of obedience be not in a man, he cannot inspire obedience in others, and the light of an Elder's acts will be reflected upon the people over whom he presides. He who desires to govern, then, must submit to be governed.

The principle of "Honor to whom honor is due," should be applied in two ways. An Elder should not only honor his President, but also all those who, in a subordinate position, may be called to preside under him. *Honor every man in his calling.* It is the custom of some District and Conference Presidents, when visiting the Branches in their fields of labor, to step into the place of the Branch Presidents, through a mistaken idea of their own position and calling. If an Elder presides over a Branch at other times, is he not still the President of that Branch when his presiding officer is present? Certainly. And if so, is it not improper to crowd him out of his place, and take all power out of his hands, because you are called to preside over him? The question may be asked, if an Elder is appointed to preside over a District or a Conference, does he not preside over every Branch in that District or Conference? He does, and over every member in his field of labor; but he is not required

personally to do all the work which is necessary, but rather to see that it is done. A District or Conference President can preside in every meeting, in every Branch, under his jurisdiction, but he should do it through the authorities therein established. A Branch President should understand that it is his duty to consult his presiding officer, if he be present, upon the way to conduct the meeting, and the presiding officer should understand that it is his duty to honor the Branch President in his calling.

There is no need in this Church and kingdom for any collision, nor any necessity for one officer to crowd into the place of another. The whole machinery of government in the Church of Christ is practical, harmonious, and perfect. Men, however, are imperfect; but if they will apply their minds to understand, and their hearts to obey the perfect plan revealed from heaven, they will partake of its spirit, and "go on unto perfection."

All presiding authority committed to the Elders in these countries is merely temporary. It ceases when their appointments close. But the experience they gain in their temporary positions, should be lasting and beneficial. One great lesson men have to learn in order to become rulers of men, is to understand human nature. The Elders have an excellent opportunity to learn this lesson while presiding over the Saints in their different positions. They have an opportunity to study the endless variety of dispositions, temperaments, and tendencies of the human mind, and how to direct them. A rigid, cast-iron rule, for every person under every circumstance, is the worst kind of policy. The Elders should strive to understand men and women, and to so guide and counsel them, that while never departing from the principles of the Gospel, they may still have regard to individual peculiarities, and suit their manner of government to the persons governed.

In the kingdom of God the ruling influence is love. Terrorism is no part of the government of God. Love begets love. Those who have the affections of the people, can govern them without trouble, and the influence they wield is abiding. Those who rule by fear will continually meet with rebellion, and when the period of their authority is past, their influence will be gone, and they will only be remembered with dislike. President Young's example shines out brightly for the imitation of the Elders. He sways the hearts of men so powerfully, because he inspires them with love, confidence, and respect.

The Lord designs to make of his Saints a nation of kings and of Priests. The Elders of Israel should, then, seek to qualify and prepare themselves for their high destiny. They should become acquainted with laws and customs, and manners and nations; but, above all, with the spirit, constitution, laws, principles, order, and government of the kingdom of God, and their practical influence over mankind, so that when the kingdoms of this world are broken up, and wise men are needed to represent the kingdom of God, and to put in order the humbled remnants of the nations left, they may be prepared through the wisdom of the Spirit, and their own knowledge and experience, to wield efficiently the administrative power of the holy Priesthood.

DEPARTURE.—Elder Reuben McBride, and his son Elder Reuben A. McBride, left Liverpool for New York per steamship *Minnesota*, on Tuesday 26th November, *en route* for Utah.

THE ONLY WAY TO BE SAVED.—We have on hand a number of copies of *The Only Way to be Saved*, by Elder Lorenzo Snow. Those who wish to obtain this tract for distribution, should send in their orders immediately.

CORRESPONDENCE.

AMERICA.

Great Salt Lake City,
Nov. 8, 1867.

President F. D. Richards.

Dear Brother,—We have received nothing from you since my last of October 18th. In that I wrote to you the principal items of interest that had transpired up to that date. Since that time nothing startling has transpired. The people have been persuing the even tenor of their way, prosecuting the labors which devolve upon them with energy and success. The fine weather we have had has facilitated the performance of a great deal of fall labor. The counties named at Conference in the call for teams to haul rock, have responded with great alacrity, and have sent the teams on in such numbers that we now find it difficult to quarry the rock fast enough to load them; and the presiding Bishop has been under the necessity of requesting the teams of this city and county to suspend their operations, in order that the teams in from the country might have the opportunity of completing their quota of hauling without unnecessary loss of time.

The training over Jordan was a great success this year. The weather was very fine, though the day on which they moved into encampment was very threatening, and during the night the wind was exceedingly boisterous.

The counsel which has been given to the young people to marry, has resulted in an increased number of marriages among the class to which the counsel was given. A good many of the missionaries who were called for "Dixie," have taken to themselves partners in anticipation of their removal south. The people are beginning to respond to the call which has been made upon them to contribute means to bring out the poor from England. Money is very scarce, but this matter is being urged upon their attention, and they will doubtless make a strong effort in this direction this winter.

Sister Vilate Kimball passed from this life on the afternoon of the 22nd ult. She was universally beloved. Your family and friends, so far as known, are in usual health.

With love, in which Presidents Kimball and Wells, and brother Geo. Q. join, and praying the Lord to bless you, I am your brother,

BRIGHAM YOUNG.

ENGLAND.

Nottingham, Nov, 9, 1867.

President F. D. Richards.

Dear Brother,—Having been released from the Presidency of the Holland Mission, I deem it my duty to forward you a brief synopsis of my labors in that land, after the departure of Elder Joseph Weiler on the 1st of May last.

I was left with two native Elders, brothers H. Van Steeter and P. J. Lammers, who were indefatigable in their labors to help plant the Gospel in the midst of their countrymen. We were without home or friends, with the exception of a very few; but like the disciples whom the Savior sent out without purse or scrip, when they returned, he asked them if they had lacked anything; they answered, nothing. So it has been with us in that unbelieving nation. God has been our constant companion, and his servants have had no lack, neither have we been left comfortless, for his holy Spirit has been with us by night and by day, and administered to our every necessity, which caused our hearts to rejoice in the Holy One of Israel.

I visited ten provinces—viz., Noord

Brabant, Zeeland, Noord Holland, Zuid Holland, Utrecht, Gelderland, Friesland, Groningen, Drenthe, and Overijssel, baptized two persons in Friesland, and five in Overijssel, the only fruits of our united labors yet visible, but we trust the good seed sown may in the future take root, and bring forth thirty, sixty, and an hundred fold. Some of those provinces, and many of the cities and towns, had never been honored with the presence of a servant of God before; but I find the same opposition is to be met with in every division of the kingdom. Their ears are closed against the truth, and their hearts are hardened against the work of God, manifesting no desire to investigate our doctrines, and some of those who have embraced them, have not the sterling worth and fortitude of a true Christian, to stand up in defence of the cause of truth, and meet the opposition of a cold and heartless world. In all these provinces we met with a cold reception, especially when we were known as Latter-day Saints, vulgarly called "Mormons." We distributed the Voice of Warning (printed in their own language) and tracts in their midst, visiting them from house to house, making no distinction between the high or the low, the rich or the poor, the priest or the people.

I feel that my garments are clear of the blood of that nation, I have not failed to warn them to repent of their sins and abominations, and turn unto the Lord their God, that they might have life, and escape the judgment about to be poured out upon the ungodly nations of the earth; bearing my testimony to the great latter-day work which God has commenced by his servant Joseph Smith, and is prosecuting by the Prophet Brigham Young and the Apostles of the last days.

Many confessed the truth of our doctrines, and even the priests acknowledged they were true; but like the Pharisees, Scribes, and High Priests of old, their unanimous cry was, Away with it; crucify him, crucify him. Many declared they would banish me from the country if they had it in their power; but I had the satisfaction of telling them, I thanked God they had not the power, and of letting them hear what the Lord is doing in this our day.

One universal wail is heard throughout the kingdom, of heavy taxes, low wages, and high rents, which reduces the laboring classes to abject slavery and servitude, besides being serfs to a hireling priesthood, and not daring to think or act for themselves. The Calvinistic doctrines are predominant—fore-ordination and reprobation being in the foreground, and infant baptism following; hence there is but little chance for their salvation, till that coat of tradition is removed by the judgments of God for their unbelief and abomination.

I feel happy in resigning the responsibilities of that Mission into the hands of my worthy brother and successor, Elder Marcus Holling, who shall ever have my faith and prayers for his success in advancing the cause of truth in that dark and benighted land. I also pray for the local Priesthood who labor with him, and the few honest Saints who have embraced the Gospel and obeyed the laws of heaven. May the time soon come, when they may be delivered from the midst of the wickedness and corruptions with which they are surrounded, and gather home to Zion, in the tops of the mountains of Ephraim, to enjoy the society of God's chosen people.

I received my appointment to preside over the Nottingham Conference, and after visiting a few days with my tried friend and old neighbor, Elder Joseph Lawson, and attending some most excellent meetings among his flock through Monmouthshire and Herefordshire, I made my way to Nottingham, and reported myself to Elder James McGaw, our District President, who was awaiting my arrival. I here met another of my Ogden neighbors, Elder Lewis W. Shirtleff. It filled my heart with joy unspeakable to meet with true and tried friends in a land of strangers, and thousands of miles from our own loved mountain home, after a separation of two years and a half. I here made the acquaintance of Elder Joseph S. Richards, whom I had never seen before, although he has been raised in the Church. It affords me pleasure

to see the children of the kingdom going forth in the spirit of their fathers, bearing the message of life and salvation to the nations of the earth.

Last Sunday I attended a Conference in Leieester, in company with brother McGaw, where I had the pleasure of becoming acquainted with Elders J. A. Kimball, President of the Leicester Conference, and brother Peck, Travelling Elder. We had an excellent time together, the Spirit of God being with us, and a full house to listen to the words of life. I have attended several good meetings during the week, and next Sunday I expect to assume the duties of my office among the good Saints of this Conference. The Saints here appear warm-hearted, but like those in many other districts, they have to wrestle with that tyrannical monster, poverty, which reigns so universal throughout Europe.

I desire ever to be found at my post, and do all in my power to forward the great cause of truth, hunt up the honest poor, administer the Gospel unto them, and prove my obedience at all times to the counsels of God's servants. May the Lord bless you with much of his holy Spirit, and make you sufficient for your every duty, is my constant prayer.

With much love to yourself, and the brethren in the office, in which brother McGaw joins, I subscribe myself your true friend and fellow-laborer in the Gospel of Christ,

FRANCIS A. BROWN.

SUMMARY OF NEWS.

The city of St. Domingo was nearly destroyed by a hurricane on the 30th of October. Two hundred lives were lost, and nearly all the shipping in port was wrecked.

On the night of Friday, the 1st ult., a cyclone raged in Bengal. Great damage has been done at Port Canning. A storm-wave nearly six feet high carried away a portion of the river bank jetties; the railway is much injured, and the station destroyed. At Calcutta the cyclone lasted nearly eight hours. It is estimated that it has done more damage to the city than the great cyclone of October, 1864. In the city suburbs more than 1000 lives have been ascertained to have been lost, and 30,000 native huts destroyed. Tugs and other vessels have been wrecked at Sangor. Several vessels are missing, and numerous ships are returning disabled; more than 600 native boats have been destroyed. The steam transport Euphrates has put in at Calcutta to refit, greatly injured.

PROGRESS OF THE UNION PACIFIC RAILROAD.—The Secretary of the Interior has just received the report of the United States Commissioners on the fourteenth section of thirty-five miles of the Union Pacific Railroad, extending from the four hundred and fifty-fifth to the four hundred and ninetieth milepost west from Omaha. The report states that the embankments have a width of twelve feet on top, and a slope of one and a half to one. The excavations are twenty feet wide at the base, and have a slope of one to one. There are forty-seven bridges, from ten to three hundred and twenty feet in length. The telegraph line is in connection with the lines east of the Missouri river. The rolling stock of the road is now as follows:—Eighty-one locomotives, ten first class passenger cars, four second class, four baggage and express cars, two hundred and sixty-three box freight cars, twelve stock cars, three hundred and eighty-five platform cars, and ninety-one hand cars. The committee report that, finding the section ready for immediate service, and equipped as a first-class railroad, they recommend the acceptance of the same.

INSANE PAUPERS.—The annual statistics of pauper insanity have been issued. The number of paupers in England and Wales on the 1st of January, 1867 (exclusive of nine Gilberts' incorporations making no return), was, ac-

cording to the *Times*, 963,200, and 41,276 of them were insane paupers—namely, 30,905 lunatics, and 10,371 idots. Of the 41,276 insane paupers, 18,157 were males, and 23,119 females.

MINING ACCIDENTS.—The Inspectors' Reports, just issued, show, on the authority of the *Times*, that 1,484 men lost their lives by violence in and about the 3,192 collieries of Great Britain last year. In 1865 the number of lives lost was 984, showing an increase of 500 deaths in 1866. For every 67,877 tons of coal raised, a life was sacrificed. The number of men employed in the collieries of Great Britain was 320,663. Out of the 1,484 deaths in 1866, 651 occurred from explosions of firedamp. The deaths from this cause alone in Great Britain in the 10 years 1856 to 1865, were 2,019. The total number of deaths from all violent causes in the 10 years, was 9,916, about 20 per cent. of which was caused by firedamp explosions. The number of deaths from falls in mines in 1866, was 361; from accidents in shafts, 162; from accidents underground, 203; and from accidents above ground, 107. Of the deaths from firedamp, 361 occurred in the Oaks Colliery, 91 at Talk-o'-th'-Hill Colliery, and 38 in the Victoria Colliery, in Dukinfield.

LOSSES AT SEA.—The statistical committee of Lloyds have issued a table, showing, says the *Morning Post*, the half-yearly returns of the wrecks and casualties this year up till June 30th. The number of casualties to ships were 5,525; to steamers, 500—total, 6,025. Number of ships missing, 64; steamers, 7—total, 71. Total number of ships abandoned, 228; steamers, 5—total, 233; of these 190 were totally lost. The number of collisions to ships, 808; steamers, 147—total, 955; of these 85 sunk. Sinking of vessels from causes other than collision, 281. Number of ships stranded, 1,483; steamers stranded, 126—total, 1,609. Cases of piracy, 3; number of vessels burnt or on fire, 65 ships and 5 steamers—total, 70. Cases of mutiny, sickness, casualties to crew, or refusing duty, 201. Ships waterlogged, 11. Number of ships totally lost, 1,072; steamers, 37—total, 1,109. Crews saved of ships, 503; of steamers, 17—total, 520 crews. Number of crews drowned, 29; number of lives lost, as far as reported, 687.

Curran was once engaged in a legal argument. Behind him stood his colleague, a gentleman whose person was remarkably tall and slender, and who had originally intended to take orders. The judge observed that the case under discussion involved a question of ecclesiastical law. "Then," said Curran, "I can refer your lordship to a high authority behind me, who was once intended for the Church, though, in my opinion, he was fitter for the steeple."—*Bench and Bar.*

POETRY.

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REFLECTIONS

On the Death of Elders Anson V. Call and Brigham W. Kimball, who died on the Plains, on their return from a Mission to England.

By which also He, (Jesus,) went and preached to the spirits in prison.—[PETER.
Why then are they baptized for the dead?—[PAUL.

Two valiant soldiers of the cross, have gone,
With full commissions—with their armor on,
How little thought they, when they went abroad
To bear the Gospel of the Son of God,
The greater portion of their mission, lay
Beyond the confines veil'd in mortal clay!
How clear the vision brightens, when we know
The spirit-world is like the world below

Without its evils—being freed from all
The mortal ills, transfer'd through Adam's fall—
Free from all sickness, and the coils that bind
The pow'r of thought, and check the march of mind—
That order, there, with more perfection reigns,
Than e'en the Priesthood on the earth maintains.

O'er all the earth—extending far and wide,
How many millions honest souls have died,
Who never heard the precious Gospel's sound—
Who ne'er salvation's joyful path had found?
In the great world of spirits, now they live,
Where they with gladness will the truth receive:
And faithful elders of she church below,
Must to the spirit-world, on missions go.

We read of Pharaoh, one of Egypt's boast,
Being in Hades, reigning o'er his host.
Are people there as nations, much the same
As they existed here from whence they came?
The German, German in each true respect—
The French still French, with their own dialect?
And should we, were the parting vail unfurl'd,
Behold all nations in the spirit-world?
The Saints of God who pass from life below
Have gath'ring places there, to which they go.
In Zion's Temples, holy men will stand,
With Urim and with Thummim at command,
By day and night, when God shall them inspire;
They, for the dead and living, will inquire;
That we of God's own mind, may be appriz'd,
And not mistake for whom to be baptiz'd.

Stupendous work! How wide our duties spread—
Not only to the living, but the dead!

We here, the Ordinances must receive
For those who, in the spirit-world, believe.
And many elders—old and young—the best
Of Zion's sons—those who have stood the test;
Must go, to fill the mighty purposes
Of God, in saving this low world of His.
And such are those young brethren: to the last,
In faithfulness, they held their Priesthood fast:
And now they're wanted elsewhere. They have gone
To finish up the mission they were on.
Altho' to us, their sun of life, has set,
They're yet alive and on their mission yet.
On England's shores, the light of truth they spread;
Perchance they're preaching now, to England's dead;
Fulfilling thus, the pattern Jesus gave,
When He went forth, the prison-bound to save.

They doff'd mortality that they might go
And preach to spirits, what they preach'd below.
Such was their mission, and they knew it not:
They fill'd the earthly portion well, and thought
To join their kindred, in their homes on earth;
God purpos'd otherwise: He knows their worth.

O, how we miss them! Yes, we miss them here—
To many, many hearts, they're very dear—
Bright hope expectant smiled on many a brow;
Where chasten'd sorrow twines the willow now.

We bless their mem'ries: Angels guard their dust,
Untill the resurrection of the just;
When, re-united, with immortal bloom,
They'll join the shout of triumph o'er the tomb.

G. S. L. City.

E. R. Snow.

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"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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INSPIRATION.

This is an age of infidelity. Although many persons talk a great deal about God and religion, yet real faith in anything divine is very scarce. In all the practical affairs of life, the Lord is completely lost sight of. Men acknowledge, in word, that there is a God, but act as though he had nothing whatever to do with earthly matters.

When we testify concerning anything that God is doing in the earth in these latter-days, we are met with a smile of incredulity, or a taunting laugh of derision. When we speak of inspired men whom the Lord has sent to instruct this generation, inspiration is emphatically denied. "There is no such thing as inspiration now," is the almost universal answer to our testimony.

Now we venture to say that inspiration is bestowed, more or less, upon all mankind, and that without it the human mind would be a blank. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." (Job xxxii, 8.) As the eye, though formed to see, can behold nothing without the aid of light, so the mind, though formed to understand, can perceive nothing without the spirit of inspiration. "That is the true light which lighteth every man that cometh into the world." It is also the spirit of life; as it is written, "In him was life, and that life was the light of men." It is the light that shineth in the darkness, "but the darkness comprehendeth it not." It is manifested through organized beings physically, as the spirit of life or vital principle, and through the operations of the mind, as the spirit of light or intellectual principle. It is "the light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." (Doc. & Cov., page 98.) It is the spirit of truth, and all truth is made manifest by it. It leads to righteousness and warns against sin. It is the law that is written upon the

heart. If mankind would give heed to it from their childhood, and be guided by it in all things, they would grow up without sin unto salvation, for it is the Spirit of God, and it leads to God.

But the Adversary, who is called the Devil and Satan, is permitted to use an opposite influence, which brings darkness upon the mind and leads to death, and mankind are left to choose for themselves which influence they will yield to, which path they will pursue. The Spirit of the Lord will not always strive with man, and if its enlightening influences are withdrawn, he hurries quickly into darkness and destruction. The decadence of earth's mightiest nations may be clearly understood, when we trace the gradual withdrawal of the light of truth, the spirit of wisdom, the inspiration of the Almighty which giveth understanding, in consequence of their corruptions and iniquities. Men are often prompted by this Spirit to turn the channel of their thoughts in some particular direction, and they are rewarded for their compliance with its whisperings, by the development of some great truth before unknown to the world. Others are influenced to devote the energies of their minds to some special object, and the consequence is the discovery of new and wonderful inventions.

The light which makes these things manifest is from God, and the glory and honor of their development belong to him; but men have departed so far from the Author of light and truth, that they take all the glory to themselves, and even deny the inspiration by which they have been led. The light of God illuminates the mind, but does not coerce it. Man's agency is not destroyed. He can reject the light, and he can misuse the intelligence imparted to him. For all this he will have to give an account. According to his light and his opportunities, so will he be judged.

Besides this general inspiration of the human family, there is frequently a special inspiration bestowed upon certain individuals, to qualify them for some special and important work. By this means the great leading spirits of every age have been guided and assisted in their plans and enterprises. It was a special inspiration that moved upon Christopher Columbus to cross the unknown deep in quest of other lands. It was a special inspiration that incited the Pilgrim Fathers to flee for refuge to the Western Continent; it was a special inspiration that dictated their descendants in framing the Constitution of the United States, and special inspiration has prompted every important movement that has been made for the welfare of mankind from the beginning.

But the highest form of inspiration on earth, is that which is vouchsafed to the Prophets of God, who are appointed by him to teach the laws, ordinances, and principles of the kingdom of heaven. Through that inspiration comes a knowledge of God—the Author of our being, of our relationship to him, of our origin, the object of our existence, and our eternal destiny, and, of those things without which the knowledge and strength and glory of this world are but as the short-lived beauty of the flowers, and as the brief glitterings of the morning dew-drops.

Such inspiration was always manifested among the people of God. It was not only bestowed upon the men whom God sent to instruct mankind, but also, measurably, upon those who obeyed their instructions. This is what is called the gift of the Holy Ghost. It is a special blessing upon all who obey the Gospel of Christ, and it inspires them to understand things which are kept hid from the worldly-wise and prudent. In connection with this heavenly inspiration, the Lord has given to some of his servants visible manifestations of his presence and power. Moses, in ancient days, was thus highly favored, and Joseph Smith, in these latter days, was similarly privileged. But although these special revelations have only been bestowed upon men holding the holy Priesthood and called to be leaders of the people, that they might be qualified for their work, yet the inspirations of the holy Spirit are within the reach of all men.

When the astonished multitude saw the power of the Holy Ghost displayed through the Apostles on the day of

Pentecost, Peter informed them that if they would repent and be baptized in the name of Jesus Christ for the remission of sins, they also should receive the gift of the Holy Ghost. And lest any should doubt the possibility of their receiving this great boon, he proceeded to say, "for the promise is unto you and to your children, and to all that are afar off, even to as many as the Lord our God shall call." (Acts ii 38, 39.) If the inspiration of the Holy Ghost was attainable by all people at that time, why should it not be also attainable at the present time? No reasonable argument can be raised as a negative to this question, but still the very idea of inspiration in the present age is repudiated. This is because the spirit of infidelity, which emanates from the Adversary, is rapidly spreading and obtaining tremendous influence over the hearts of the people. Faith which gives power to the soul to reach after and draw in the inspiration of heaven, seems to be gradually departing from the minds of men, giving place to scepticism, doubt, and grovelling worldliness.

There is also much misunderstanding in regard to the effects of inspiration upon the human mind. People seem to think that an inspired man must be a supernatural kind of being. If they had lived in the days of the ancient Prophets, they would have found them to be men of like passions to themselves. Inspiration to teach the things of God does not imply a knowledge of all things. Peter spoke by the power of the Holy Ghost, but the people, while astonished at his doctrine, perceived that he was an ignorant and unlearned man. (Acts iv, 8—13.) Objections are frequently raised against the professed inspiration of the Book of Mormon, because of its occasional grammatical inaccuracies. But it should not be supposed that the spirit which reveals truth to the mind, must also form the words in which that truth shall be communicated to others. The mind retains its character and constitution when inspired, as much as at any other time. Its powers are quickened and developed, but not changed. Therefore the language of inspired men, and their mode of thought and manner of communication, will be according to their own natural peculiarities of character. For though it is the spirit that reveals, it is the man that communicates, for "the spirit of the Prophets is subject unto the Prophets."

If God inspires a man with a knowledge of principles pertaining to eternal life and exaltation, it does not follow that he is also inspired with a knowledge of grammatical rules, or of all the arts and sciences, although the spirit of truth will aid him in acquireing a knowledge of every truth. Neither is it essential to his position as an inspired man, that he should perform some wonderful miracle, or make some extraordinary display of supernatural power. The Egyptian magicians, who were not authorized of God, worked wonders before Pharoah, and John the Baptist, whom Jesus numbered among the greatest of Prophets, performed no miracle whatever.

When a man called of God speaks under the influence of the Spirit of God, those who hear him and desire the truth, are impressed with the truth of his sayings. For the divinity within them is stirred. The light of their life is kindled, as the earth's latent light is brought out by the beams of the rising sun, and they feel and perceive the truth, even though they may be unable to explain how or why. The lover of truth, the searcher after righteousness, needs no miracle to convince him, "for light cleaveth unto light, intelligence cleaveth unto intelligence," and the spirit of inspiration from the man of God mingles with the light of truth in his own soul, and bears witness with a force which no outward sign could wield. But men harden their hearts against this inward evidence, and thus bring themselves under condemnation. "This is the condemnation, that light has come into the world and men love darkness rather than light, because their deeds are evil." There are thousands of people who have heard the testimony of the Elders in the Church of Jesus Christ of Latter-day Saints, and who have felt the truth and power of their words, but who have resisted the promptings of the Spirit that beareth witness, and have suffered themselves to be led captive

by the Adversary, who is ever on the watch to "take away light and truth" from the human mind, when men's own dislike to it gives him the opportunity.

But those who have hearkened to the "still small voice" which is, yet, "quick and powerful," and who have obeyed the will of God revealed through his inspired servants, have been blessed with the inspiration of the Holy Ghost for themselves, as a special witness of the things of God. It bears record to them of the Father and the Son. It makes plain the sayings of the Prophets. It shines upon the mind, like the sunlight upon the earth, and warms, comforts, and invigorates. It is no imaginary influence, but is as real to them as the light of day. It is a "sure word of prophecy," guiding the soul to definite knowledge and everlasting peace. It leads to no excesses, prompts to no extravagance of manner or action. It is natural, rational, and calm. The ravings of enthusiasts, and the antics of revivalists, have no more connection with the inspiration of the Holy Spirit, than the gibberings of the lunatic, or the reelings of the drunkard.

Mankind are led, swayed, and inspired by many spiritual influences. There are many false spirits in the world, striving for power over the human mind. It is only by the inspiration of the Holy Ghost that they can be discerned and understood, and when men reject that divine influence, and close their eyes against its light, they are liable to be led astray into paths of darkness, to their ultimate misery and destruction. The Lord is now sending forth his servants to show mankind how to obtain this special inspiration of the holy Spirit, to make them acquainted with the necessary regulations which govern its reception. But the world cares very little for divine things, and the offer of the greatest gift which God can confer upon them in their present life, is treated with indifference or rejected with scorn.

In consequence of this, the Lord is beginning to withdraw from them that general inspiration which gives wisdom and discretion in natural things. And when he has gathered from their midst those who have hearkened to his voice and obeyed his commandments, he will withdraw that inspiration in a still greater degree, and the powers of darkness will obtain such influence in the world as to lead mankind to folly, mental blindness, strife, confusion, anarchy, and death.

But while the world is rushing blindly to social and national destruction, the people of the Saints of the Most High will be rising in spiritual, intellectual, and physical strength. For Apostles and Prophets are in their midst, revealing to them the will of God by the power of the Holy Ghost, and the inspiration of heaven is increasing upon the people, bearing witness of the truth, and animating, quickening, and developing all their bodily and mental powers.

CHARLES W. PENROSE.

GATHERING THE POOR.

"If this people are liberal in gathering the poor, the Lord will deal liberally with them."—*President Young's Sermon on Sunday, Oct. 27th.*

On several public occasions, lately, President Young has exhibited a very deep interest for the gathering of the poor Saints scattered abroad in Europe, and more especially for those of the British Mission. A great deal of valuable labor has been bestowed on that Mission. Hundreds of faithful Elders from this Territory, and thousands of faithful and devoted native Elders have spent, ungrudgingly, without fee or reward—other than the recompense of heaven—the best years of their lives in laboring for the salvation of the honest in heart on that island. The First Presidency, all of

the Twelve Apostles, and many of the most faithful and devoted Elders of the Church have preached there, and passed through many trials and much privation for the sake of that people. Their labors have been greatly blessed. Many thousands of British subjects have, through them, been gathered to the new world, and finally have made their homes in the Rocky Mountains. A large portion of the inhabitants of Utah have thus been drawn from England, Scotland, Wales, and some from Ireland. Probably more British subjects have voluntarily renounced allegiance to that Government, and become citizens of the United States, through the preaching of the "Mormon" Elders, than from any other cause. We do not in this confine ourselves to the "Mormons" alone. It is no egotism or exaggeration of the truth to state, that our Elders have done more to make the British people acquainted with America, than all other Americans besides. Our Elders have made the New World familiar to the Saints abroad, exhibited in their usual preaching and instruction how to break up their homes, how to cross the great Atlantic, and how to make new homes. The millions of the working classes of England have heard those Elders in the forum; others have preached in their workshops, and the loudest preaching of all was the farewell to home and friends. But of this we need not now write more.

A great work has been done in England, and to-day tens of thousands here are grateful to the Almighty for their homes in the Mountains. The President has been unceasing in his efforts to help England, and has withheld nothing from the Saints there that could facilitate their deliverance. But with the changing circumstances of the people there and here, there seems now to be a necessity for a more vigorous effort to render greater assistance to the poor abroad. We have been highly favored as citizens of this Territory; we are in the enjoyment of every blessing which a frugal, industrious community could desire. We have a splendid climate, enjoy usually excellent health, our fields, orchards, and gardens yield abundantly, and we are protected in our labor, our homes, our possessions, and in social life, by the very best local government that was ever organized among men. We enjoy a heavenly peace that the folks abroad know nothing of. There is indeed "none to molest or make us afraid," and we are as near in the position of being able to do the will of God upon the earth as it is done in heaven, as probably any people ever was. Such being confessedly our position, what are our obligations? To get rich, fat, and saucy? No. Far from it. On us rests the responsibility of saving the whole human family. The Almighty has favored us—we owe all to him. He has placed us in that position where we can now help others, and his Spirit whispers to his servant Brigham that the time has come to deliver the Israel that is now in captivity and bonds.

The President has commenced the work. He has made a call upon every man in these mountains to assume his share. He heads the movement—will be the foremost in doing, and he shall be sustained by every faithful man and woman. The advancement of the Pacific Railroad to the foot of the mountains, and the greater facility of steamboat transportation across the Atlantic, render this work comparatively light and easy of accomplishment. The hearty response that the Saints here will make to the President's call, will rejuvenate the Saints abroad, and their prayers will ascend before high heaven, and be answered upon the heads of their deliverers. Instead of Utah being impoverished by the disbursement of a million or so, Utah will be the richer—vastly the richer. Were it no more than the moral good that it will do us, in discharging a plain and honest duty, it would be compensation enough. But when to that we add the happy deliverance it will ensure to thousands of our brethren and sisters who are oppressed, poor, and burthened, who can estimate the good? Let us all remember the text, and now that the word has gone forth, "England expects that every man will do his duty."

NAVIGATION OF THE COLORADO RIVER.

The *San Francisco Bulletin* of the 22nd of October has the following :—

At a special meeting of the Chamber held this afternoon at 1 o'clock, the Committee appointed at the meeting of 15th inst., to examine and report as to the practicability of opening steamboat communication with Utah and Arizona by way of the Colorado river, made the following report, which, on motion, was unanimously adopted, and its publication ordered :

The Committee appointed under the resolution of the Chamber of Commerce, adopted on the 15th inst., "to examine into the expediency of opening steam communication with Callville, at the head of navigation on the Colorado river," beg leave to report the result of their deliberations.

It may perhaps be necessary to remark, as a preliminary statement, that the Colorado river takes its rise among the foothills skirting the base of the western slope of the Rocky Mountains, in the Territory of Utah. It winds its way circuitously among the passes in about a southwesterly direction, fed by the numerous tributaries which drain the southern portion of the Territory of Utah, and the northern portion of the Territory of Arizona, and constantly increases in volume until it reaches the dividing line between California and Arizona, thence it pursues a southerly course some hundreds of miles, finally emptying into the Gulf of California a mighty stream, along whose banks numerous towns and villages have sprung into existence, as the tide of emigration has flowed thither, and to whose possibilities a vast country, of great resources and productiveness, is destined at no distant day to pay willing tribute.

It is the natural outlet for the waters of that portion of the American continent comprising Utah, Southern Nevada, Arizona, New Mexico, and Southern California, and rivals in magnitude and importance the Columbia river of the North, and the Missouri river of the East. What those rivers are to the section of the country through which they run, the Colorado is to its adjacent States and Territories, all of which are in close contiguity to Calfornia, to whose metropolis their trade and commerce owe natural allegiance.

The climate from its mouth to the highest navigable point is salubrious and unexceptionable ; and it would appear as if designed by Providence to be the great outlet for the various mineral and agricultural products of that country, as well as the channel through which its inhabitants should receive their necessary supplies from the great centres of trade.

The committee have taken much pains to obtain reliable information from a great variety of sources, in regard to the practicability and feasibility of navigating this river in steamboats to the town of Callville, which is situated in the Territory of Arizona, about 400 miles south-westerly from Salt Lake City. Without deeming it necessary to mention in detail the abundant testimony that has been taken from travellers, merchants, seamen, and experts in river navigation, who are all familiar with the section of the country under consideration, the committee report that they have been brought irresistibly to the conclusion that there are no serious obstacles in the way of ascending the river in steamboats, or in landing goods safely in any month of the year at Callville. Nor are the convictions of the committee, in this regard, based entirely upon *ex parte* or hearsay evidence. A steamboat laden with merchandise shipped from San Francisco, left the mouth of the river in the month of August, 1866, and, without experiencing as many impediments as are often found in the Missouri river, (according to the testimony of one who had served in the capacity of pilot upon that stream for a period of 20 years,) landed her cargo in safety at the town of Callville, whence it found its way to the numerous towns which dot the road between that place and Salt Lake City. For steamboats suitable for river navigation, there

was sufficient depth of water along the entire route, and wood in abundance can be accumulated at the various points that may be designated for stopping. The committee unhesitatinly assert that there are no difficulties in the way of successful navigation, and that the concurrent testimony of a large number of disinterested witnesses point the way by which an extensive and profitable trade may be secured to San Francisco, where, by the logic of geography, it rightly belonged.

The question very naturally arises, then, why has not the trade of this important section of the country already found its way to San Francisco, instead of being tributary to New York, under circumstances involving much greater difficulties, delays, and expense?

It must be remembered that in the early days of the settlement of Utah by the Mormons, that portion of the country was a wilderness, and California, as a State of the Union, was unknown. New York and St. Louis were the nearest points from which the people at that time could draw supplies. Upon the discovery of gold in California, and our admission as a State, we, too, were equally, indeed, more dependent upon New York for nearly every article necessary in the economy of a community. It has only been within a very short period that our resources have been so developed, that not only are we producers of most of the necessaries of life, but, indeed, exporters to the very markets upon which we originally depended. And it is a very remarkable fact in the history of our young State, that to-day the cost of living in San Francisco is cheaper than it is, upon a corresponding scale, in the city of New York.

While this process of development here was going on, the merchants of Utah established commercial relations with those of the principal cities of the Eastern States. These relations have been cemented and sanctioned by the experience of nearly, if not quite, a quarter of a century. They can only be dissolved when it is practically demonstrated that an abundant source of supply, equally cheap and unfailing, exists at a point one-third the distance from that upon which they have hitherto relied, and over a road incalculably more easy and accessible.

It has already been stated that the distance from Callville to Salt Lake City is estimated at about 400 miles, and the road, at all seasons of the year, is excellent. According to the testimony of the mail contractor in that section of the country, a wagon may be trotted, at all times, the entire distance. It is a well established fact, that the richest and most thickly-settled portion of Utah, outside of Salt Lake City, is south of that point, to which the population and industry of the Territory has naturally gravitated. Between Callville and Salt Lake City, along the line of the road, lie 42 separate and distinct towns, all of them teeming with a prosperous and contented people. Here cotton, tobacco, and other articles, can be produced in abundance; and it is not only fair to presume that their imports may, in a great measure, be derived from San Francisco, but that valuable exports are destined to find their way in good season to our market.

By reports already made to this Chamber, it would appear that the cost of transporting goods from New York to Utah is from 25 to 30 cents a pound currency, and that the time consumed in transit is from 60 to 75 days. During one-half of the year the road for loaded wagons is entirely impassable, thus involving the necessity on the part of the merchants of that region, of keeping on hand an immense supply of goods to provide against the impossibility of receiving any accessions to their stock for six or seven months.

On the other hand, it is a fact easily demonstrable, that goods can be landed in Salt Lake City by way of the Colorado river and Callville, every month in the year, at a maximum cost for freight of 12 cents per pouud, currency, and that the time occupied in the passage need not exceed 45 to 50 days.

Not the least of the advantages which will spring from the successful navigation of the Colorado, will be

the opening of the trade with Pahranagat, Arizona, and New Mexico, and the stimulus which will be given to the development of the immense mineral and agricultural resources of that region. The country abounds on both sides of the river in mineral wealth. Increased facilities of communication alone are needed, both for furnishing supplies, and of transporting to market their mineral productions, to augment the population, riches, and trade of that section. In spite of the disabilities under which the people have hitherto labored, their apparent remoteness from this metropolis, and their unfrequent intercourse, valuable mines are already worked with success; and our commerce with the Territories bordering upon this river, has expanded to considerable proportions.

San Francisco, by reason of its geographical position, is justly entitled to the trade of all that portion of the continent lying West of the Rocky Mountains. That it has not heretofore enjoyed that trade has been attributable to causes which no longer continue to exist. Paradoxical as it may seem, the inhabitants of Utah and the adjacent Territories at the North which look to Salt Lake City for goods, now derive most of their supplies from New York, traversing a distance of 2,400 miles, subject to numberless transhipments and delays, and passing through nine States of the Union before reaching their destination. San Francisco, distant but 800 miles, and separated by only one State, offers a market equally as favorable and inviting. The testimony is conclusive, that the people of Utah and the surrounding country are anxious and willing to direct their trade hither, as soon as it shall be established that the necessary facilities of communication are afforded them. It simply remains for the enterprising merchants of San Francisco to decide whether the present anomalous state of things shall continue to exist, or whether, by opening the navigation of this great artery for business, the traffic of so vast a section of country, populated by 125,000 inhabitants, shall at once be secured.

ROBT. B. SWAIN,
W. W. MONTAGUE,
D. W. C. RICE,
Committee.

San Francisco, Oct 21, 1867.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 21, 1867.

CONFERENCE MINUTES.

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The following is an abridgement of Conference Minutes which have been forwarded to us for publication, but which were too lengthy to publish in full:—

The London Conference was held on Sunday, 6th of October, in the Hall, Store-street, Bedford-square. In consequence of the ill health of Elder Griffith Roberts, Elder Charles W. Penrose, from the Liverpool office, presided over the Conference. In the morning Elders Heber Young, William S. Grant, and Willard B. Richards, reported their labors as Travelling Elders in the London Conference. They gave a good account of the spirit and feeling of the Saints, and expressed their joy and satisfaction in the privilege afforded them of coming to this country on a mission to preach the Gospel. Elder Penrose read the Financial and Statistical Reports, and spoke upon the con-

dition of the Conference as indicated by the reports, and according to the opportunities he had had of judging by actual observation. Considered the Conference in good condition. Gave some instructions upon Tithing, and made some remarks upon the power of God manifested through our young and inexperienced Elders from Zion, when contrasted with the weakness and lack of knowledge displayed by the learned and wise of the world. Some excellent testimonies to the truth were borne by Elders C. P. Liston, John E. Pace, Orson Holbrook, and Joel Grover. In the afternoon, after some remarks by Elder Penrose upon the position of the various Authorities of the Church, they were unanimously sustained by the uplifted hand. Elder Elias Morris, President of the Merthyr Conference, related his experience in receiving the Gospel, being the first person baptized into the Church in his native town. The Lord had manifested to him by the Holy Ghost in much power, that this work was true, and that testimony had been many times since renewed, banishing doubt forever from his mind. Elder Barry Wride, President of the Monmouthshire Conference, expressed his joy at being connected with the latter-day work, and bore testimony that it was of God. Elder Ezra J. Clark, President of the Kent Conference, testified that we are led by men inspired of God, and that he could as soon doubt his own existence as the truth of this Gospel. Elder Platte Lyman said he had never heard a sermon preached by a sectarian minister, for he had been raised in this Church; but he had heard them explain their views in conversation, and they were so shallow and foolish, that he never wished to hear a discourse from men holding such views. When at home his friends had taught him the truth, but since he had come upon this mission, he had come to a knowledge of it. Elder Henry Barlow, President of the Reading Conference, showed that the Elders of this Church preached by the power of the Holy Ghost, and not by the wisdom and learning of man. In the evening a very large congregation was addressed by Elder Moses Thatcher, President of the Birmingham Conference. He showed that the Elders who came forth from Utah to preach the Gospel were not trained orators, but were men called unexpectedly from the various labors of life, to go out to the world without purse or scrip, to bear a humble testimony of the truth; their only desire in going forth was to do good. Men in the present day, by their learning, had accomplished a great many wonders, but they were far behind the ancients in religious knowledge, for they had power to stop the mouths of lions, to wrestle with angels of light, and to draw aside the vail which separated mortals from the presence of God. It was the same knowledge and power that God was restoring to his Saints in the last days. Elder Charles W. Penrose explained the origin of the term "Mormonism," showing that it was not a correct name for the religion which we profess, but was applied to it by the world because of our faith in the Book of Mormon. The Book of Mormon was a divinely inspired record, but the doctrines of this Church were not taken from that Book nor from the Bible, but were revealed from heaven in the present day by the power of God and the ministration of angels. Our creed was not shut up in a nutshell, nor bound up in a book; to describe it in brief, it was universal truth. God had called men in this present age as in days of old, and he was revealing to them line upon line and truth after truth, as fast as the Saints were capable of receiving it. He then traced the falling away from the truth that had taken place since the days of the ancient Apostles, and showed the utter absence of authority to administer

Gospel ordinances until God restored that authority to Joseph Smith. Showed in the disunion, uncertainty, and entire lack of knowledge upon religious matters among professing Christians, the absolute necessity of some further revelations than those contained in the Bible. Related his experience in embracing the Gospel in London, and in his after travels in the ministry, and of the peace, order, and morality which he had seen in Utah, when contrasted with the condition of affairs in London and all other Christian cities. Showed that the social evil had no existence in Utah, nor the great curse of pauperism, and concluded by explaining the first principles of the Gospel, and calling upon all people to repent and obey them, and an exhortation to the Saints to be faithful and escape speedily to Zion.

On Monday evening, 7th, a concert was given in the same Hall, by the London Conference choir, under the direction of Elder William H. Fowler. Several of the pieces sang and performed were the productions of the Saints, and all present expressed great satisfaction.

The Glasgow Conference was held in the Saints' Meeting Room, Trongate, on Sunday, Oct. 13th. Elders H. T. Spencer and John F. Hardie reported their labors as Travelling Elders in the Conference, and gave a good account of the spirit and feelings of the Saints. Elder W. A. McMaster showed the necessity for the Elders to teach the same principles time after time, until the Saints were thoroughly established in the practice of them. He related his experience in the Church, and knew that the Lord has supported him in every trial. Gave some instructions upon Tithing, and exhorted the Saints to attend to every duty. The Authorities of the Church were presented and sustained. In the afternoon President Richards addressed the Saints upon the importance of practising the principles which had been taught to them, and upon the obligation which rested upon them to build up the kingdom of God instead of the kingdoms of the world. He expressed his belief that many of the Saints in Scotland would soon be gathered, for they had lately shown an increased determination to save means to effect their deliverance. He wished them to continue and improve. Some persons, during the past ten years, had spent enough on tobacco and other injurious things, to have settled them comfortably in Utah. President Young was an example to them all in these matters, for he used none of these things. Those families who could not all migrate, should send out some members of the family, who could, by industry and economy, soon save sufficient to send for the remaining portion. He was glad to learn that the Saints were exerting themselves to make the Gospel known in Glasgow by distributing tracts, and that many respectable people were investigating. In the evening, Elder McMaster related several manifestations of the power of God in healings and miracles, through the ministrations of the Elders. Showed that these blessings were given to the ancient Saints, and were also enjoyed by the Latter-day Saints. He was followed by President Richards, who showed that the faithful and obedient of the present age, could obtain similar blessings to those bestowed upon the people of God in times of old, and bore testimony to the restoration of the holy Apostleship to Joseph Smith by Peter, James, and John.

The Durham Conference was held in the Latter-day Saints' Meeting Room, Bishopwearmouth, Sunderland, on Sunday, 20th of October. In the morning the Branch Presidents gave in their reports, followed by Elders Abiah W.

Brown and Edward L. Butterfield, who spoke of the desire of the Saints to emigrate, and the spirit of inquiry manifested by strangers. Elder James Smith, President of the Conference, read the reports, thanked the Saints for their many acts of kindness to him in his travels, and said that as a general thing they were in good standing. In the afternoon, the meeting was addressed by Elder William B. Preston, from the Liverpool office. He showed that there must be a continual warfare between the Saints and the powers of darkness, until every evil propensity was overcome. All their evil and unwise practices must be relinquished, and their repentance must not be like that of professing Christians, which consisted of pulling a long face; but they must learn to put away every evil, and cleave to everything that was good. How could they ask God to bless them with health and preserve their lives, if they were in the habit of using those things which were injurious? He bore testimony to the mission of Joseph Smith, and exhorted the Saints to labor continually to accomplish their deliverance. In the evening President Franklin D. Richards addressed the congregation. He said that although he had been on three previous missions to England, he had never had the opportunity of speaking to the Saints in Sunderland before. He then related the delivering of the Gospel and the holy Priesthood to Joseph Smith the Prophet by the voice of God and the hands of holy angels, and predicted the great afflictions which would befal the human family for their indifference to, and rejection of the word of the Lord through his Prophet. After the long period of darkness which had been upon the world, what greater blessing could be conferred upon them than the light of revelation? Yet the world rejected it; but while they were in doubt, and knew not whether they were in the right path or not, the Saints knew that they were the children of God, and were walking in the sunlight of truth. He then pointed out the practical, everyday duties of the Saints, and said that if they would all live their religion, there was no reason why every one of them should not be gathered next year. The Lord had suffered the Saints in America to be driven from place to place that they might learn obedience, and the Saints here knew it, yet some of them seemed as if they were waiting for an earthquake to lift them up and throw them over into America. Some were waiting to get a good outfit, but he would advise them to go to Zion first, and get an outfit afterwards. He then made some remarks upon the law of Tithing, and concluded by blessing the Saints. The Authorities of the Church were then presented, and were unanimously sustained by the Conference.

The Dundee Conference was held on Sunday, 27th of October. The Branch Presidents represented their Branches in good condition. Elder A. N. Macfarlane said the brethren in the Priesthood were united with the Saints in doing all the good they could, and the Conference was out of debt, with the exception of the Book Debt, and that was being reduced every quarter. Very few had been baptized, but he had good hopes for the future. Elders James Sharp, H. T. Spencer, and John F. Hardie, bore testimony to the truth of the Gospel, and expressed their pleasure at meeting with the Dundee Saints, and of the satisfaction they felt in their labors. The Authorities of the Church were sustained in the usual manner. After which, Elder Harvey H. Cluff, President of the Scottish District, expressed his satisfaction at the good spirit which the Saints enjoyed. Said previous to our receiving the Gospel we felt the need of something, but knew not what it was. Christ promised certain

blessings to those who would obey the Gospel, and now having obeyed it, and received the promised blessings, we knew that they were what we needed all the time, and they had brought to us the greatest happiness we ever enjoyed. The Saints ought to be the most faithful and perseverlng people upon the earth, and so they were, for it was proved by the fruits of their labors in building up the kingdom of heaven. In the afternoon Elder Cluff addressed the Saints, and said that thirty-seven years ago the Lord began to call for volunteers, and as his army increased, so the call increased, enlistments were still going on of all those who were willing to serve under the banner of Zion, and would continue until God should rule and reign on the earth as he reigned in the heavens. In the evening Elder William A. McMaster delivered a discourse upon the fulfilment of prophecy, showing that all the words spoken by the Prophets of God would be literally fulfilled, and that many of their sayings were now coming to pass in the preaching of the Gospel, the gathering of the Saints, and the building up of the kingdom of God.

The Manchester District Conference was held on Sunday, 3rd of November. Elder Richard Benson represented the Preston Conference. Said most of the Saints really desired to serve God and gather to Zion; some, however, were not so zealous, and the people of the world cared nothing about the Gospel. Evil reports were eagerly received by them, but they had no desire for the truth. Elder Jonathan Steggel said there were quite a number in the Liverpool Conference who had been in it since the commencement of the work in this country, they had not obeyed counsel, or they would not be here now, but many of them were now making exertions to emigrate. The Saints, generally, felt well, but a bitter spirit of opposition was manifested by the world. Elder Erastus Egan made a few remarks corroborating what had been said. Elders Alonzo Hyde, Frank Hyde, and G. H. Van Schoonhoven, reported the different districts of the Manchester Conference. The Saints were doing well, many strangers were attending the meetings, and there was a general spirit of improvement manifested. Elder A. Miner said he had spent a good portion ot his time in the Manchester Conference, and could say that where out-door preaching had been attended to, many had been added to the Church, but where it had not been attended to, there was no increase. Some of the brethren felt unqualified to stand before the people, but they should depend upon the Lord, and exercise their Priesthood. He wished to see the Saints put away all their evil habits, and be Saints in very deed. He then presented the Statistical and Financial Reports, which were unanimously accepted. In the afternoon Elder Charles W. Penrose presented the Authorities of the Church, who were sustained in the usual way. He explained the reason why the Saints were called upon for their votes at the Conferences—viz., that they might show to God and each other that they were willing to receive and sustain the men whom the Lord had appointed to lead them. He spoke of the calling of the Prophet Joseph and his martyrdom, and upon the position now occupied by President Young as leader of the people. Testified that he was a man of God, and a benefactor to the Saints, and that he would be to the world if they would let him. He then showed how a nation and kingdom would grow up from the Church of Christ in these days, while the nations of the wicked would be visited with terrible destruction, referring to the sayings of the Prophets which were now being fulfilled, and urged upon the Saints the necessity of their gathering out before the calamities predicted should come

upon the world. Elder William B. Preston testified that the Saints in Zion were a good people. He had no interest in coming forth to the world to speak of these things but the good of mankind. In Zion the people were taught everything that was holy, virtuous, and pure. The principles of the Gospel were not preached by us to produce a wild enthusiasm, but they tended to brighten the intellect and increase the wisdom of the human family, and make them approximate to the character of Jesus Christ. He exhorted all to seek with a prayerful heart to understand the Gospel, and to walk according to it, that the Spirit of God might be in them as a well of water springing up to everlasting life. Elder A. Miner made a few remarks bearing witness to the truth of what had been said, and showed the good results of this work in Utah, and asked the world to judge of this Church by the words of Christ, "by their fruits shall ye know them." In the evening President Richards delivered a discourse upon the words of Jesus in John xvii, 20, 21. Showed that the unity which Christ prayed for on behalf of his disciples, was one of the distinguishing characteristics of the Latter-day Saints. In fact, their unity had been viewed by politicians in the light of a crime. While the world was full of division, they were one in faith, and he wished all to understand that by faith we meant that faith which was manifested by works. To talk of any other faith was vain. The great aim of the Gospel of Christ was to make all people of one heart and of one mind, and nothing but the one true plan of salvation could accomplish it. That Gospel brought certainty with it, and removed all doubt and misunderstanding. He then showed that the Gospel was first preached by the Apostles to the Jews, and afterwards to the Gentiles; but in these days it was first to the Gentles, and afterwards to Israel. He would say to the Elders, that when the Gospel should be sent specially to Israel, then the power of God would be displayed in a far greater degree than ever they had seen it before. He referred to the strife and division in the world, and contrasted it with the unity of the Saints under the direction of President Young. Many persons believed opposition to be essential, and dreaded to see so much power wielded by one man; but the Saints did not believe in opposition to proper authority, and they rejoiced to have a man of God who could direct them in all their affairs, and through all being obedient to their leader, that unity which Christ desired was being brought about. He concluded by praying for the blessing of God to be upon all the faithful throughout the world.

The Herefordshire Conference was held on Sunday, 10th of November, in the Pentwn Hall, Abersychan, Mon. Elder William Park expressed his joy at being called to travel and preach the Gospel, and felt that he had been greatly assisted in his ministry by the power and influence of the holy Spirit. The Branch Presidents gave a good report of the condition of the Saints. Elder Joseph Lawson read the Financial and Statistical Reports, and said the Saints throughout the Conference, in the majority of instances, were earnest in their duties, and were striving to raise means to emigrate. Strangers were attending the meetings. Out-door preaching had been diligently attended to, and he had hopes of some persons being baptized. He related his experience in receiving the Gospel, had lived more than twelve years in Utah, was satisfied with the doctrines of the Church, and pleased with the contrast between the state of society in Utah and that of the world. The Authorities of the Church were then presented and sustained. Elder George W. Burridge bore

testimony to the truth of the Gospel, and the prosperity of the Saints in Zion, and made some remarks upon the gathering of Israel and the building up of the kingdom of God. In the afternoon President Richards said this was the first time he had met with the Saints in that place. He spoke upon the atonement made by Jesus Christ. The different sects of the day believed in that atonement, but they had many different notions upon the subject, some believing that faith alone would save them, others thinking that works were necessary as well as faith, and they disagreeing in relation to those works He showed that the Gospel was one plan and not many plans; there was but one Lord, one faith, one baptism, and one Spirit. This was understood by every Latter-day Saint, and it was their privilege to grow in knowledge, having the same unity of understanding upon every principle of salvation. Many of the Saints in this country thought they were very poor, but he could assure them they were not any poorer than the Saints were when they were driven from Nauvoo. He alluded to their journey across the great American desert, and their arrival in the mountains, and testified that the blessings of God came upon them there, and had continued with them till the present. Referred to the vast amount of means expended by the Saints in Utah for the gathering of the poor in 1866, when 500 teams were sent from the Valley to bring them across the Plains. This ought to encourage the Saints here in the assurance that they would all be gathered in due time, for the Church had covenanted never to cease their exertions until all the people of God were gathered home. Some of the Saints had been driven from their homes five times, being stripped of their all, but they still prospered and were becoming wealthy. The desert lands had become fruitful, and the great Tabernacle now being built, which was 250 feet long, 150 feet wide, and 70 feet high, was an evidence of their prosperity. He then gave some instructions upon family government, and upon the necessity of self control, which was a principle that would lead to honor, power, and dominion. In the evening the congregation was addressed by Elders Barry Wride and George W. Burridge, President Richards making some concluding remarks. A good spirit prevailed, and the Saints were much strengthened and encouraged.

CORRESPONDENCE.

ENGLAND.

Sunderland, Dec. 10, 1867.

Elder W. B. Preston.

Dear Brother,—Having a few moments to spare, I write a few lines to you to let you know how we are getting along down here, in this old stamping ground of yours.

Since our Conference, I believe that I have visited all of the Branches in this Conference except Middlesbro'. The Saints all feel well pleased with the counsel they received on that occasion, and say that they were well paid for their trouble; but they seem to think that they are better paid since they saw last week's STAR, though many of them wonder if they will be left behind, as they say it is impossible to take all next year; but there is great rejoicing over the news.

Brother Brown and myself visited Consett on Sunday, Dec. 1st, and organized a small Branch there of nineteen members. Two more have been added since. They are all new members except four, brother Pollard's family. They all feel well in

the work. We have also baptized three at South Church, three at Haswell, four at Sunderland, and there are ten or fifteen more to be baptized as soon as we can get around so as to attend to it at the different places, as they generally want us to attend to that part of the business.

There is a great inquiry after the principles of the Gospel at present, which seems to be on the increase, and we feel to lose no time in laying the principles of truth before the people, though I suppose that many of them will inquire after it is too late to do them much good, when they will hunt after a servant of God but cannot find one.

I will bring my letter to a close. Give my kind love to President Richards, and accept the same yourself. I remain, as ever, your brother in the covenant of peace,

JAMES SMITH.

SUMMARY OF NEWS.

—o—

The cold weather, the scarcity of employment, and the consequent scarcity of food, are rapidly augmenting the mortality rate in Liverpool. The number of deaths recorded last week was 325, being nearly equal to the birth rate.

VITAL STATISTICS IN ITALY.—In 1865 the births, in the whole kingdom of Italy, were, remarks the *Lancet*, 865,387 : 446,098 males, and 419,289 females —viz., 16 females to 17 males. Legitimate births, 821,521 ; illegitimate, 43,866. Of the latter, 10,547 were declared, and 33,319 were foundlings. The proportion of illegitimate to legitimate births in Italy is, for the three years (1862-1865) as 1 to 18·88 ; in the Netherlands it is as 1 to 24·61 ; whilst in the rest of Europe the proportion of natural to legitimate children is higher than in Italy. The number of births, as compared to the population, was, in 1864, 3·88 births in 100 inhabitants ; in 1865 this rose to 3·94. In this respect Italy occupies the fourth place among the nineteen principal States of Europe, in which States Russia holds the first, and France the last, rank. This explains the stationary condition of the French population, and the rapid and somewhat threatening increase of the Muscovite races.

UNDETECTED CRIME.—The repression and detection of crime in this country, to judge by the lately-published volume of judicial statistics, in not in a satisfactory condition. We have no means, remarks the *Pall Mall Gazette*, of ascertaining the number of offences which altogether escape both punishment and notice ; though experienced men tell us that almost certainly not one in five (of crimes against property at least) ever come to light. But we learn from the blue-book referred to, that only a small proportion of crimes known to the police are traced home and punished. Thus, in 1856, only 27,000 persons were apprehended in consequence of 50,000 indictable (*i. e.*, grave) offences known to have been committed ; only 19,000 of these 27,000 were sent to trial ; and only 14,700 convicted and sentenced, or not much more than one person punished for every four offences. The case of summary jurisdiction looks better ; 339,000 persons were punished out of 482,000 brought before the magistrates. But it is in the gravest cases—those of murder—that the disproportion between crime and punishment is the most startling. The number of verdicts of murder recorded by coroners' juries was 272 ; the police only admit 131 as coming under their cognizance, and for these 124 persons were apprehended. Of these 124, however, only 94 were committed, only 55 were actually tried, only 26 found guilty, and only 12 executed ; that is to say, only one murderer was hanged and one other sentenced to penal servitude for every ten murders certainly, and every twenty probably, committed, Can either life or property be said to be secure in England ? It may be interesting to compare these facts with the corresponding ones relating to Scotland and Ireland. In England and Scotland the convictions reach 75 per cent. of the committals ; in Ireland only 58 per cent.

DIED:

PANTER.—At Compton Abdale, Gloucestershire, on 25th November, 1867, Sarah, wife of Wm. Panter, aged 54 years. She was a faithful saint and died bearing testimony to the truth of the Gospel.

POETRY.

STANZAS.

Suggested by the death of Sister Vilate Kimball.

Some choose to die in Spring's bright hours,
When Nature clothes the earth anew;
Some have preferred that summer flowers
Should bloom, their opened grave to strew,
And some have thought that wintry winds,
Should be their dirge, when called away,
To rest beneath that power which binds
Till dawns the resurrection day.

Others have prayed their call might be
With falling leaves and harvest home;
That from the flesh they might be free,
As ripened vintage, ere the storm.
That, as a shock of golden grain,
They might be garnered 'neath the sod,
With neither blight, nor rust, nor stain,
To greet their husbandman and God.

Much fitness when a life well spent,
Upon earth's battle field hath been,
When every act of years was spent
To win the praise of God unseen,
When whatsoe'er stern duty bade,
Or cross, or trial, new or old,
But made the inmost heart feel glad,
And deem such riches more than gold.

"Mother in Israel;" such wert thou,
Thou, faithful 'midst the faithful found,
And Israel's thousands sorrowing bow,
That death hath closed thine earthly round.
For much we need example yet,
Much need each truthful saint who gives
Whole souled that homage truth should get
From each who on the round earth lives.

Pray we that thou "being dead may'st speak"
To all thy sex in Israel's fold;
That they the path may ever seek,
The "Priesthood" taught thy heart to hold.
Still as thy Lord in kingdom spreads,
May all his subjects true be found;
That they and thou may with thy head
In the celestial worlds be crowned.

We lay thee in thy peaceful bed,
And bid earth keep thy sacred dust,
Till Joseph comes by Priesthood led,
With his exalted Godlike trust.
The resurrection's power to give,
To wake the sleepers 'neath the sod,
To bid those countless armies live,
Then lead them back to Heaven and God.

G. S. L. City. N.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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WHEREFORE?

There are a number of people everywhere who evidently are glad to hear of anything prejudicial against the "Mormon" people, and who are also ever ready to say things unpleasant of them. It is a rather curious thing. Why should this be? What is the reason for this enmity, for the manifestation of such enmity? What evil have our people done to people hundreds and thousands of miles away? We do not know of any. In fact, we have always considered the "Mormon" people a remarkably harmless people, minding their own business more perfectly than any other people in the country. Thirty years ago, in the State of Missouri, when our people lived there, others of the residents said they did not like us, and we must go, peaceably if we would, forcibly if we would not go otherwise. As we have always paid a great respect to the wishes of our neighbors, particularly when imperative, and backed by a brute force too powerful for us, we made a virtue of necessity, and went. We gained by it. We have grown greatly in consequence of our amiability and long suffering, while our Missouri neighbors have not had a very happy time since, and they have not got one yet.

When a similar request was made to us in Nauvoo, we acceded to it and quit the whole country, as it was then accounted, and in the fulness of our determination to be, if possible, an eyesore to nobody and in nobody's way, we marched a thousand miles and more, straight out into the wild and inhospitable glens of the Rocky Mountains, pitched our tents in the vicinity of the Salt Lake, made farms, and gardens, and orchards, and roads, built houses and barns, raised grain, and vegetables, and fruit, and changed the forbidding aspect of the country into a comparatively inviting one, and only asked to be permitted to live unmolested under the broad shadow of the outstretched wings of the bird of freedom.

We have come all this way seeking the privilege to worship God according to the dictates of our own consciences,

a professedly common privilege in these United States. We came here where there was nothing to make the place natually desirable, leaving to others the auriferous and argentiferous regions of Colorado, Dakotah, Montana, Idaho, Nevada, Arizona, and California. We chose the naturally poorest place of all these regions, just on purpose that nobody else should have any reason to covet it, and they did not covet it until we proved that we could live here, and until we had made it somewhat handsome to look at.

Why should anybody covet our places of residence now, and in the hope of getting them say all manner of evil of us, as they were wont when we were living in the States? Good as we have made this place, there are plenty of better in almost every part of the Union. We do not envy you your better localities, why should you envy us our poorer ones? Greatly as we do desire to accommodate our neighbors, and do them all the good we can, we do not see that it is required of us to give up our homes to them again. We have done that thing several times, and we cannot see why we should do it again. If there is to be any more moving through uncongeniality of dispositions, we shall consider it all right if our friends and neighbors will do all the moving, and let us rest here awhile longer. This is a stubborn region and unfit for anybody but "Mormons" to manage. Other people could do very little with it, particularly as there is no gold nor silver here. But as it is essential to the welfare and convenience of the country that this region be settled and made productive, and in all probability none but the "Mormons" could make anything creditable of it, it becomes a high patriotic duty for our people to stay here, and make this part of the country as valuable as possible to the nation. Other people, of less energy, industry, and unity, can get along and do good, if they half try, on the rich prairies of Illinois and other States out in that direction, and in any of the richest gold fields around us. But these valleys require our presence for a few years longer. They are hardly brought up to a sufficiently high condition of productiveness and beauty for us to leave them at present, and we do not see how we can consistently do it.

A word of advice to those who are constantly saying bad things of our people. Just go your way and do better than we do. There is plenty of room for you. This is a great nation, abundance of room, not half filled up yet. There is abundance of room in it for all the inhabitants to live peaceably, if they have only half a mind to do so. And please do not complain of us again until you are doing better than we are, of which there are certainly sometimes some reasonable doubts.—*Salt Lake Telegraph.*

SKETCHES FROM THE BOOK OF MORMON.

BY ELDER KARL G. MAESER.

—o—

THE EXPEDITION OF AMMON.

King Benjamin, after having retired from the throne and office of High-priest, lived three years longer, and had the joy to see his noble son Mosiah II. continuing in the course he had been pursuing himself for so long a time; and it is even said that the young king, in order not to be a burden to the people and to set them a praiseworthy example, cultivated the soil with his own hands.

That the nation of Zarahemla had not quite forgotten, however, those wayward men who had started out in the latter days of Amalecki in search of their former homes, but that even some faint rumors of their existence must have reached the city is apparent from the consent we see Mosiah II. give to a squad of sixteen men under the command of a certain Ammon, a descendant of Zarahemla. This name Zarahemla as applied to an individual

may not have been the proper name of the man, but was very likely only the title of the chief, as we see several kings or chiefs of the Lamanites, for instance, called Laman, or in the Bible the kings of Egypt, Pharaoh. The record of Mosiah II. proceeds to tell how these men had arrived on a hill situated north of the country of Shilom, from which place Ammon, with only a few others, started down into the plains to reconnoitre.

The complaint that the narrations of the Book of Mormon are not more explicit in regard to the geographical characteristics of the sections of country in which the various scenes were enacted, so that they might be the readier recognised again in our days, may not be altogether without just foundation ; but if we consider, on the one hand, that it was not the intention of the writers to hand to posterity a complete history in our sense of the term, and that on the other the Bible also is topographically and etymologically subject to the same imputation in many instances, we fail to see the logic in making this a point against the veracity of the Book of Mormon, as several wiseacres have attempted to do.

The deplorable condition of dependency in which Ammon discovered the descendants of those that had started out in search of the land of their forefathers, among whom there was also a brother of Amalecki, is another evidence of the foolishness of human calculations, when deviating from the directions of the Holy Spirit; and the Shilom chief Limhi, throwing Ammon and his companions chained into prison, simply because he had found them outside his town, when he himself was on a scouting expedition, taking them for emissaries of his enemy Noah, gives so striking an illustration of the wretched state of distrust and anarchy these people were in, that their consequent joy on discovering their mistake and finding long looked for friends, scarcely was needed to make us understand how heartily they must have repented the secession of their progenitors.

The address of Limhi to his subjects makes it plain to us, however, that they had retained among themselves some glimmering light of Gospel truth, and that the Lord in His mercy had even given them a prophet, to see if this self-separated branch of the main-tree could be nourished into a self-sustaining and flourishing plant ; but he had to share the fate of other messengers of truth before and after him, and we soon will see that there was no hope for them save in a reunion with the old stock.

In conformity with the habits of their ancestry, that stray waif of Nephi had kept up records of their sojourn in the wilderness, on plates, the main feature of which will be presented in the next sketch ; but there had been made also archaeological discoveries by them of considerable interest; consisting of 24 gold plates, covered with hieroglyphics unintelligible to them, breastplates, arms, &c. But having neither the key to decipher the former, nor the gift of interpretation, they are directed by Ammon to his King and Prophet, Mosiah II., who had the stone of a seer, by which means he could read and understand hidden things.

The warning voice from the ground, of the Book of Mormon, against all astrologers and those that pretend to have the gift of seeing through so-called peepstones, is here lifted up in the words of Ammon, in ascribing these powers to the Prophet and Seer, who receives them from God alone, that miracles might be wrought by faith.

Ammon and his companions remained long enough with Limhi's people to make them thoroughly acquainted with the principles and spirit of Zarahemla, causing quite a revolution in the ideas and feelings of the people ; for what an Abinadi had vainly sealed with his blood, and an Alma had left as a hopeless case, these sturdy adventurers, in holding out to the people a tangible temporal blessing in the shape of a reunion with the free and happy people of Zarahemla, to be attained by their previously preparing themselves for it in embracing the truth, succeeded, in a marvellously short time, to have many asking for baptism, which Ammon declines, however, to administer, evidently restrained by the Spirit,

but points out to them the necessity of previous deliverance from the yoke of the Lamanites ; and it is therefore not to be wondered at that a Gideon soon was found who, by his plans, contrived the escape of the people from the surveillance of their tormentors, and the fugitives arrived under the guidance of Ammon in Zarahemla, to be grafted back again into the old tree.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 28, 1867.

REFLECTIONS ON THE CLOSE OF THE YEAR.

—o—

THROUGH the tender mercies of a kind Providence we are brought nigh to the close of another year. The present number closes the volume for 1867. In it are chronicled the leading events which have transpired among the nations, also the distinguishing features which have marked the progress of the Church.

The faithful and wise will discern the hand of the Lord in all his providences, and derive profitable instruction therefrom. The wicked will not understand, but the wise, who have in their vessels the oil of the Spirit, will discern the signs of the times, and will diligently prepare themselves by subjecting their whole natures and their earthly stewardships to the law of life—the truth, and the government of the holy Priesthood—so that the will of God may haste to be done on earth, as it is done in Heaven.

The signs of the coming of Christ are appearing in such unmistakeable plainness, that none but those who are blinded by the god of this world, need be in any doubt that the long-looked-for day of His advent is very near at hand. The terrible hurricanes and earthquakes in the West Indies, and the fearful cyclone in the East Indies, attended by such immense destruction of life and property, stand out in awful prominence upon the vast record of storms, shipwrecks, and other disasters through the violence of the winds and waves in the year 1867. The casualties at sea have been greater than in any previous year.

On land, accidents in colleries, upon railroads, and in workshops, have been frequent and extensive. War has spread its desolation in some portion of the earth during the entire year. The Republics of South America, and Mexico on the Western Continent, and Candia, Italy, China, and Abyssinia on the Eastern Hemisphere, have felt the horrors of the battle-field. The Great French Exhibition, which was to dazzle the world and unite the nations, and especially to secure peace to France, had scarcely closed its doors when France sent forth her hostile forces to fight for Papal Rome.

Rumors of wars continue to spread fear and distrust among all people, but especially in political and commercial circles. The immense standing armies kept up by the Great Powers keep all the world in dread of a universal European war. The nations of Europe are situated as a number of barrels of gunpowder,

and children playing around them with lighted candles. Any moment may bring such a conflagration as will shake the world and spread unspeakable misery and destruction.

Amongst all the complications and hostilities of the times, England has, thus far, been preserved from the terrors of war. Its threatenings have come close to her door, as in the Luxembourg affair, but an overruling hand has warded off the danger. Why has this been? Because the Saints of God are still here, and the Lord mercifully watches over them for good. They are the salt of the earth, and woe to the nation when they are taken away from her midst, for then will come trouble and strife, destruction and decay.

The records of crime show that it is yearly on the increase, and at a fearful ratio. That wholesome fear of the law, which is the great safeguard of Gentile nations, is fast leaving the hearts of the dangerous classes, and the people begin generally to feel a spirit of defiance to authority. Fenianism, which is getting to be another name for assassination and brutal violence, is working its silent way among the desperate and seditious, and threatens to bring greater trouble to England than she has ever seen. The poverty and distress, which are admitted to be greater and more widespread than ever known before in England, are adding their horrors to the general gloom. The inventive genius of the age—so marvellous and great—is prostituted to the purpose of human destruction, and the spirit of wisdom and discretion, has so little hold upon men's minds, that what would be an inestimable blessing is turned into a terrible curse.

The *Times* of the 19th inst. declares—"We seem to be in an explosive vein of human affairs. Nature and art, wickedness and folly, science and stupidity, vie which shall most startle and horrify us. Not only do the occasions and opportunities multiply with our boasted progress, but, still more, the varieties of destructive means and compounds. In the same page one may see the particulars of a new gunpowder plot, a submarine explosion in the West Indies, the blowiug up of a war steamer in the Mersey, coalpit explosions everywhere, paraffine or petroleum accidents, and then something (nitroglycerine) that beats all the fearful powers discovered by modern science, too terrible, too subtle, too unmanageable for human hands."

In all these things we see the fulfilment of ancient and modern prophecy, and with grief we have to add these are but the "beginnings of sorrows." Every word of the Lord shall come to pass, and nothing that he has spoken by the mouths of his Prophets shall fail. One proof of this is seen in the case of the ill-fated Maximilian. The Lord has said, "There shall be no king upon this land (North America) who shall raise up unto the Gentiles, for he that raiseth up a king against me shall perish." (Book of Mormon, page 77.) The history of the short-lived Mexican Empire shows that the Lord is true to his word.

We turn from the sad picture of the world's strife and pending decay, to look upon Zion in the vales of Utah. In spite of all the efforts of her foes, she still flourishes and grows strong. Her strength is in her righteousness, and her prosperity in the wisdom of her rulers. God is with her, therefore her children shall never be confounded. Increased union marks the progress of the people of Utah. The building of the great Tabernacle, and the work performed on the Temple, besides the numerous improvements in the various settlements during the past year, are indications of the obedience and prosperity

of the Saints. And the great effort now being made there for the emigration of the poor Saints scattered abroad, will bring upon them the increased favor of heaven, and will make them richer spiritually and temporally.

While the Saints are enjoying, we hope, a Merry Christmas, we congratulate them upon the prospects that are before them. Though the glory of this world is fading, the kingdom of God is rising in power and majesty, and Zion will soon become a refuge for the just, a terror to the wicked, and the joy of all the honest in heart. With grateful hearts for the past year's blessings, we pray God to bless all Israel in the coming time, and to make 1868 to every faithful Saint a happy and blessed New Year.

STARS AND JOURNALS.—The Saints should contiuue their subscription for the STAR and JOURNAL OF DISCOURSES as heretofore, until they are ready to emigrate, when timely notice of their discontinuance can be given to us through the Agents.

POSTAGE.—Our readers will bear in mind that with the New Year commences the new postal arrangements between England and the United States, which include also the Territories, by which all letters weighing less than half an ounce will cost only sixpence, but *the postage must in all cases be* PREPAID. Saints writing to Utah will remember this. The particulars of postage on books, newspapers, and parcels, were published in STAR No. 39, of present volume.

CONFERENCE REPORTS.—Presidents of Missions, Districts, and Conferences, are required to forward the half-yearly Reports, ending 31st of December, of the Conferences over which they preside, as soon thereafter as practicable. They should reach us by the 10th or 15th of January at latest.

CORRESPONDENCE.

—o—

AMERICA.

Great Salt Lake City.
Nov. 23rd, 1867.

Elder Franklin D. Richards.

Dear Brother,—Your welcome favor, dated Oct. 26th, came to hand on the evening of the 21st instant. I wrote you on the 18th ult., and also on the 8th inst., and trust that you have received those letters in due course of mail. . . . . .

Those brethren who have suffered by small-pox have had fresh opportunity to prove their faith in God, and their perfect confidence in those blessings which were pronounced upon their heads previous to their leaving home, by the assistance rendered them by friends even in a land of strangers. God bless those brethren and the Elders who are exposed to that loathsome disease; but where there are cases of brethren having poor health through the dampness of the climate, send them home, for there are plenty to preach with whom the climate does agree.

As much as I regret the partial closing of the Mission in Holland, I cannot advise you to incur additional

expense to support the cause of truth in the midst of that people, for ample time has passed, and that part of the vineyard should now sustain itself. . . .

I am pleased that Brother Widerborg is advocating the principles of the Gospel in places heretofore unvisited by our Elders.

Frequent baptism proclaims the spread of the Gospel, and we like much to hear of our brethren yielding obedience to the principles of eternal life.

The weather continues fine, and the labor of hauling rock for the Temple still occupies the attention of our brethren in this and adjacent counties. Never since the first year of our inhabiting these valleys have we been favored with so fine an autumn, and although business is exceedingly dull, money being very scarce, yet everybody is cheerful, and happiness predominates among the Saints. Colds are still prevalent, but through the prayer of faith in behalf of our children the power of the destroyer has been stayed.

Your cousin Heber John accompanied Captain Hooper as far as New York, where he will reside for the present, and study surgery under the tuition of Dr. Sayre. . . . . .

The call which has been made to assist the poor in Europe to emigrate the coming season has been responded to, thus far, most liberally, and I want you to search for the oldest members of the Church who have been faithful, and give them the preference, as I deem them most worthy of assistance.

The militia have been out with flying colors in Cache, Box Elder, Davis, Great Salt Lake, Tooele, and Utah Counties. These musters were generally well attended, and the inspecting officers have expressed their astonishment at the excellent condition which many were in in regard to arms, &c. It has been the opinion of some that the military spirit was dying out, but they were mistaken, the people are becoming better Saints and soldiers every day.

Brother G. Q. Cannon is now editing the Weekly and Semi-weekly *Deseret News*, to which he has added a *Deseret Evening News*, and still edits the *Juvenile Instructor*. Brother A. Carrington is now laboring in my office.

Enclosed is a business sheet. With love to all in the office, in which Brothers Heber and Wells, G. Q. C., and B. Y., jun., join.

May the blessings of God attend you in all your labors, is the prayer of

Your Brother in Christ,

BRIGHAM YOUNG.

SUMMARY OF NEWS.

—o—

The number of wrecks reported for the week ending Dec. 14th, was 116, making a total for the present year of 2768.

DISTRESS IN LONDON.—The *Daily News* contains deplorable accounts of the severe distress which prevails at the east end of London. Four thousand persons are at work where 16,000 once had employment. The tradesmen, the butchers, bakers, grocers, drapers, and publicans—who are the camp followers of the great industrial army—have shut up their shops and gone. The number of persons receiving out-door relief is greatly in excess of what it was last year; and the number of cases on the books of the medical officer is more than fourfold the average of the past three years. From many houses every article of furniture has been sold.

BRITISH POPULATION.—The population of the United Kingdom exhibited an uninterrupted progress from the commencement of the century up to 1846. In 1801, says the *Times*, it stood at 15,902,322; in 1841, at 26,751,199; and in 1849, at 28,002,094. Then came the years of Irish famine and extended emigration; and in 1851 the population had sunk to 27,393,337. In 1856 it had recovered, however, to 28,011,034, and in 1861, to 28,974,362; in 1866, to 29,946,058; and in 1867, to 30,157,239. The figures subsequent to 1861 are, of course, the result of estimates; but the statistics of registration, &c., are now so carefully attended to, that the totals given afford a very close approximation to the actual facts.

ADDRESS.

John E. Pace, Cross Keys Field, Mill Street, Stony Stratford, Bucks.

INFORMATION WANTED.—Joseph Green, late of Birmingham, would be glad to hear from John Monk, or his son Enoch Monk, who emigrated from Birmingham in 1864. Would any friend seeing this, please inform either of them. Address to J. Green, Chemist, 207, Camp Hill, Birmingham.

DIED:

JAMES.—Thomas James, late of Neyland, Pembrokeshire, in New York, Sept. 1st, very suddenly of disease of the heart. —DESERET NEWS, please copy.

PERKINS.—At North Ogden, Weber county, Utah, on the 2nd inst., Ann Perkins, aged 80 years, 10 months and 28 days. Sister Perkins was a native of Swansea, South Wales. She received the Gospel in 1841, came to Utah in 1856, crossing the plains in Capt. Bunker's hand cart company, arrived in Salt Lake Valley October 4th, 1856. She died has she had lived, firm in the faith and in the hope of a glorious resurrection.

DAVIES.—At Cap Coch, Near Aberdare, Nov. 4th 1867, David, son of Rees Davies, of typhus fever, aged 16 years. He was a worthy and faithful young man.

POETRY.

A HAPPY NEW YEAR.

A happy New Year to the good and true
In every land and clime!
Though their number is but a very few,
They'll govern the world in time.
Each winter's death, and each summer's birth,
Is bringing that time more near,
Then joy will come to old Mother Earth,
And she'll have a happy New Year.

Now the wicked rule, and the people mourn
And toil from morn till night,
Enriching the men who with lofty scorn
Dole out their weekly mite.
For human muscle is plenty and cheap,
Though food be ever so dear;
So the poor may struggle and want and weep.
God send them a happy New Year!

But the grand old Prophets of ancient times
Predicted that woe should cease,
That earth should be cleansed from her children's crimes,
And be crowned with the fruits of peace;
That the laboring man should plant and build,
While plenty his toil should cheer,
Inherit the fruits of the land he tilled,
And smile on each happy New Year.

And the day of the poor and the meek has come,
Their sun has begun to rise,
And its rays shine bright on a happy home
For them 'neath the western skies.
Where the saints of God have prepared the way,
With a Prophet as pioneer,
And the honest of ev'ry creed may stay
For many a happy New Year.

Farewell to departing Sixty Seven,
And welcome to Sixty Eight!
Oh may it be rich with the wealth of heav'n
To all in Our Mountain State!
May it bring to the faithful poor release,
Who linger in bondage here,
And be to all lovers of truth and peace,
A glorious happy New Year!

CHARLES W. PENROSE.

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